# THE PSALMS OF DAVID,

IN PROSE AND METRE:

With the whole Forme of Discipline, and Prayers, according to the Church of Scotland.

*The Psalms in Prose being of the Last Translation; translated by the speciall Commandement of* King Iames *the sixt*, 1610.

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I. CORINTH. III. xj.

Other Foundation can no man lay, than that is layde alreadie; which is, IESVS CHRIST.



ABERDENE,

*Printed by Edward Raban*, 1633.

For David Melvill.

# A Kalendar of the Epact, Golden Number, and Sundayes letter, for XIX. yeares.

| Yeares of God | Sundayes letter | Goldennumber. | The Epact. | Lenton begynneth. | Paſche day. | Whitſunday. |
|---|---|---|---|---|---|---|
| 1633 | F | 19 | 29 | Mar. 6 | Apr. 21 | Iune 9 |
| 1634 | E | 1 | 11 | Feb 19. | April 6 | May 25 |
| 1635 | D | 2 | 22 | Feb. 11. | Mar. 29 | May 17 |
| 1636 | CB | 3 | 3 | Mar. 2. | Apr. 17 | Iune 5 |
| 1637 | A | 4 | 14 | Feb. 22 | April 9 | May 28 |
| 1638 | G | 5 | 25 | Feb. 7. | Mar. 25 | May 13 |
| 1639 | F | 6 | 6 | Feb. 27. | Apr. 14 | Iune 2 |
| 1640 | ED | 7 | 17 | Feb. 19. | April 5 | May 24 |
| 1641 | C | 8 | 28 | Mar. 10 | Apr. 25 | Iune 13 |
| 1642 | B | 9 | 9 | Feb. 23. | Apr. 10 | May 29 |
| 1643 | A | 10 | 20 | Feb. 15. | April 2 | May 21 |
| 1644 | GF | 11 | 1 | Mar. 6. | Apr. 21 | May 9 |
| 1645 | E | 12 | 12 | Feb. 19. | April 6 | May 25 |
| 1646 | D | 13 | 23 | Feb. 11. | Mar. 29 | May 17 |
| 1647 | C | 14 | 4 | Mar. 3. | Apr. 18 | Iune 6 |
| 1648 | BA | 15 | 15 | Feb. 16. | April 2 | May 21 |
| 1649 | G | 16 | 26 | Feb. 7. | Mar. 25 | May 13 |
| 1650 | F | 17 | 7 | Feb. 27 | Apr. 14 | Iune 2 |
| 1651 | E | 18 | 18 | Feb. 12 | Mar. 30 | May 18 |

## Ianuarie hath xxxj. dayes.

| Golden numb. | | Moon chan. | | Feaſt day. |
|---|---|---|---|---|
| 8 | 2 | 0. 1. a | A | Circum- |
| 16 | 3 | 10. 54. a | B | ciſion of |
| | 4 | | C | IESVS. |
| | 5 | | D | |
| 5 | 6 | 3. 48. b | E | Saint |
| 13 | 7 | 11. 27. a | F | Edward. |
| | 8 | | G | |
| 2 | 9 | 8. 56. a | A | |
| | 10 | | B | |
| 10 | 11 | 5. 38. b | C | |
| 18 | 12 | 1. 15. a | D | Sunne in |
| | 13 | | E | Aquarius. |
| 7 | 14 | 1. 23. b | F | Sunne riſes |
| 15 | 15 | 5. 56. a | G | 8. hō. 25 |
| | 16 | | A | min. & ſets |
| 4 | 17 | 3. 41. b | B | at 3. hour. |
| 12 | 18 | 7. 7. a | C | 35 min. |
| | 19 | | D | |
| 1 | 20 | 5. 49. b | E | |
| 9 | 21 | 1. 37. a | F | |
| 17 | 22 | 10. 26. a | G | |
| | 23 | | A | |
| 6 | 24 | 10. 31. a | B | |
| | 25 | | C | S. Pauls |
| 14 | 26 | 7. 12. a | D | converſion. |
| | 27 | | E | |
| 3 | 28 | 9. 17. a | F | |
| | 29 | | G | |
| 19. 11 | 30 | 2. 4. a | A | |
| | 31 | 7. 34. b | B | |
| 8 | | 0. 36. b | C | |

# Februarie hath xxviij. dayes.

| gol. num. | | Moon cham. | | Feaſt day. |
|---|---|---|---|---|
| 16 | 1 | 1. 38. a | D | Purifica- |
| | 2 | | E | tion of |
| | 3 | | F | Marie. |
| | 4 | 0. 18. b | G | |
| 5 | 5 | 4. 48. a | A | |
| 13 | 6 | | B | |
| | 7 | 7. 57. b | C | |
| 2 | 8 | 3. 49. a | D | |
| 10 | 9 | | E | |
| | 10 | 2. 45. b | F | Sunne in |
| 18 | 11 | 5. 45. a | G | Piſces. |
| 7 | 12 | | A | *Sunne ryſes* |
| | 13 | 0. 25. a | B | 7. *ho.* 27 |
| 15 | 14 | 7. 53. a | C | *min. & ſets* |
| 4 | 15 | | D | *at* 4. *hour.* |
| | 16 | 8. 22. b | E | 33 *min.* |
| 12 | 17 | 3. 39. a | F | |
| 1 | 18 | | G | |
| | 19 | 0. 33. b | A | |
| 9 | 20 | 11. 28. b | B | |
| 17 | 21 | | C | |
| | 22 | 5. 16. a | D | |
| 6 | 23 | | E | |
| | 24 | 1. 31. a | F | |
| 14 | 25 | | G | Matthias |
| | 26 | | A | Apoſtle. |
| | 27 | 9. 11. b | B | |
| 3. 11 | 28 | 5. 46. a | C | |
| | | 2. 5. b | | |
| 19 | | | | |

# March hath xxxj. dayes.

| gol. numb. | | Moon cham. | | | | Feast day. |
|---|---|---|---|---|---|---|
| 8 | 1 | 1. | 24. | a | D | |
| | 2 | | | | E | |
| 16 | 3 | 6. | 39. | b | F | |
| | 4 | | | | G | |
| 5 | 5 | 4. | 8. | a | A | |
| | 6 | | | | B | |
| 13 | 7 | 7. | 25. | b | C | |
| 2 | 8 | 5. | 22. | a | D | |
| | 9 | | | | E | Sunne in |
| 18. 10 | 10 | 5. | 31. | a | F | Aries. |
| | 11 | 1. | 28. | b | G | *Sunne ryseth* |
| 7 | 12 | 10. | 50. | b | A | *at 6. ho. 21.* |
| | 13 | | | | B | *min. & sets* |
| 15 | 14 | 6. | 35. | b | C | *at 6. h. 39.* |
| | 15 | | | | D | *min.* |
| 4 | 16 | 9. | 53. | b | E | |
| 12 | 17 | 7. | 4. | a | F | S. Patricke |
| | 18 | | | | G | |
| 1 | 19 | 1. | 25. | b | A | |
| 9 | 20 | 0. | 10. | a | B | |
| | 21 | | | | C | |
| 17 | 22 | 1. | 40. | b | D | |
| | 23 | | | | E | |
| 6 | 24 | 10. | 48. | b | F | |
| | 25 | | | | G | Annuncia- |
| 3. 14 | 26 | 4. | 46. | a | A | tion of |
| | 27 | 5. | 17. | b | B | Marie. |
| 11 | 28 | 2. | 42. | b | C | |
| 19 | 29 | 2. | 49. | a | D | |
| | 30 | | | | E | |
| 8 | 31 | 4. | 30. | b | F | |

## Aprill hath xxx. dayes.

| Gol. num. | | Meridian. H. | M. | | | Feast day. |
|---|---|---|---|---|---|---|
| 16 | 1 | 11. | 42. | a | G | |
| | 2 | | | | A | |
| | 3 | | | | B | |
| 5 | 4 | 6. | 41. | b | C | |
| 13 | 5 | 7. | 1. | a | D | |
| | 6 | | | | E | |
| 2 | 7 | 2. | 6. | b | F | |
| 10 | 8 | 11. | 3. | b | G | |
| 18 | 9 | 9. | 15. | b | A | |
| | 10 | | | | B | Sunne in |
| 7 | 11 | 4. | 2. | b | C | Taurus. |
| 15 | 12 | 10. | 58. | a | D | *Sunne riseth* |
| | 13 | | | | E | *at 5 hour.* |
| 4 | 14 | 7 | 11. | a | F | *11 min. &* |
| | 15 | | | | G | *sett at 6* |
| 12 | 16 | 3. | 43. | b | A | *houres, 49* |
| 1 | 17 | 11. | 35. | b | B | *min.* |
| | 18 | | | | C | |
| 9 | 19 | 0. | 35. | b | D | |
| 17 | 20 | 4. | 44. | a | E | |
| | 21 | | | | F | |
| | 22 | | | | G | |
| 6 | 23 | 2. | 16 | b | A | |
| 14 | 24 | 6. | 8. | a | B | S. Marke |
| 3 | 25 | 3. | 25. | b | C | Evange- |
| 11 | 26 | 10. | 50. | b | D | list. |
| | 27 | | | | E | |
| 19 | 28 | 3. | 13. | b | F | |
| 8 | 29 | 7 | 56. | a | G | |
| | 30 | | | | A | |

| Gol. numb. | | Moon clear. | | | First let. | |
|---|---|---|---|---|---|---|
| 16 | 1 | 2. | 54. | a | B | Philip and Iacob. |
| | 2 | | | | C | |
| 5 | 3 | 6. | 19. | a | D | |
| | 4 | | | | E | |
| 13 | 5 | 10. | 4. | b | F | |
| 2 | 6 | 19. | 3. | b | G | Christs ascension. |
| 10 | 7 | 2. | 5. | a | A | |
| | 8 | | | | B | |
| 18 | 9 | 11. | 13. | b | C | |
| 7 | 10 | 7. | 56. | a | D | |
| | 11 | | | | E | Sunne in Gemini. |
| 15 | 12 | 15. | 0. | a | F | *Solstice ryseth at 4. ho. 7. min. & sets at 7. h. 43. mi.* |
| | 13 | | | | G | |
| 4 | 14 | 3. | 46. | b | A | |
| 12 | 15 | 11. | 7. | b | B | |
| 1 | 16 | 10. | 44. | a | C | |
| | 17 | | | | D | |
| 9 | 18 | 24. | 2. | a | E | |
| | 19 | | | | F | |
| 17 | 20 | 7. | 59. | b | G | |
| | 21 | | | | A | |
| 6 | 22 | 3. | 16. | a | B | |
| | 23 | | | | C | |
| 3. 14 | 24 | 10. | 36. | b | D | |
| 11 | 25 | 4. | 6. | b | E | |
| | 26 | 7. | 59. | a | F | |
| 19 | 27 | 5. | 35. | a | G | |
| | 28 | | | | A | |
| 8 | 29 | 12. | 16. | b | B | |
| | 30 | | | | C | |
| 16 | 31 | 6. | 49. | a | D | |

| gol. numb. | Moon chan. | | | | Feast day. |
|---|---|---|---|---|---|
| | 1 | | | E | |
| 5 | 2 | 3. | 30. b | F | |
| 13 | 3 | 11. | 22. b | G | |
| 2 | 4 | 8. | 43. a | A | |
| | 5 | | | B | |
| 10 | 6 | 8. | 5. b | C | |
| | 7 | | | D | |
| 18 | 8 | 4. | 35. a | E | |
| 7 | 9 | 10. | 12. b | F | |
| | 10 | | | G | S. Bernard |
| 15 | 11 | 0. | 29. b | A | |
| 4 | 12 | 10. | 47. b | B | |
| 12 | 13 | 6. | 8. a | C | |
| | 14 | | | D | Sunne in Cancer. |
| 1 | 15 | 10. | 43. b | E | *Sun ris. 3. h. 24. m. sets 8. h. 36. m.* |
| | 16 | | | F | |
| 9 | 17 | 4. | 15. b | G | |
| 17 | 18 | 11. | 8. a | A | |
| | 19 | | | B | |
| | 20 | | | C | |
| 6 | 21 | 1. | 44. b | D | |
| 3. 14 | 22 | 6. | 9. a | E | |
| | 23 | 0. | 13. a | F | |
| 11 | 24 | 4. | 6. b | G | |
| | 25 | | | A | Nativitie of Iohn |
| 19 | 26 | 8. | 22. b | B | Baptist. |
| | 27 | | | C | |
| 8 | 28 | 2. | 9. b | D | |
| 16 | 29 | 7. | 59. a | E | |
| | 30 | | | F | Peter Apostle. |

# Iulie hath xxxj. dayes.

| gol. num. | | Moon chan. | | | | Feaſt day. |
|---|---|---|---|---|---|---|
| 5 | 1 | 11. | 13. | b | G | |
| 13 | 2 | 6. | 8. | a | A | |
| | 3 | | | | B | |
| 2 | 4 | 5. | 57. | b | C | |
| 10 | 5 | 8. | 58. | a | D | |
| | 6 | | | | E | |
| 18 | 7 | 7. | 9. | b | F | |
| 7 | 8 | 10. | 26. | a | G | |
| | 9 | | | | A | |
| 15 | 10 | 10. | 3. | b | B | |
| 4 | 11 | 6. | 3. | a | C | Sunne in |
| | 12 | | | | D | Leo. |
| 12 | 13 | 1. | 57. | b | E | *Sunne ryſes* |
| | 14 | | | | F | *at 3 hour.* |
| 1 | 15 | 0. | 47. | b | G | *31 min. &* |
| 9 | 16 | 7. | 30. | a | A | *ſets at 8* |
| | 17 | | | | B | *houres, 29* |
| 17 | 18 | 1. | 45. | a | C | *min.* |
| | 19 | | | | D | |
| 6 | 20 | 10. | 55. | b | E | |
| 14 | 21 | 7. | 26 | a | F | |
| 3 | 22 | 3. | 4. | b | G | |
| 11 | 23 | 3. | 56. | a | A | |
| | 24 | | | | B | |
| 19 | 25 | 11. | 50. | a | C | S. Iames |
| | 26 | | | | D | Apoſtle. |
| 8 | 27 | 4. | 22. | a | E | |
| | 28 | | | | F | |
| 16 | 29 | 7 | 33. | b | G | |
| 5 | 30 | 6. | 29. | a | A | |
| | 31 | | | | B | |

# August hath xxxj. dayes.

| gol.num. | | Moon chan. | | | Feast day. |
|---|---|---|---|---|---|
| 13 | 1 | 1. | 24. b | G | Lamb- |
| 2 | 2 | 6. | 23. a | D | messe. |
| | 3 | | | E | |
| 10 | 4 | 11. | 25. b | F | |
| 18 | 5 | 8. | 33. a | G | |
| | 6 | | | A | |
| 7 | 7 | 9. | 35. b | B | |
| 15 | 8 | 6. | 37. a | C | |
| | 9 | | | D | |
| 4 | 10 | 2. | 10. b | E | S. Larence |
| 12 | 11 | 11. | 33. b | F | Sunne in |
| | 12 | | | G | Virgo. |
| 1 | 13 | 3. | 55. a | A | *Sun rif. 4. h.* |
| | 14 | | | B | *23. m. sets* |
| 9 | 15 | 10. | 54. b | C | *7. h. 37. m.* |
| | 16 | | | D | Assump- |
| 17 | 17 | 3. | 38. b | E | tion of |
| 6 | 18 | 7. | 5. a | F | Marie. |
| | 19 | | | G | |
| 3. 14 | 20 | 1. | 43. a | A | |
| | 21 | 2. | 51. b | B | |
| 11 | 22 | 4. | 41. b | C | |
| | 23 | | | D | |
| 19 | 24 | 8. | 59. a | E | S. Bartho- |
| | 25 | | | F | lomew. |
| 8 | 26 | 5. | 29. b | G | |
| 16 | 27 | 6. | 6. a | A | |
| | 28 | | | B | |
| 5 | 29 | 2 | 4. b | C | |
| 13 | 30 | 10. | 9. b | D | |
| | 31 | | | E | |

| gol. num. | | Moon cham. H. | M. | | Feast dayes. |
|---|---|---|---|---|---|
| | | | | | Halow |
| 19 | 1 | 1. | 56. a | D | Eyen. |
| 18 | 2 | 6. | 28. b | E | |
| 7 | 3 | 1. | 43. a | F | |
| 15 | 4 | 9. | 49. a | G | |
| | 5 | | | A | |
| 4 | 6 | 2. | 28. a | B | |
| | 7 | | | C | |
| 12 | 8 | 9. | 3. b | D | |
| | 9 | | | E | |
| 1 | 10 | 4. | 57. a | F | |
| | | | | G | S. Martin. |
| | 12 | 6. | 30. b | A | sunne in |
| 9 | | | | | Sagitta- |
| 17 | 13 | 3. | 48. a | B | rius. |
| 6 | 14 | 10. | 10. a | C | *Sunne riseth* |
| | 15 | | | D | *7. h. 51. m.* |
| 14 | 16 | 10. | 42. b | E | *and sets at 4* |
| 3 | 17 | 1. | 39. a | F | *h. 9. min.* |
| | 18 | | | G | |
| | 19 | | | A | K. Charles |
| | 20 | | | B | borne. |
| 19. | 21 | 7. | 58. b | C | |
| 8 | 22 | 9. | 36. b | D | |
| 16 | 23 | 3. | 34. a | E | |
| | 24 | 12. | 51. a | F | |
| 5 | 25 | 11. | 33. b | G | |
| | 26 | | | A | |
| 13 | 27 | 4. | 6. b | B | |
| | 28 | | | C | |
| 2 | 29 | 1. | 38. a | D | S. Andrew |
| | 30 | | | E | |

December hath xxxi

| | | | | | | |
|---|---|---|---|---|---|---|
| 18. | | 14. | 49. a | F | | |
| 7 | 2 | 5. | 45. b | G | | |
| | 3 | 11. | 37. a | A | | |
| 15 | 4 | 9. | 18. b | B | | |
| | 5 | | | C | | |
| 4 | 6 | 8. | 24. b | D | | |
| | 7 | | | E | | |
| 12 | 8 | 4. | 30. b | F | | |
| | 9 | | | G | Sunne in | |
| 1 | 10 | 7. | 58. b | A | Capricor. | |
| 9 | 11 | 6. | 45. a | B | Luci | 1 |
| | 12 | | | C | | |
| 17 | 13 | 2. | 50. b | D | | |
| 6 | 14 | 10. | 43. b | E | | |
| | 15 | | | F | | |
| 14 | 16 | 1. | 33. b | G | 25 | |
| | 17 | 9. | 09. b | A | | |
| | 18 | | | B | | |
| 11 | 19 | 3. | 23. b | C | | |
| | 20 | 7. | 16. a | D | | |
| | 21 | | | E | | |
| 8 | 22 | 2. | 4. b | E | Thomas | |
| 16 | 23 | 10. | 49. b | G | | |
| | 24 | | | A | | |
| 5 | 25 | 4. | 34. b | B | Nativitie | |
| | 26 | | | C | of Christ. | |
| 13 | 27 | 2. | 39. b | D | S. Steven. | |
| | 28 | 6. | 37. b | E | S. Iohn. | |
| | 29 | | | F | Innocents | |
| | | | | G | | |
| | | | | A | | |

# THE CONFESSION OF OUR SINNES.



Eternall GOD, and moſt mercifull Father, wee confeſſe, and acknowledge, here before Thy Divine Majeſtie, that we are miſerable ſinners; conceived & borne in ſinne, and in iniquitie; ſo that in vs there is no goodneſſe: For the fleſh evermore rebelleth against the Spirit, whereby we continually tranſgreſſe Thine holy Precepts & Commandements, & ſo doe procure vnto our ſelues, through thy juſt judgement, condemnation & damnation. Notwithſtanding, O heavenly Father, forasmuch as wee are diſpleaſed with our ſelues for the ſinnes which wee haue committed against Thee, and doe vnfeignedly repent vs of the ſame; we therefore humbly beſeech thee, for Ieſus Chriſts ſake, to ſhew thy Mercie vpon vs, to forgiue vs all our ſinnes, and to increaſe thine holy Spirit in vs: that we acknowledging, from the bottome of our hearts, our owne vnrighteouſneſſe, may from henceforth not only mortifie our ſinfull luſts and affections, but alſo bring forth ſuch fruites as may bee agreeable to thy moſt blеſſed will: not for the worthineſſe thereof, but for the merits of thy dearly beloved Sonne, Ieſus Chriſt our only Saviour; whom thou haſt ordained to be the Oblation and Offering for our ſinnes. For his ſake we are certainly perſwaded, that thou

vs nothing, which we shall aske in His Name, according to thy will. For thy Spirit doeth assure our Consciences, that thou art our mercifull Father, and so lovest vs, thy children, through Him, that nothing is able to remooue Thine heavenly grace and favour from vs. To Thee, therefore, O Father, with the Son and the holie Ghost, be all honour and glorie, world without end, So be it.

*Another Confession and Prayer, commonlie vsed in the Church, on the day of common prayer.*

O Dreadfull and most mightie God, thou that from the beginning hast declared Thy selfe a consuming fire, agaynst the contemners of Thy most holie preceps, and yet to the penitent sinners hast alwayes showed Thy selfe, a favourable Father, and a GOD full of Mercie: wee Thy creatures, and workmanship of Thyne owne Handes, confesse our selues most vnworthie to open our eyes vnto the heavens, but farre lesse to appeare in Thy presence: For our consciences accuse vs, and our manifolde iniquities haue borne witnesse against vs, that wee haue declyned from Thee: Wee haue beene polluted with idolatrie: wee haue given Thy glorie to creatures, wee haue sought support where it was not to bee found, and haue lightlied Thy most wholesome admonitions. The manifest corruption of our lyues in all estates, evidentlie prooveth, that wee haue not rightlie regarded Thy statutes, lawes, and holie ordinances: and this was not onlie done, O Lord, in the time of our blindnesse, but even now when of Thy mercie Thou hast opened

ned vnto vs an entrance to Thy heavenlie kingdome, by the preaching of Thine holie Evangell, the whole bodie of this miserable Realme, still continueth in their former impietie. For the most part, alace, following the footsteps of the blinde and obstinate Princesse, vtterlie dospise the light of Thy Gospell, and delight in ignorance and idolatrie: others liue as a people without GOD, and without all feare of Thy terrible judgements. And some, O Lord, that in mouth professe Thy blessed Evangell, by their slanderous lyfe blaspheme the same. Wee are not ignorant, O Lord, that thou art a righteous judge, that canst not suffer iniquitie long to be vnpunished vpon the obstinate transgressours: especially, O Lord, when that after so long blindnesse and horrible defection from Thee, so lovinglie Thou callest vs againe to Thy favour and fellowship, and that yet wee doe obstinatelie rebell. Wee haue, O Lord, in our extreame miserie called vnto Thee: yea even when we appeared vtterlie to haue beene consumed in the furie of our enemies, and then didst Thou mercifullie inclyne Thyne eares vnto vs. Thou fought for vs even by Thyne owne power, when in vs there was neither wisedome nor force. Thou alone brakest the yoake from our neckes, and set vs at libertie when we by our foolishnesse had made our selues slaues vnto strangers, and mercifullie vnto this day hast continued with vs the light of Thyne Evangell, and so ceasest not to heape vpon vs benefites both spirituall and temporall. But yet, alace, O Lord, wee clearelie see, that our great ingratitude [illegible] farther punishment at Thyne Handes, the

whereof, are evident before our eyes. (For the whispering of Sedition, the contempt of thy Graces offered, and the mayntaynance of Idolatrie, are assured signs of thy farther plagues to fall vpon vs, in particular, for our grievous offences. And this vnmeasurable vntemperateneſſe of the ayre, doeth also threaten thyne accuſtomed plague of Famine; which commonly followeth riotous exceſſe, and contempt of the Poore; vvherewith, alace, the vvhole earth is repleniſhed.) Wee haue nothing, O LORD, that we may lay betwixt vs and thy judgement, but thine only mercie, freely offered to vs, in thy deare Sonne, our Lord Ieſus Chriſt, purchaſed to vs by His death and paſſion. For if thou wilt enter into judgement with thy creatures, and keepe in minde our grievous ſinnes, and offences, then can there no fleſh eſcape condemnation. And therefore, we moſt humbly beſeech thee, O Father of Mercies, for Chriſt Ieſus, thy deare Sonnes ſake, to take frō vs theſe ſtonie hearts, who ſo long haue heard, as well thy Mercies, as ſeuere judgements, and yet haue not beene effectually mooved with the ſame: and giue vnto vs hearts mollified by thy Spirit, vvhich may both conceiue, and keepe in minde, the reverence vvhich is due vnto thy Majeſtie. Looke, O Lord, vnto thy choſen children, labouring vnder the imperfection of the fleſh: and graunt vntovs that victorie which thou haſt promiſed vntovs, by Ieſus Chriſt, thy Son, our only Saviour, Mediatour, & Law-giver: To whom, with thee, & the holy Ghoſt, be all honour and prayſe, how and evermore. So be it.

A Con-

TRueth it is, O LORD, that we are vnworthie to come to thy Godlie presence, by reason of our manifolde sinnes and wickednesse: much lesse are we worthie to receiue any grace or mercie at thy hands, if thou shouldest deale with vs according to our deservings: For we haue sinned, O Lord, agaynst thee, and we haue offended thy Godlie and Divine Majestie. If thou shouldest begin to reckon with vs, even from our first cõception in our mothers wombe, thou canst find nothing at all in vs, but occasion of death, and eternall condemnation. For trueth it is, that first we were conceived in sinne, and in iniquitie was everie one of vs borne of our mother: all the days of our lyfe we haue still so continued in sin and wickednes, that rather wee haue given our selues to follow the corruption of this our fleshly nature, than otherwise, with that earnest care & diligence, to serue and worship thee, our God, as it becommeth vs: and therfore, if thou shouldest enter into judgement with vs, iust occasion hast thou, not only to punish these our [illegible] ched and mortall bodies; but also to [illegible] in body & soule eternally, if thou shouldest [illegible] according to the rigour of thy Iustice. But [illegible] Lord, as on the one part, wee acknowlegde our [illegible] sinnes and offences, together with the fearfull [illegible] ment of thee, our God, that justlie, by reason th[illegible] thou mayest powre vpon vs: so also, on the other part, we acknowledge thee to be a mercifull God, a loving and a favourable Father, to all them that vnfeignedlie turne vnto thee. Wherefore, O Lo[illegible] we thy people, & the workmanship of thine own [illegible] most humblie beseech thee, for Christ thy [illegible]

to ſhow thy mercie vpon vs, and forgiue vs all our offences; impute not vnto vs the ſinnes of our youth, neyther yet receiue thou a reckoning of vs, for the iniquitie of our old age: but as thou haſt ſhowed thy ſelfe mercifull to all them that haue truelie called vnto thee; ſo ſhow the like mercy, and the like favour vnto vs, thy poore ſervantes. Indew our heartes, O God, with ſuch a true and perfect acknowledging of our ſinnes, that wee may powre foorth before thee, the vnfeigned ſighes and ſobs of our troubled hearts, and afflicted conſciences, for our offences cõmitted againſt thee. Inflame our hearts with ſuch a zeale and fervencie towards thy Glory, that all the days of our life our onelie ſtudie, travell, and labour, may bee to ſerue and worſhip thee, our God, in ſpirit, in trueth, and veritie, as thou requireſt of vs: and that this may be the better performed in vs, preſerue vs frõ all impediments & ſtayes that in anie wyſe may hinder or ſtop vs in the ſame; but in ſpeciall, O Lord, preſerue vs from the craft of Satã, frõ the ſnares of the world, and from the naughtie luſts & affections of the fleſh. Make thy ſpirit, O God, once to take ſuch full poſſeſſion and dwelling in our hearts, that [illegible] onlie all the actiõs of our life, but alſo al the words of our mouth, and the leaſt thought and cogitation of our mindes, may be guyded and ruled thereby. And finallie, grant that all the time of our life may be ſo ſpẽt in thy true feare and obedience, that altogether we may end the ſame in the ſanctification, and honouring of thy bleſſed Name, through Ieſus Chriſt, our Lord; to whom, with Thee, and the holy Ghoſt, be all Honor and Glorie, for now, and for ever. Amen.

Amen.

*A Confeſſion, together with Petitions to God, in the time of extreame troubles; and yet commonly vſed in the Church, before the Sermon.*

ETernall, and ever-laſting GOD, Father of our Lord Ieſus Chriſt; thou that ſhoweſt Mercy, and keepeſt Covenant, with them that loue, and in reverence keepe thy Commandements, even when thou powreſt foorth thy hote diſpleaſure, and juſt judgements, vpon the obſtinate and diſobedient; we here proſtrate our ſelues, before the Throne of thy Majeſtie; confeſſing from our hearts, that juſtly thou haſt puniſhed vs by the tyrānie of ſtrangers; & that more juſtly thou mayeſt bring vpon vs agayn the bondage and yoak which of thy mercy, for a ſeaſon, thou haſt removed. Our kings, princes, and people, in blindnes haue refuſed the word of thy eternall Veritie: and in ſo doing, wee haue refuſed the league of thy Mercie, offered vnto vs in Ieſus Chriſt, thy Son: which albeit thou now, of thy meere mercy haſt offred to vs again in ſuch aboundance, that none can be excuſed by reaſon of ignorance: yet neverthelesſe, to the judgemēt of men, impietie over-floweth the whole face of this Realme: For the great multitude delight themſelues in ignorance, and idolatry. And ſuch, alace, as appear to reverence and imbrace thy word, doe not expreſſe the fruits of repentance, as it becommeth the people to whom thou haſt ſhowed thy ſelfe ſo mercifull and favourable. Theſe are thy juſt judgements, O Lord, whereby thou puniſheſt ſinne by ſinne, and man by his owne iniquitie: ſo that there can bee no ende of ſinne, except thou prevent vs, with thy vnderſerved grace. Convert vs, therefore, O LORD, and we ſhall

be conuerted: ſuffer not our vnthankfulnes, to procure of thy moſt juſt judgementes, that ſtrangers at any tyme reygne over vs; neyther, O God, that the light of thy Goſpell be taken from vs. But howſoever it be that the great multitude be altogether rebellious, and alſo that in vs there remayneth perpetuall imperfections; yet, for the glory of thine owne Name, and for the glory of thine only beloved Sonne, Ieſus Chriſt, vvhoſe Veritie and Evangell, thou, of thy meere mercy haſt manifeſted amongſt vs: Let it pleaſe thee, to take vs into thy protection, and defence: that all the vvorld may know, that as of thy tender Mercie thou haſt begun this vvorke of our ſalvation amongſt vs; ſo, of this ſame Mercie, thou vvilt continue the ſame. Grant vs this, O mercifull Father, for Chriſt Ieſus, thy Sonnes ſake. Amen.

*This done, the people ſing a Pſalme altogether, in a plaine tune: vvhich ended, the Miniſter prayeth for the aſſiſtance of Gods holy Spirit, as the ſame ſhall moove his heart: and ſo proceedeth to the Sermon; vſing after the Sermon, this Prayer following, or ſuch like.*

*A Prayer, for the whole eſtate of Chriſts Church.*

ALmightie GOD, and moſt mercifull Father, we humblie ſubmit our ſelues, and fall downe before thy Majeſtie, beſeeching thee, from the bottom of our hearts, that this Seed of thy Word, now ſowen amongſt vs, may take ſuch deepe roote, that neither the burning heate of perſecution cauſe it to wither, neither the thornie cares of this life do choake it: but that, as Seede ſowen in good Ground, it may bring foorth thirtie, ſixtie, and an hundreth folde, as thine heavenlie wiſedome hath appointed.

And becauſe wee haue need continuallie to craue manie

manie thinges at thine handes, wee humblie beseech thee, O heavenlie Father, to grant vs thine holy Spirit, to direct our petitions, that they may proceed frō such a fervent minde, as may bee agreeable to thy most blessed will. And seeing that our infirmitie is able to doe nothing, without thine helpe, and that thou art not ignorant, with how manie & great temptations we (poore wretches) are on everie side inclosed, and compassed; let thy strength, O Lord, sustain our weaknesse, that wee, being defended by the force of thy Grace, may be safelie preserved against all assaults of Satan, who goeth about continuallie, like a roaring Lyon, seeking to devour vs. Increase our faith, O mercifull Father, that wee doe not swerue at anie time, from thy heavenlie Word: but augment in vs Hope and Loue, vvith a carefull keeping of all thy Commandements; that no hardnesse of heart, no hypocrisie, no concupiscence of the eys, nor entisemets of the world, doe draw vs away from thy obedience. And seeing we liue now, in these most perilous times, let thy fatherly providence defende vs against the violence of all our enemies, which doe ewerie where persue vs: but chieflie, against the wicked rage, and furious vp-roares of that Romish Idoll, enemie to Thy Christ.

Farthermore, forasmuch as by Thine holie Apostle wee are taught to make our prayers and supplications for all men, wee pray not only for our selues here present, but beseech thee also to reduce all such as be yet ignorant, from the miserable captivitie of blindnesse and errour, to the pure vnderstanding of thy heavenlie Trueth; that wee all, with one

and vnitie of minds, may worship thee, our only God and Saviour: and that all Pastors, Shepheardes, and Ministers, to whom thou hast committed the dispensation of thine holie Word, and charge of thy chosen people, may both in their life and doctrine, bee found faithfull; setting onelie before their eyes thy glorie: and that by them all poore sheepe, which wander & goe astray, may be gathered, and brought home, to Thy Folde.

Moreover, because the hearts of Rulers are in thy hands, wee beseech thee, to direct and governe the hearts of all Kinges, Princes, and Magistrates, to whom thou hast committed the Sword: but especially, O Lord, even according to our bounden duetie, we beseech thee to maintaine and increase the noble estate of CHARLES, by Thy Grace, our Kings Majestie, and his honourable Counsell, with all the Estate, and whole body of the Common-wealth. Let thy fatherly favour so preserue him, and thine holy Spirit so governe his heart, that hee may in such sort execute his office, that Thy true Religion may bee purely mayntayned, Manners reformed, and sinne punished, even according to precise rule of Thyne holy Word.

And seeing that we be all members of the mysticall body of Christ Iesus, wee make our requests vnto thee, O heavenly Father, for all such as are afflicted with any kynde of Crosse, or Tribulation, as Warre, Plague, Famine, Sickneſse, Povertie, Imprisonment, Persecution, Banishment, or any other kynd of thy Roddes; whether it be griefe of bodie, or vnquyetneſse of mynde; that it would pleaſe thee, to

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giue them Patience, and Conſtancie, till thou ſende them full deliverance of all their troubles. And finally, O Lord God, moſt mercifull Father, we humbly beſeech thee, to ſhow thy great Mercy vpon our Brethren, which are perſecuted, caſt in Priſon, and dayly condemned to death, for the teſtimonie of thy Trueth: And though they be vtterly deſtitute of all mans ayde, yet let thy ſweete Comfort never depart from them: but ſo inflame their hearts, with thy holy Spirit, that they may boldly, and chearfully, abyde ſuch tryall, as thy Godly wiſdome ſhall appoynt: ſo that, at length, as wel by their death, as by their lyfe, the Kingdome of thy Son, Ieſus Chriſt, may increaſe and ſhyne through all the worlde: In whoſe Name wee make our humble Petitions vnto Thee, even as He hath taught vs, ſaying; *Our Father, which art in the Heavens; Halowed be Thy Name*, &c.

ALL-mighty, and ever-living God, vouchſafe, we beſeech thee, to grant vs perfect continuance in Thy lyuely Fayth; augmenting the ſame in vs dayly, till we grow to the full meaſure of our perfection in Chriſt; whereof we make our Confeſſion, ſaying; *I believe in God, the Father, All-mightie*, &c.

*Then the People ſing a Pſalme: which ended, the Miniſter pronounceth one of theſe Bleſſings following: and ſo the Congregation departeth.*

THE Lord bleſſe vs, and ſaue vs: The Lord make His Face to ſhyne vpon vs, and be mercifull vnto vs: The Lord turne His Countenance towardes vs, and graunt vs His Peace.

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THe Grace of our Lord Ieſus Chriſt; the loue of God, and the communion of the holie Ghoſt, be vvith vs all. So bee it.

*It ſhall nee be neceſſarie for the Miniſter daylie to repeat all theſe things before mentioned; but beginning with ſome maner of Confeſſion, to proceede to the Sermon: which ended, he eyther vſeth the Prayer for all eſtates, before mentioned, or elſe prayeth, as the Spirit of GOD ſhall moue his heart; framing the ſame according to the tyme & matter which he hath intreated of. And if there ſhall be at any tyme any preſent Plague, Famine, Peſtilence, Warres, or ſuch lyke, which be euident tokens of Gods wrath; as it is our part to acknowledge our ſinnes to bee th'occaſion thereof, ſo are we appoynted, by the Scriptures, to giue our ſelues to mourning, faſting, and prayer, as the meanes to turne away Gods heavie diſpleaſure. Therefore, it ſhall be convenient, that the Miniſter at ſuch tyme, doe not only admoniſh the people thereof, but alſo vſe ſome forme of Prayer, according as the preſent neceſſitie requireth: to the which hee may appoynt, by a common conſent, ſome ſeverall day after the Sermon, weeklie to be obſerved.*

*Theſe two Prayers following, are vſed in the Church of Geneva. The firſt ſerveth for Sunday, after the Sermon; and the other is ſayde vpon Wedneſday, which is the day of Common Prayer.*

## A PRAYER, AFTER THE SERMON.

ALL-mightie GOD, and heavenly Father, ſince thou haſt promiſed to grant our requeſts, which wee ſhall make vnto thee in the Name of our LORD IESVS CHRIST, thy well-beloved Sonne: And wee are taught by Him, and His Apoſtle, to aſſemble our ſelues in His Name; promiſing, that Hee will bee amongſt vs, and make interceſſion for vs vnto Thee, for the obtaining of all ſuch things as wee ſhall agree vpon here in earth: wee therefore, (having firſt Thy Commandement, to pray for ſuch as Thou haſt appoynted Rulers & Governours over vs, and alſo for

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all thinges needfull both for Thy people, and for all ſorts of men: foraſmuch as our faith is grounded on Thine holy Word and Promiſes, and that wee are here gathered together, before Thy face, and in the Name of Thy Sonne, our Lord Ieſus) Wee, I ſay, make our earneſt ſupplication vnto Thee, our moſt mercifull God, and bountifull Father, that for Ieſus Chriſts ſake, our only Saviour, and Mediatour, it would pleaſe Thee, of Thine infinite mercie, freely to pardon all our offences, and in ſuch ſort to draw and lift vp our hearts, and affections towardes Thee, that our requeſts may both proceede of a fervent minde, and alſo bee agreeable vnto Thy moſt bleſſed will and pleaſure, which is only to bee accepted.

We beſeech Thee, therefore, O heavenly Father, as touching all Princes and Rulers, vnto whom Thou haſt committed the adminiſtration of Thy Iuſtice, and namely, as touching the Excellent eſtate of CHARLES, our Kings Majeſtie, and all his honourable Counſell, with the reſt of the Magiſtrates, and Commons of the Realme: that it would pleaſe Thee, to grant him Thine holie Spirit, and increaſe the ſame in him from time to time; that he may with a pure faith acknowledge Ieſus Chriſt, Thine onely Sonne, our Lord, to be KING of all Kinges, and GOVERNOVR of all Governours: even as Thou haſt given all power vnto Him, both in Heaven, and in earth; and ſo giue himſelfe wholly to ſerue Him, and to advance His Kingdome in his dominions, (ruling by Thy Word, his ſubjects, which be Thy creatures, and the ſheepe of Thy paſture) that wee being maintained in peace and tranquilitie, both heere and ever-

where, may ſerue Thee in all holineſſe and vertue: & finally, being delivered from all feare of enemies, may render thanks vnto thee, all the days of our life.

Wee beſeech thee alſo, moſt deare Father, and Saviour, for all ſuch as thou haſt appoynted Miniſters vnto thy faithfull people, & to whom thou haſt committed the charge of Soules, and the Miniſterie of thine holy Goſpell; that it would pleaſe thee, ſo to guide them with thine holy Spirit, that they may be found faithfull and zealous of thy glorie; directing alwayes their whole ſtudie vnto this ende, that the poore ſheepe which be gone aſtray out of the flocke, may be ſought out, & brought againe vnto the Lord Ieſus, who is the chiefe Shepheard, and Head of all Biſhops: to the intent, they may frō day to day, grow and increaſe in Him, vnto all righteouſneſſe and holineſſe: and on the other part, that it would pleaſe thee, to deliver all thy Churches, from the danger of ravening Wolues, and from Hirelings, who ſeeke their owne ambition and profit, and not the ſetting foorth of thy glorie, nor the ſafeguard of thy flocke.

Moreover, wee make our Prayers vnto thee, O Lord God, moſt mercifull Father, for all men in generall: that as thou wilt bee known to be the Saviour of all the worlde, by the redemption purchaſed by thine onlie Sonne, Ieſus Chriſt: even ſo, that ſuch as haue bene hitherto holden captiue in darkneſſe and ignorance, for lacke of the knowledge of thy Goſpel, may, through the preaching thereof, and the cleare light of thine holy Spirit, be brought vnto the right way of Salvation, which is to know, that thou art only verie God, and that He whom thou haſt ſent, is

Ieſus

IESVS CHRIST: lykewyſe, that they whome thou haſt alreadie endewed with thy grace, & illuminated their heartes, with the knowledge of thy word, may continually increaſe in godlineſſe, and be plenteouſly inritched with Spirituall Benefits: ſo that wee may altogether worſhip thee, both with Heart & Mouth, and render due Honour and Service vnto Chriſt, our Maſter, King, and Law-maker.

In lyke manner, O Lord of all true comfort, we recōmend vnto thee in our Prayers, all ſuch perſons as thou haſt viſited, and chaſtiſed by thy Croſſe and Tribulation: all ſuch people as thou haſt puniſhed with Peſtilence, Warre, or Famine; and all other perſons afflicted with Poverty, Impriſonment, Sickneſſe, Baniſhment, or any lyke bodily adverſity; or haſt otherwyſe troubled and afflicted in ſpirit: That it would pleaſe thee, to make them perceiue thy fatherly affectiō towards them: that is, that theſe croſſes be chaſtiſings for their amendement: to the intent, that they ſhould vnfeygnedly turne vnto thee; and ſo by cleaving vnto thee, might receiue full comfort, and be delivered from all manner of evill. But eſpecially, we recommend vnto thy Divine protection, all ſuch as are vnder the tyranny of Antichriſt, and both lacke this Foode of lyfe, and haue not libertie to call vpon Thy NAME in open Aſſemblie: chiefely, our poore Brethren, which are impriſoned, and perſecuted by the enemies of Thy GOSPELL: that it would pleaſe Thee, O Father of all Conſolation, to ſtrengthen them by the power of Thyne holy Spirit, in ſuch ſort, that they never ſhrinke backe; but that they may conſtantly perſevere in Thyne holy Vocation,

and

and so to succour and assist them, as thou knowest to bee most expedient: comforting them in their afflictions; mayntayning them in thy safeguard, agaynst the rage of Wolues; and increasing in them the gifts of thy Holie Spirit; that they may glorifie thee, their Lord God, both in their life, and in their death.

Finallie, O Lord God, most deare Father, wee beseech thee, to grant vnto vs also which are here gathered together, in the Name of thy Sonne, Iesus Christ, to heare his vvord preached; that we may acknowledge truelie, and without hypocrisie, in how miserable a state of perdition wee are by nature; and how worthilie wee procure vnto our selues everlasting damnation; heaping vp, from time to time, thy grievous punishmentes vpon our selues, through our wicked and sinfull life: to the end, that (seeing there remaineth no sparke of goodnesse in our nature, and that there is nothing in vs, as touching our first creation, & that which we receiue of our parents, meet to enjoye the Heritage of Gods Kingdome) wee may whollie render vp our selues, with all our hearts, and with an assured confidence in thy dearlie beloved Sonne, Iesus Christ, our Lord, onlie Saviour, and Redeemer: to the intent, that Hee dwelling in vs, may mortifie our old man; that is to say, our sinfull affections, and that wee may be renewed vnto a more godly lyfe; whereby thyne holy NAME (as it is worthie of all Honour) may be advanced, and magnified through the world, & in all places. Lykewyse, that thou mayest haue the tuition and governance over vs; and that wee may learne daylie, more and more, to humble and submit our selues vnto thy

Majestie:

Majestie: in such sort, that thou mayest bee counted King and Governour over all; guyding thy people with the Scepter of thy Word, and by the vertue of thyne holie Spirit, to the confusion of thyne enemies, through the might of thy trueth and righteousnesse: so that by this meanes, all power and height which withstandeth thy glory, may be continually throwne downe, and abolished; vntill such tyme, as the full and perfect face of thy Kingdome shall appeare; when thou shalt show thy selfe in judgement, in the person of thy Sonne: whereby also wee, with the rest of thy creatures, may render vnto thee, perfect, due, and true obedience; even as thine heavenly Angels doe apply themselues onely to the performing of thy Commandementes: so that thine onely will may be fulfilled, without any contradiction, and that every man may bend himselfe to serue & please thee; renouncing their owne wills, with all the affections and desires of the flesh. Grant vs also, good Lord, that we thus walking in the loue and dread of thine holy Name, may bee nowrished through thy goodnesse; and that wee may receiue at thine hands, all thinges expedient and necessary for vs; and so vse thy giftes peaceably and quyetly: to this ende, that when wee see that thou hast care of vs, wee may the more effectuously acknowledge thee to bee our Father; looking for all good gifts at thyne handes: and by withdrawing & pulling backe all our vayne confidence from creatures, may set it wholly vpon thee, and so rest only in thy most bountifull mercy. And for so much as whiles wee continue here in this transitorie lyfe, we are so miserable, so frayle, & so much

inclined vnto ſinne, that wee fall continually, and ſwerue from the right way of thy Commandements, wee beſeech thee, pardon vs our innumerable offences, whereby we are in danger of thy judgement and condemnation: and forgiue vs ſo freely, that death and ſinne may hereafter haue no title againſt vs, neyther lay vnto our charge the wicked roote of ſinne, which doeth evermore remayne in vs; but grant, that by thy commandement wee may forget the wrongs which others doe vnto vs; and in ſtead of ſeeking vengeance, may procure the wealth of our enemies. And for as much as of our ſelues wee are ſo weake, that wee are not able to ſtand vpright one minute of an houre; and alſo that wee are ſo belayd, and aſſaulted evermore with ſuch a multitude of ſo dangerous enemies, that the Devil, the World, Sinne, & our own concupiſcences, doe never leaue off to fight againſt vs: let it bee thy good pleaſure to ſtrengthen vs with thy holy Spirit, and to arme vs with thy grace, that thereby we may be able conſtantly to withſtand all temptations, and ſo perſevere in this Spiritual Battel againſt ſinne; vntill ſuch tyme, as we ſhal obtayn the full victory: and ſo, at length, may triumphantly rejoyce in thy Kingdome, with our Captayne and Governour, Ieſus Chriſt, our Lord: Amen.

*This prayer following is to be ſaid after the Sermon, on the day of Common prayer: and is very proper now for our eſtate and tyme, to moue vs to true repentance, and to turne backe Gods ſharpe rods, which yet threaten vs.*

GOD All-mighty, and heavenly Father, wee acknowledge in our conſciences, and confeſſe, as

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that wee haue given thee great o[ffence] pleaſed with vs: for ſeeing that that [art] and vpright Iudge, it cannot bee without [cauſe] thou puniſheſt thy people. Wherefore, for as much as we haue felt thy ſtrypes, we acknowledge, that we haue juſtly ſtirred vp thy high diſpleaſure againſt vs: yea, and yet we ſee thyne hand lifted vp, to beate vs afreſh. For the Rods, and Weapons wherewith thou art accuſtomed to execute thy vengeance, are alreadie in thyne hand: and the threatnings of thy wrath, which thou vſeſt agaynſt the wicked ſinners, bee in full readineſſe.

Now, though thou ſhouldeſt puniſh vs much more grievouſly, than thou haſt hitherto done; and that, whereas wee haue received one ſtrype, thou wouldeſt giue vs an hundreth: yea, if thou wouldeſt make the Curſes of thyne Olde Teſtament, which came then vpon thy people Iſraell, to fall vpon vs, wee confeſſe, that thou ſhouldeſt doe therein very righteouſly: and wee cannot deny, but wee haue fully deſerved the ſame.

Yet, Lord, for ſo much as thou art our Father, and we but earth, and ſlyme: ſeeing thou art our maker, and we the workmanſhip of thyne hands: ſince thou art our Paſtour, and wee thy flocke: ſeeing alſo that thou art our Redeemer, and wee the people whom thou haſt bought: and finally, becauſe thou art our God, and wee thy choſen heritage, ſuffer not thyne anger ſo to kindle agaynſt vs, that thou ſhouldeſt puniſh vs in thy wrath; neyther remember our wickedneſſe, to the ende to take vengeance thereof; but rather chaſtiſe vs gently, according to thy mercy.

Lord, that our misdeeds haue inflamed thy wrath and displeasure aynst vs; yet considering, that we are called by thy Name, and beare thy marke & badge, maintayne rather the worke that thou hast begun in vs, by thy free grace, to the ende that all the world may know, that thou art our God, and Saviour. Thou knowest, that such as bee dead in graue, and whom thou hast destroyed and brought to confusion, will not set foorth thy praise; but the heavie soules; and comfortlesse, the humble hearts, the consciences oppressed, & loaden with the grievous burthen of their sinnes, and therefore thirst after thy grace, they shall set foorth thy glorie and prayse.

Thy people of Israel oftentimes provoked thee to anger through their wickednesse, wherevpon thou didst, as right requyred, punish them: but so soone as they acknowledged their offences, and returned to thee, thou didst receiue them alwayes to mercie: and were their enormities, and sinnes never so grievous, yet for thy covenants sake, which thou hadst made with thy servants, Abraham, Isaak, and Iakob, thou hast alwayes withdrawne from them the rods and curses which were prepared for them; in such sort that thou didst never refuse to heare their prayers.

Wee haue obtayned by thy goodnesse, a farre more excellent covenant; which wee may alleadge, that is, the covenant whith thou first madest & establishest by the hand of Iesus Christ our Saviour, and was also by thy divyne providence written with his blood, and sealed with his death and passion.

Therefore, O Lord, wee renouncing our selues, and all vaine confidence in mans helpe, haue our on-

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lie refuge to this thy moſt blesſed covenant; where-by our Lord Ieſus, through the offering vp of his bodie in ſacrifice, hath reconciled vs vnto thee. Beholde therefore, O Lord, in the face of thy Chriſt, and not in vs, that by his interceſſion thy wrath may be appeaſed, and that the bright beames of thy countenance may ſhyne vpon vs, to our great comfort and aſſured ſalvation: and from this time forward vouchſafe to receiue vs vnder thyne holie tuition, and governe vs with thy holy Spirit, whereby we may bee regenerate anew, vnto a farre better lyfe.

*So that thy Name may be ſanctified: Thy Kingdome come: Thy Will bee done in earth, as it is in Heaven. Giue vs this day our dayly bread. And forgiue vs our debts, as we forgiue our debters. And leade vs not into temptation: but deliver vs from evill. For thyne is the Kingdome, the Power, and the Glory, even for ever and ever. Amen.*

And albeit wee are moſt vnworthie in our owne ſelues, to open our mouthes, & to intreat thee in our neceſſities, yet foraſmuch as it hath pleaſed thee to cõmand vs to pray one for another, we mak our humble prayers to thee, for our poor brethren & mẽbers, whom thou doeſt viſit and chaſtiſe with thy rods, & correction, moſt inſtãtlie deſiring thee to turne away thine anger frõ thẽ. Remember, O Lord, we beſeech thee, that they are thy children, as we are: & though they haue offẽded thy Majeſty, yet that it wold pleaſe thee, not to ceaſe to proceede in thine accuſtomed bountie & mercie, which thou haſt promiſed, ſhould evermore continue towards all thine Elect. Vouchſafe therefore, good Lord, to extende thy pittie vpon all thy Churches, and towardes all thy people, whom thou doſt now chaſtiſe either with peſtilence,

or Warres, or ſuch lyke thyne accuſtomed Roddes; whether it be by Sickneſſe, Impriſonment, or Poverty, or any other affliction of mynde or conſcience: that it would pleaſe thee to comfort them, even as thou knoweſt to be moſt expedient for them; ſo that thy Roddes may be Inſtructions for them, to aſſure them of thy favour, & for their amendement, when thou ſhalt giue them conſtancie and patience, and alſo aſſwadge and ſtay thy corrections: and ſo, at length, by delivering them from all their troubles, giue them moſt ample occaſion to rejoyce in thy Mercy, and to prayſe thyne holy NAME. Chiefly, O Lord, that thou wouldeſt haue compaſſion, as well on all, as on every one of them who employ themſelues for the mayntaynance of thy Trueth. Strengthen them, O GOD, with an invincible conſtancie: defende and aſſiſt them in all things, and every where: overthrow all the crafty Practiſes and Conſpiracies of thyne enemies, and theirs: brydle their rage, and let their bolde enterpriſes, which they vndertake agaynſt thee, and the members of thy Sonne, turne to their owne confuſion: and ſuffer not thy Kingdome of Chriſtians to be vtterly deſolate; neyther permit that the remembrance of thyne holie NAME bee cleane aboliſhed in earth; nor that amongſt whome it hath pleaſed thee to haue thy Prayſes celebrated, bee deſtroyed, and brought to nought, and that the Turkes, Paganes, Heretickes, Antichriſtians, and other Infidels, might ſo boaſt themſelues thereby, and conſequently blaſpheme Thyne Holy Name. O God, heare vs, and helpe vs, even for Chriſt Ieſus ſake: Amen.

*Prayers, vſed in the Church, in the tyme of perſecution by Strangers: and alſo when the Lords Supper is to be miniſtred.*

ETernall, and ever-living GOD, Father of our Lord Ieſus Chriſt; wee thy creatures, and the workmanſhip of thyne owne hands, ſometyme dead by ſinne, and thrall to Satan, by means of the ſame; but now, of thy meere mercy, called to liberty and lyfe, by the preaching of thy Goſpell, doe take vpon vs this boldneſſe, (not of our ſelues, but of the commandement of thy deare Sonne, our Lord IESUS CHRIST) to powre foorth, before thee, the Petitions and Complayntes of our troubled heartes, oppreſſed with feare, and wounded with ſorrow. True it is, O Lord, that wee are not worthie to appeare in thy preſence, by reaſon of our manyfolde offences; neyther yet are we worthie to obtayne any comfort at thyne handes, for any righteouſneſſe that is in vs. But ſeeing, O Lord, that to turne backe from thee, and not to call for thy ſupport, in the tyme of our trouble, it is the entrance to death, and the playne way to deſparation. Wee, therefore, confounded in our ſelues, (as the people which on all ſides are aſſaulted with ſorrowes) doe preſent our ſelues before thy Majeſty, as our Soveraygne Captayne, and only Redeemer, Ieſus Chriſt, hath commaunded vs: in whoſe Name, and for whoſe obedience, we humbly craue of thee remiſſion of all our former iniquities, committed as well in matters of Religion, as in our lyues and converſation. The examples of others, which haue called vnto thee in their lyke neceſſities, doe giue hope vnto vs, that thou wilt not reject vs,

neyther yet ſuffer vs for ever to bee confounded. Thy people Iſrael did oftentimes decline from thy Lawes, and did follow the vanitie of ſuperſtition and idolatrie, and oftentimes didſt thou correct and ſharplie puniſh them, but thou diddeſt never vtterlie deſpiſe them, when in their miſeries vnfeignedlie they turned vnto thee. Thy Church of the Iewes were ſinners, O Lord, and the moſt part of the ſame did conſent vnto the death of thy deare Sonne, our Lord Ieſus Chriſt, & yet didſt not thou deſpiſe their prayers, when in the time of their grievous perſecution they called for thy ſupport. O Lord, thou haſt promiſed no leſſe to vs, than thou haſt performed to them, and therefore take we boldneſſe at thine owne commandement, and by the promiſe of our Lord Ieſus Chriſt, moſt humblie to craue of thee, that as it hath pleaſed thy mercie, partlie to remoove our ignorance, and blindneſſe, by the light of thy bleſſed Evangell, ſo that it may pleaſe thee to continue the ſame light with vs, till that thou deliver vs from all calamitie and trouble. And for this purpoſe, O Lord, it will pleaſe thee to ſend out faithfull workmen in this thy harveſt, within this Realme of Scotland, to the which, after ſo long darkneſſe of Papiſtrie and ſuperſtition, thou haſt offered the trueth of thine Evangell, in all pureneſſe and ſimplicitie: continue this thy grace with vs, O Lord, and purge this Realme from all falſe teachers, from dumbe dogs, diſſembling hypocrites, cruell wolues, and all ſuch as ſhow themſelues enemies to thy true religion.

But now, O Lord, the dangers which appeare, and the troubles which increaſe by the cruell tyrannie

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of forſworne ſtrangers, compelleth vs to complaine before the Throne of thy mercie, and to craue of thee protection and defence againſt their moſt vniuſt perſecution. That nation, O Lord, for whoſe pleaſure, and for defence of whom wee haue offended thy Majeſtie, and violated our fayth; oft breaking the leagues of vnitie and concord, which our Kings and Governours haue contracted with our neighbours, that nation, O Lord, for whoſe aliance our fathers and predeceſſours haue ſhed their blood, and wee (whom by tyrannie they oppreſſe) haue oft ſuſtained the hazard of battell: that nation finallie, to whom alwayes wee haue beene faythfull, now after their long practiſed deceit, by manifeſt tyrannie, doe ſeeke our deſtruction. Worthilie and juſtlie mayeſt thou, O Lord, giue vs to bee ſlaues vnto ſuch tyrants, becauſe for the maynte-nance of their friendſhip, wee haue not feared to breake our ſolemned oathes made vnto others, to the great diſhonour of thine holie Name: and therefore juſtlie mayeſt thou puniſh vs by the ſame nation, for whoſe pleaſure wee feared not to offend thy divine Majeſtie. In thy preſence, O Lord, wee lay for our ſelues no kind of excuſe, but for thy deare Son Ieſus Chriſts ſake, wee cry for mercie, pardon, and grace. Thou knowſt, O Lord, that their craftywits, in many things haue abuſed our ſimplicity: for vnder pretence of the maintenance of our libertie, they haue ſought, and haue found the way, (vnleſſe thou alone confound their counſels) to bring vs in their perpetuall bondage. And now the rather, O Lord, doe they ſeeke our deſtruction, becauſe we haue refuſed that

Romane

Romane Antichriſt, whoſe kingdome they defend in daylie ſheeding the blood of thy Saincts. In vs, O Lord, there is no ſtrength, no wiſedome, no number, nor judgement, to withſtand their force, their craft, their multitude, and diligence: and therefore looke thou vpon vs, O Lord, according to thy mercie. Beholde the tyrannie vſed againſt our poore brethren and ſiſters, and haue thou reſpect to that deſpitefull blaſphemie, which vnceſſantlie they ſpue foorth againſt thine eternall trueth.

Thou haſt aſſiſted thy Church even from the beginning, & for the deliverance of the ſame thou haſt plagued the cruell perſecutors from time to time.

Thyne hand drowned Pharaoh: Thy ſword devoured Amelech: Thy power repulſed the pride of Senacherib: And thyne Angel ſo plagued Herod, that wormes and lyce were puniſhers of his pride. O Lord, thou remayneſt one for ever, thy nature is vnchangeable, thou canſt not but hate crueltie, pryde, oppreſſion, and murther, which now the men whom we never offended, pretend againſt vs: Yea, farther, by al meanes, they ſeeke to baniſh from this Realme, thy deare Son our Lord Ieſus Chriſt, the true preaching of his Word, and faithfull miniſters of the ſame; and by tyrannie they pretende to maintaine moſt abhominable idolatrie, and the pompe of that Romane Antichriſt. Looke thou therefore vpon vs, O Lord, in the multitude of thy mercies: ſtretch out thine arme, and declare thy ſelfe protectour of thy trueth: repreſſe the pride, and daunt thou the furie of theſe cruell perſecuters: ſuffer them never ſo to prevaile againſt vs, that the brightneſſe of thy Word

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be extinguished within this Realme; but whatsoever thou hast appoynted in thine eternall counsell, to become of our bodies, yet, we most humblie beseech thee, for Iesus Christ thy Sonnes sake, so to maintain the puritie of thy Gospel within this Realme, that we and our posteritie may enjoy the fruition thereof, to the praise and glorie of thy holie Name, and to our everlasting comfort. And this we most effectuouslie desire of thy mercie, by the merites and intercession of our Lord Iesus Christ: To whom with thee, and the holie Ghost, be all honour, glorie, praise, and benediction, now and ever. Amen.

*This is added so oft as the Lords Table is ministred.*

Now last, O Lord, we that bee here assembled to celebrate the Supper of thy deare Son, our Lord Iesus Christ, who did not onlie once offer his bodie & sheed his blood vpon the Crosse, for our ful redemption, but also to keepe vs in recent memorie of that his so great a benefit, provided that his bodie and blood should bee given to vs, to the nowrishment of our soules: We, I say, that presentlie are assembled to be partakers of that his most holie Table, most humblie doe beseech thee, to grant vs grace, that in sinceritie of heart, in true faith, and with ardent and vnfeigned zeale, we may receiue of him so great a benefit: to wit, that fruitfullie we may possesse his bodie and his blood, yea Iesus Christ himselfe, verie God, and verie man, who is that heavenlie bread, which giveth lyfe vnto the world. Giue vs grace, O Father, so to eate His Flesh, and so to drinke His Blood, that hereafter wee liue no more in our selues, and according to our corrupt nature, but that Hee may

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liue in vs, to conduct and guide vs to that moſt bleſſed lyfe that abydeth for ever. Grant vnto vs, O heavenlie Father, ſo to celebrate this day the bleſſed memorie of thy deare Sonne, that wee may bee aſſured of thy favour and grace towards vs. Let our fayth bee ſo exerciſed, that not onelie we may feele the increaſe of the ſame: but alſo that the cleare confeſſion thereof, with the good workes proceeding of it, may appeare before men, to the praiſe and glorie of thyne holie Name, which art God everlaſting, bleſſed for ever. So be it.

*A thankſgiving vnto God, after our deliverance from the tyrannie of the Frenchmen: with Prayers made for the continuance of the peace betwixt the Realms of England and Scotland.*

NOW, Lord, ſeeing that we enjoy comfort both in bodie and ſpirit, by reaſon of this quyetneſſe of thy mercie granted vnto vs, after our moſt deſperate troubles, in the which, wee appeared vtterlie to haue beene overwhelmed, wee prayſe and glorifie thy mercie and goodneſſe, who pitteouſlie looked vpon vs, when we in our owne ſelues were vtterlie confounded. But ſeeing, O Lord, that to receiue benefites at thyne hands, and not to be thankfull for the ſame, is nothing elſe but a ſeale againſt vs in the day of judgement, wee moſt humblie beſeech thee to graunt vs heartes ſo mindefull of the calamities paſt, that wee continuallie may feare to provoke thy juſtice to puniſh vs with the lyke, or worſe plagues: And ſeeing, that when wee by our owne power were altogether vnable to haue fred our ſelues from the tyrannie of ſtrangers, and from the bondage, and thral-

thraldome pretended againſt vs, thou of thine eſpeciall goodneſſe didſt mooue the hearts of our neighbours, (of whom wee had deſerved no ſuch favour) to take vpon them the common burthen with vs, & for our deliverance not onelie to ſpend the lyues of manie, but alſo to hazard the eſtate and tranquilitie of their Realme and common-wealth: Grant vnto vs, O Lord, that with ſuch reverence wee may remember thy benefites received, that after this in our default, wee never enter into hoſtilitie agaynſt the Realme and Nation of England. Suffer vs never, O Lord, to fall to that ingratitude and deteſtable vnthankfulneſſe, that wee ſhould ſeeke the deſtruction and death of thoſe, whom thou haſt made inſtruments, to deliver vs from the tyrannie of mercileſſe ſtrangers. Diſſipate thou the counſels of ſuch as deceitfullie travell to ſtirre the heartes of the inhabitants of eyther Realme againſt the other, Let their malicious practiſes bee their owne confuſion: and graunt thou of thy mercie, that loue, concorde, and tranquilitie may continue and increaſe amongſt the inhabitants of this Iſle, even to the comming of our Lord Ieſus Chriſt, by whoſe glorious Goſpel, thou of thy mercie doeſt call vs both to vnitie, peace, and Chriſtian concord. The full perfection whereof wee ſhall poſſeſſe in the fulneſſe of thy Kingdome, when all offences ſhall be remooved, iniquitie ſhall be ſuppreſſed, and thy choſen children ſhalbe fullie endued with that perfect glorie, in the which now our Lord Ieſus reigneth. To whom with thee and the holie Ghoſt, bee all honour and glorie, now and ever. So be it.

A Prayer

*A Prayer vsed in the assemblies of the Church, as well particular, as generall.*

O Eernall God, and everliving Father of our Lord Iesus Christ, thou that of thine infinit goodnesse hast chosen to thy selfe a Church, vnto the which, ever from the fall of man thou hast manifested thy selfe: first, by thyne owne voyce to Adam: next, to Abraham, and his seede: then, to all Israel, by the publication of thy holie law: And last, by sending of thyne onelie Sonne, our Lord Iesus Christ, the great Angell of thy counsell, into this world, and clad with our nature, to teach vnto vs thyne holie will, and to put an end to all revelations and prophesies; who also elected to himselfe Apostles, to whom, after His Resurrection, He gaue commandement, to publish and preach His Evangell to all Realmes and Nations, promising to bee with them, even to the ende of the world: yea, and moreover, that wheresoever two or three were gathered together in His Name, that Hee would bee there in the midst of them, not onelie to instruct and teach them, but also to ratifie and confirme such thinges as they shall pronounce, or decree by thy Word. Seeing, O Lord, that this hath beene thy loue and Fatherlie care towardes thy Church, that not onelie thou planteſt it, ruleſt it, and guydeſt the chosen in the same by thyne holie Spirit and blessed Word, but also, that when the externall face of the same is poluted, and the visible bodie falleth to corruption, then thou of thy mercies, provideſt that it may bee purged, and restored againe to the former puritie, as well in doctrine, as in manners: whereof

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thou haſt giuen ſufficient document from age to age,
but eſpecially now, O Lord, after this publicke defe-
ction frō thy trueth & bleſſed ordinance, which our
fathers & we haue ſeene in that Romane Antichriſt,
and in his vſurped authority. Now, I meane, O Lord,
thou haſt reuealed thy ſelf, & thy beloued Son, Ieſus
Chriſt, clearly to the world againe, by the true prea-
ching of thy bleſſed Euāgel, which alſo of thy mercy
is offred vnto vs within this Realm of Scotland; &
the ſame thy mercy haſt made vs Miniſters, & burde-
ned vs with a charge in thy Church. But, O Lord,
when wee conſider the multitude of enemies, which
oppone themſelues vnto thy trueth, the practiſes of
Satan, & the power of thoſe that riſiſt thy King
together with our own weakneſſe, few numb
manifold imperfections, we cānot but feare t
den taking away of this thy great benefit, &
deſtitute of all worldly comfort, wee haue
thyne onely Mercy and Grace, moſt humbl
ching thee, for Chriſt Ieſus, thy Sonnes ſake,
pone thyne own power, to the pryde of our enem
who ceaſe not to blaſpheme thy æternall
Giue vnto vs, O Lord, who are
thy Name, ſuch abundance of thy
may ſee thoſe things that ſhall
advancement of thy
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ſame may redound to the prayſe of thy holy Name, to the profite of this preſent Generation, and of the Poſterity to come, even through Ieſus Chriſt, our Lord; to whom, with thee, and the holy Ghoſt, bee all Honour, and Prayſe, for evermore: Amen.

*A Prayer, when God threatneth his judgements.*

O Lord, our God, Father ever-laſting, and full of compaſſion; heare frō the Heavens, our Prayrs & Supplications, which from our ſorrowful hearts & wounded conſciences, we powre foorth before Thy Majeſty. Thou haſt, O Lord, in the multitude of Thy Mercies, not onely created vs reaſonable creatures, but alſo of thy ineſtimable goodneſſe, haſt ſent the Angel of thy Covenant, our Lord Ieſus Chriſt, eem vs: by whom thy wrath is taken away, the ſatisfied, & the power of Death, Hell, and Sa- en. Moreover, whē as we lay in the ſhadow , and the fearfull darknes of the ſoule, which ought in by that man of perdition, the Anti- iſt, and his ſupporters, conſpired enemies to thy our Lord Ieſus, thou madeſt the light of thy Goſ- o ſhyne amongſt vs, in ſuch aboundance, that no ey hath the Lampe of thy Trueth, lyfe ever-laſting, ſo clearly ſhy- eſe benefits Spirituall, lnes, to cōtinue tem- not ſeene thy is ſo blin- ns, thy that

waſt our Hope, Fortreſſe, and our GOD: Thou coueredſt vs vnder thy winges; and wee were ſure vnder thy feathers. But, alace, O Lord, the conſideration of thy benefites, is a matter of ſorrow to our wounded conſciences: for, the multitude of thy bleſſings, convict vs of the more fearfull vnthankfulneſſe. In ſuch a light, what is amongſt vs, but works of darkneſſe? And ſo this thy great and ineſtimable kindnes, with vnkindnes haue we recompenſed again. Thou gently haſt called vs, and yet doeſt call on vs; but who did heare? Thou threatnedſt, but who did tremble? Thou puniſhedſt, but we would not receiue correction. A fyre appeared preſently to be kindled in thy wrath, but where is the repentance amongſt vs to ſlaken it? O Lord, we know the dumbe & vnſenſible elements of the world, admoniſheth vs, of our greatvnthkāfulneſſe: the heavy face of the Heavens, the vnnaturall dealinges in the earth, the contagion and infection of the ayre, threatén thy judgementes. Thoſe creatures thou haſt formed for mans comfort: but mightie art thou, who turneſt that to the diſcomfort, and hurt of them, who repyne agaynſt thee; which ought ſhold haue bene comfortable. Beſides al theſe we clearly ſee the enemies of thy truth, raging thy Church; to the judgement of man, for to Yea, farther, O Lord, Satan taking vpō him of an Angell of light, is, in this corrupt age, ſie to ſhake the foundation of all true Reli hee may involue agayne, the blynde wo full darkneſſe. Theſe Thy judgements, O teous Iudge of the world hid fro them whom the god of

But, O Lord, when we consider them, we must trem-
ble; and when we behold them, we must stoupe, and
confesse, that we haue offended thy Majesty. O Lord,
wee dare not be bolde altogether to craue, that thou
wilt not correct; for we vnderstand, that by externall
afflictions & corrections, as certayne means, & bitter
medicine, thou healest the wounds & sores of the in-
ward man. Yet, Lord, correct vs in thy mercy, & not
in thy fierce wrath, lest peradventure we be bruised
into powder. When as the fire departeth frō thy pre-
sence, & is kinled in thy indignation, separate vs frō
the number of those, aboue whose heads thy righte-
ous judgements doe hang, and the sword of thy ven-
geance threatneth æternall destruction. And to this
end & purpose, O God, create in vs new hearts; giue
vnto vs the spirit of vnfeygned repentance: worke in
vs a true sorrow for sin, & a detestation of the same,
together with a loue vnto righteousnes: that we, not
being cōformable to the wicked world, but making
thy reuealed wil a rule to leade our lyues by, may of-
fer our selues vp in a lyuely sacrifice vnto thee, con-
[illegible] vnto thy glory body and soule, and all the
[illegible] of the same. Preserue vs, good Lord, frō the
[illegible] thraldome of conscience, & idolatry: continue
[illegible]ht of thy glorious Gospel amongst vs: represse
[illegible]de of them that seek to haue the Candlestick
[illegible], and the shyning light extinguished. Purge
[illegible]trey, (by such meanes as thou knowest to
[illegible] for thy own glory) of Murder, Fornicatiō,
Incest, Oppression, Sacriledge, and such
[illegible]bomina[illegible] which haue defiled thyne
[illegible]ul hearts for thy benefits
[illegible]red vpon vs; for the which

alſo open our mouths, to ſound thy praiſes, and offer the ſacrifice of thankſgiving, wherin thou delighteſt: Arme vs with thy power, to ſtryue agaynſt Satan, the fleſh, the world, and all thoſe things which dryue vs away from thy obedience: That walking in thy paths, & obeying thy bleſſed ordinances, we may ſo end our lyues in the ſanctification of thy Name: that at laſt we may attayn to that bleſſed immortality, & that Crown of Glory, prepared for thyne Elect in Ieſus Chriſt, the King of Glory, & God of immortality: in whoſe Name we humbly craue theſe thy graces to be powred vpon vs, miſerable ſinners: and farther thy wiſdome knoweth to be neceſſary for vs, & for thy Church vniverſal, diſperſed vpon the face of the earth: praying vnto thee with all humility, & ſubmiſſion of mynds, as wee are taught and commanded to pray, ſaying: *Our Father, which art in Heaven*, &c.

*A Prayer, in tyme of affliction.*

IUſt and righteous art thou, O dreadfull and moſt high GOD, holy in all thy workes, and juſt in all thy judgements; yea, even then when as thou puniſheſt in greateſt ſeverity. We haue before, O Lord, felt thy heavie hand vpon vs: & when we cryed vpon thee in our calamities and afflictions, moſt mercifully thou inclinedſt thine eares vnto vs. But alace, O Lord, we haue not anſwered in our liues, glorifying thy holy Name, as thou anſweredſt vs whē we called in our diſtreſſe; but did returne vnto our wonted ſin, and ſo provoked thee throgh our miſdeeds vnto diſpleaſure. And therfore haſt thou moſt juſtlie turned thy ſelfe to puniſh vs againe, in bringing amongſt vs this noyſome & deſtroying plague, according to the threat-

ning of thy law, becauſe wee haue not made our fruit of thy former corrections. Our repentance, O Lord, hath bene like the dew, that ſuddēly vaniſheth away: yea, the great multitude abides darkned in heart, thorow their own pryde; & walking in the luſts of their own hearts, ſecurely contemn thy bleſſed ordināces. For who hath mourned for the vniverſall corruptiō of this blynd age? or ceaſed, the murderer, from his murder? the oppreſſor, from his oppreſſion? the deceitfull man, from his deceit? the contemner of the Word, from his contempt? and the licencious liver, from his licenciouſneſſe? Yea, Lord, where can the man be found, who ſeeketh not himſelf, albeit to the hurt of others, and defacing of thy glory? So vniverſally did, and preſently doeth, that roote of all evill [**Covetouſneſſe**] reygne throughout this whole Countrey. Yea, Lord, they to whom thou granteſt worldly bleſſings, in greateſt aboundance, haue bene and are poſſeſſed with this vncleane ſpirit of **Avarice**: The more thou giveſt, the more inſatiably they thirſt to haue; and will not ceaſe, till they ſpoyl thee of thy owne Patrimony: and yet in this matter they will not know themſelues to ſinne, and offende Thy Majeſty. Therfore, thy juſtice can no longer ſpare; but it muſt puniſh, and ſtryke, as thou threatneſt in thy holy Law. Now, wee know, O Lord, that thy judgements cōmonly begin at thy owne Houſe; and therefore thou haſt begun to correct vs; albeit in thy mercy, and not in greateſt ſeverity. Wherfore, good Lord, eyther remooue this bitter cup from vs, in the multitude of thy mercies; or elſe grant vs thy grace, patiently and obediently ſo to drinke the ſame, as gi-

ven out thy own hand, for our amendement. We acknowledge, O Lord, that afflictions are moleſtuous, noyſome, & hard to be born with, of frayle fleſh; but Chriſt Ieſus hath ſuffred heavier torments for vs, & we haue deſerved more than we ſuſtayne, who ſo oft haue merited the very hells. If it pleaſe thy Majeſty to continue our puniſhment, & double our ſtryps, then let it pleaſe thee, in lyk māner, to inlarge our patience, & make our corporal afflictions ſerue to our humiliation, invocation of thy Name, & obedience to thy holy ordinances: Or, if, of a fatherly pittie, it ſhall pleaſe thee to be content with this gentle correction, let the calm appear, after this preſēt tempeſt; that in reſpect both of the one, & the other, we may glorifie thee; in that firſt thou haſt corrected vs to amendement, leſt we ſhould haue ſlept in ſin to our deſtruction: and ſecondly, that thou haſt taken away the bitterneſſe of our affliction, with the ſweetnes of thy comfortable deliverance: in the firſt having reſpect to the neceſſitie, & in the laſt to our infirmitie. But, Lord, again we know, that albeit thy judgementes thus begin at thy own houſe, & they only of thy family appeare to be beatē of thee; yet the wicked ſhal not eſcape, but ſhal drink the dregs of the cup of thy indignation: if they eſcape the Famine, the Peſtilence ſhall apprehende them: if they eſcape the Peſtilence, the Sword ſhall devoure them: if they fall not by the edge of the Sworde, thou art able to make any of thy ſmalleſt & leaſt creatures, to be a ſtumbling blocke before their feet: whereat, albeit they reach their heads aboue the clouds, they ſhal fal moſt fearfully. But, O Lord, now it is for thy owne Inheritance, for the which we ſigh

and groane before thy Majeſtie: looke vpon it therefore from the heavens,& be mercifull to thy people; let thine anger and wrath bee turned away from vs, and make thy face to ſhine lovingly vpon thine owne Sanctuarie. O Lord,heare: O Lord,forgiue: O Lord, conſider: grant our requeſtes,for thine owne ſake, O our God,and that in the Name of thine onlie begotten Sonne Ieſus Chriſt, our onlie Saviour and Mediatour,in whoſe Name we pray vnto thee as we are taught, ſaying: *Our Father, which art*,&c.

*A Prayer for the King.*

O Lord Ieſus Chriſt, moſt high, moſt mightie, King of kings, Lord of lords, the onlie Ruler of Princes, the verie Son of God, on whoſe right hand ſitting,doeſt from thy Throne beholde all the dwellers vpon earth: with moſt lowlie hearts we beſeech thee, vouchſafe with favorable regard, to behold our moſt graciousSoveraygne, CHARLES, by thy Grace, our Kinges Majeſty, together with his Queene, and their happie Off-ſpring: repleniſh them with the grace of thine holie Spirit, that they may alwayes incline to thy will, and walke in thy way: Keepe them farre from ignorance; and through thy gift, let prudence & knowledge abound in their royal hearts: endew them plentifullie with heavenlie gifts: grant them in health and wealth long to liue: And giue them an happie off-ſpring: heape glorie and honour vpon them: glad them with the joy of thy countenance: ſo ſtrengthen them, that they may vanquiſh and overcome all their and our foes, and bee dread and feared of all the enemies of this their Realme. Amen.

THE

# THE CONFESSION OF FAYTH,

vſed in the Engliſh Congregation at Geneva:

*receiued and approoued by the Church of Scotland.*

I Belieue, and confeſſe, my Lord God æternall, infinite, vnmeaſurable, incomprehenſible, and inviſible; one in ſubſtance, and three in perſon; Father, Sonne, and holie Ghoſt; who by His Almightie power and wiſedome, hath not onlie of nothing created Heauen, earth, and all thinges therein contayned, and man after his owne image, that He might in him bee glorified: but alſo by His fatherlie prouidence, gouerneth, maintaineth, and preſerueth the ſame, according to the purpoſe of His will.

I Belieue alſo, and confeſſe, Ieſus Chriſt, the onlie Saviour & Meſſias, who beeing æquall with God made Himſelfe of no reputation, but tooke on Him the ſhape of a ſeruant, and became man in all thinges lyke vnto vs, (ſinne excepted) to aſſure vs of mercie and forgiueneſſe. For when through our father Adams tranſgreſſion wee were become children of perdition, there was no meanes to bring vs from that yoake of ſinne and damnation, but onlie Ieſus Chriſt, our Lord: who giving vs that by grace, which was His by nature, made vs, through faith, the children of God: who when the fulneſſe of tyme was come, was conceiued by the power of the holie Ghoſt, borne of the virgine Marie, according to the fleſh, and preached in earth the Goſpel of ſalvation; till at length, by tyrannie of the Prieſts, Hee was guiltleſſe condemned vnder Pontius Pilate, then Preſident of Iurie, and moſt ſlanderouſlie hanged on the Croſſe, betweene two thieues, as a notorious

treſpaſſer: where taking vpon Him the puniſhment of our ſinnes, Hee delivered vs from the curſe of the Law.

And foraſmuch as he, beeing onlie God, could not feele death, neither beeing onlie mā, could overcome death, he joyned both together, and ſuffered his humanity to be puniſhed with moſt cruel death, feeling in himſelfe the anger and ſevere judgement of God, even as if he had beene in the extreame torments of hell, and therfore cryed with a lowd voyce, My God, my God, why haſt thou forſaken mee? Thus of his free mercie, without compulſion he offered vp himſelfe as the onlie ſacrifice, to purge the ſinnes of all the world, ſo that all other ſacrifices for ſinne are blaſphemous & derogate from the ſufficiencie hereof. The which death, albeit it did ſufficientlie reconcile vs to God, yet the Scriptures commonlie doe attribute our regeneration to his reſurrection. For as by riſing againe from the graue the third day, Hee conquered death, even ſo the victorie of our Faith ſtandeth in his reſurrection, and therfore without the one we cannot feele the benefite of the other. For as by death ſinne was taken away, ſo our righteouſneſſe was reſtored by his reſurrection.

And becauſe he would accompliſh all things, and take poſſeſſion for vs in his kingdome, hee aſcended into heaven, to inlarge that ſame kingdome by the aboundant power of his Spirit, by whom we are moſt aſſured of his continuall interceſſion toward God the Father for vs. And although he be in heaven, as touching his corporall preſence, where the Father hath now ſet him at his right hand, committing vnto him

him the administration of all things, as well in heaven aboue, as in the earth beneath, yet is hee present with vs his members, even to the end of the world, in preserving and governing vs with his effectuall power and grace: who (when all things are fulfilled which God hath spoken by the mouth of all his Prophets since the world began) will come in the same visible forme, in the which he ascended, with an vnspeakable majestie, power and companie, to separate the Lambes from the goates, the Elect from the reprobate: so that none, whether he be aliue then, or dead before, shall escape his judgement.

MOreover, I belieue and confesse the holy Ghost, God equall with the Father, and the Son, who regenerateth and sanctifieth vs, ruleth and guideth vs into all trueth, perswading most assuredly in our consciences, that we be the children of God, brethren to Iesus Christ, and fellow-heires with him of life everlasting: yet notwithstanding, it is not sufficient to belieue that God is omnipotent, & merciful; that Christ hath made satisfaction, or that the holie Ghost hath his power and effect, except we doe apply the same benefites to our selues, which are Gods elect.

I belieue, therefore, & confesse one holie Church, which as members of Iesus Christ, the onlie head thereof, consent in Faith, Hope, and Charitie, vsing the gifts of God, whether they be temporall, or spirituall, to the profite & fartherance of the same: which Church is not seene to mans eye, but onlie knowne to God, who of the lost sonnes of Adam, hath ordained some as vessels of wrath, to damnation, and hath chosē others, as vessels of his mercy to be saued:

the

the which alſo in due time, he calleth to integritie of lyfe and godlie converſation, to make them a glorious Church to himſelfe.

But that Church which is viſible and ſeene to the eye, hath three tokens or markes, whereby it may be knowne: Firſt, the Word of God, contayned in the Olde and New Teſtament: which, as it is aboue the authorit[illegible] the ſame Church, and onlie ſufficient to inſtru[illegible]s in all thinges concerning Salvation: ſo is it left for all degrees of men to reade and vnderſtand. For without this Word, neither Church, Councell, or Decree, can eſtabliſh anie poynt touching Salvation.

The ſecond is the holie Sacraments, to wit, of Baptiſme, and the Lords Supper: which Sacraments Chriſt hath left vnto vs, as holie ſignes and ſeales of Gods promiſes: For as by Baptiſme once receiued, is ſignified that we (aſwell infants, as others of age and diſcretion) beeing ſtrangers from God by originall ſinne, are received into his familie and congregation: with full aſſurance, that although this roote of ſinne lye hid in vs, yet to the elect it ſhall not be imputed: ſo the Supper declareth, that God, as a moſt prouident Father, doeth not onlie feed our bodies, but alſo ſpirituallie nowriſh our ſoules, with the graces and benefites of Ieſus Chriſt, (which the Scripture calleth eating of His Fleſh, and drinking of His Blood.) Neyther muſt wee in the adminiſtration of theſe Sacraments, follow mans fantaſie; but as Chriſt himſelfe hath ordayned, ſo muſt they bee miniſtred, and by ſuch as by ordinarie vocation are hereynto called. Therefore, whoſoever reſerveth

and

and worshippeth these Sacraments, or contrariwyse contemneth them in time and place, procureth to himselfe damnation.

The third marke of this Church, is Ecclesiasticall discipline, which standeth in admonition and correction of faultes: the finall end whereof is excommunication, by the consent of the Church determined, if the offender be obstinate. And besides this Ecclesiasticall discipline, I acknowledge to belong to this Church, a politicke Magistrate, who ministreth to every man justice, defending the good, and punishing the evill: to whom wee must render honour and obedience in all thinges, which are not contrarie to the word of God.

And as Moses, Ezechias, Iosias, and other godlie Rulers purged the Church of God from superstition and idolatrie, so the defence of Christs Church appertayneth to the Christian Magistrates, agaynst all Idolaters, and Heretickes, as Papists, Anabaptists, with such lyke limbes of Antichrist; to roote out all doctrine of devils and men, as the Masse, Purgatorie, *Limbus patrum*, prayers to Saincts, and for the dead, Free-will, distinction of meates, apparrell, and dayes, vowes of single lyfe, presence at idole-service, mans merits, with such lyke, which draw vs from the societie of Christs Church, wherein standeth onlie remission of sinnes, purchased by Christs blood, to all them that belieue, whether they bee Iewes or Gentiles, and leade vs to vayne confidence in creatures, and trust in our owne imaginations: the punishment whereof, although God oftentymes deferreth in this lyfe, yet after the generall resurrection

ction, when our ſoules and bodies ſhall riſe againe to immortalitie, they ſhall be damned to vnquenchable fire: and then we, which haue forſaken all mans wiſdome, to cleaue vnto Chriſt, ſhall heare the joyfull voyce, Come, ye bleſſed of my Father, inherite yee the Kingdome prepared for you from the beginning of the world: and ſo ſhall goe triumphing with him in body and ſoule, to remaine everlaſtingly in glory, where we ſhall ſee God face to face, & ſhall no more neede one to inſtruct another: for we ſhall all know him, from the higheſt to the loweſt: to whom with the Sonne, and the holie Ghoſt, be all praiſe, honour, and glorie, now and ever: So be it.

## OF THE MINISTERS, AND THEIR ELECTION.

*What things are chiefelie requyred in the Miniſters.*

LET the Church firſt diligentlie conſider, that the Minister which is to be choſen, be not found culpable of anie ſuch faults, which Sainct Paul reprehendeth in a man of that vocation: but contrariwyſe endewed with ſuch vertues, that he may be abl to vndertake his charge, and diligentlie execute the ſame. Secondly, that he diſtribute faithfully the word of God, and miniſter the Sacraments ſincerelie: ever carefull, not onlie to teach his flocke publicklie, but alſo privatlie to admoniſh them: remembring alwayes, that if anie thing periſh through his default, the Lord will requyre it at his handes.

*Of their Office and Duetie.*

BEcauſe the charge of the word of God is of greater importance, than that anie man is able to diſpence

pence therewith: & Saint Paul exhorteth to esteeme them as Ministers of Christ, & disposers of Gods mysteries: not Lords or Rulers, as Saint Peter sayeth, over the flocke: Therefore the Pastors or Ministers chiefe office standeth in preaching the word of God, & ministring the Sacraments: so that in consolations, judgements, elections, & other politicall affaires, his counsell, rather than authoritie, taketh place. And if so be, the Congregation vpon just cause agree to excommunicate, then it belongeth to the Minister, according to their general determinatiõ, to pronounce the sentence: to the end that all things may be done orderlie, and without confusion.

*The manner of electing the Pastors or Ministers.*

THe Ministers & Elders at such times as there wanteth a Minister, assemble the whole Congregation, exhorting them to advise & consider who may best serue in that rowm & office: & if there be choise, let the Church appoint two or three, vpon some certaine day, to be examined by the Ministers & Elders.

First, as touching their doctrine, whether hee that should be Minister, haue good and sound knowledge in the holie Scriptures, and fit and apt gifts to communicate the same, to the edification of the people: for the tryall whereof, they propose him a theame or Text, to be treated privatelie, whereby his abilitie may the more manifestlie appeare vnto them.

Secondlie, they inquire of his lyfe and conversation, if hee haue in tymes past lived without slander, and governed himselfe in such sort as the word of God hath not heard evill, or beene slandered through his occasion: which being severally done, they

they signifie vnto the Congregation, whose gifts they found most meete and profitable for that Ministerie: appointing also by a generall consent, eight dayes at the least, that everie man may diligentlie inquire of his life and manners.

At the which time the Minister exhorteth them to humble them selues to God, by fasting and prayer, that both their election may bee agreeable to His will, and also profitable to the Church. And if in the meane season, any thing be brought against him, whereby he may be found vnworthie by lawfull probations, then is he dismissed, and some other presented. If nothing be alleadged, vpon some certaine day, one of the Ministers, at the morning Sermon, presenteth him againe to the Church, framing his Sermon, or some part thereof, to the setting forth of his duetie.

Then, at after noone, the Sermon ended, the Minister exhorteth them to the election, with the invocation of Gods Name, directing his prayer as God shall mooue his heart. In lyke manner after the election, the Minister giveth thankes to God, with request of such thinges as shall bee necessarie for his office. After that hee is appoynted Minister, the people sing a Psalme, and depart.

*Of the Elders; and as touching their office and election.*

THe Elders must bee men of good lyfe, and godlie conversation, without blame, and all suspicion, carefull for the flocke: wise, and aboue all thinges fearing God: whose office standeth in governing with the rest of the Ministers, in consulting, admonishing, correcting, and ordering all thinges apper-

appertayning to the state of the Congregation. And they differ from the Minister, in that they preach not the Word, nor minister the Sacraments. In assembling the people, neither they without the Ministers, nor the Ministers without them, may attempt any thing. And if any of the just number want, the Minister, by consent of the rest, warneth the people thereof, & finally admonisheth them, to obserue the same order, which was vsed in chooſing the Ministers, as farre foorth, as their vocation requyreth.

*Of the Deacons, and their Office and election.*

THe Deacons must be men of good estimation & report, discreet, of good conscience, charitable, wyse, & finally, endewed with such vertues as sainct PAVL requyreth in them (1. *Tim.* 3.) Their office is, to gather the Alms diligently, and faythfully to distribute it, with consent of the Ministers & Elders: also, to provyde for the sicke, & impotent persons: having ever a diligent care, that the charity of Godly men be not wasted vpon Loyterers, and ydle Vagabonds. Their election is, as hath beene before rehearsed in the Ministers and Elders.

VVE *are not ignorant, that the Scriptures make mention of a fourth kinde of Ministers, left to the Church of* CHRIST, *which also are verie profitable, where tyme and place permitteth.*

*These Ministers are called Teathers, or Doctors; whose office is to instruct, and teach the faithfull in sound doctrines providing with all diligence, that the puritie of the Gospell be not corrupted, either through ignorance, or evill opinions. Notwithstanding, considering the present estate of thinges, wee comprehended vnder this title, such meanes, as* GOD *hath in His Church, that it should not bee left desolate, nor yet His doctrine decay, for default of Ministers thereof.*

*Therefore, to tearme it by a worde more vsuall in these our dayes, wee*

may call it the order of Schooles, wherein the highest degree, and most annexed to the Ministerie, and government of the Church, is the exposition of Gods word, contayned in the Old and New Testament.

But because men can not so well profite in that knowledge, except they be first instructed in the tongues, and humane sciences, (for now God worketh not commonlie by miracles) it is necessarie that seede be sowen for the time to come; to the intent, that the Church be not left barren, & waste to our posteritie; and that Schooles also be erected, and Colledges mayntayned, with just and sufficient Stipends, wherein Youth may bee trayned vp in the knowledge and feare of God, that in their ripe age, they may proue worthie members of our Lord Iesus Christ: whether it bee to rule in civill Policie, or to serue in the spirituall Ministerie, or else to liue in godlie reverence and subjection.

## The weekelie assemblie of the Ministers, Elders, and Deacons.

TO the intent that the Ministerie of Gods Word may be had in reverence, and not broght to contempt, through the evill conversation of such as are called therevnto: and also that faults and vices may not by long sufferance grow at length to extream inconveniences: it is ordained, that every thursday the Ministers and Elders in their Assemblie, or Consistorie, diligently examine al such faults, & suspitions, as may be espyed, not only amongst others, but chiefly amongst themselues, lest they seeme to bee culpable of that, which our Saviour Christ reprooved in the Pharisees, who could espy a mote in another mans eye, and could not see a beame in their owne.

And because the eye ought to be more cleare than the rest of the body, the Minister may not be spotted with any vice, but to the great slander of Gods word, whose message hee beareth. Therefore, it is to bee vnderstood, that there bee certaine faultes, which if they

they be deprehended in a Miniſter, he ought to bee depoſed: as hereſie, papiſtrie, ſchiſme, blaſphemie, perjurie, fornication, theft, drunkenneſſe, vſurie, fighting, vnlawfull games, with ſuch lyke.

Others are more tolerable, if ſo be that after brotherlie admonitions he amend his fault: as ſtrange and vnprofitable faſhion in preaching the Scriptures, curioſitie in ſeeking vayne queſtions, negligence as well in his Sermons, and in ſtudying the Scriptures: as in all other things concerning his vocation, ſcurrilitie, flattering, lying, backbyting, wanton wordes, deceit, covetouſneſſe, taunting, diſſolution in apparell, geſture, and other his doings: which vices, as they be odious in all men, ſo in him, that ought to be as an example to others of perfection, in no wiſe are to bee ſuffered: eſpeciallie, if ſo bee that according to Gods rule, beeing brotherlie advertiſed, he acknowledge not his fault, and amende.

*Interpretation of the Scriptures.*

EVerie weeke once, let the Cõgregation aſſemble, to heare ſome place of the Scriptures orderlie expounded: At the which tyme it is lawfull for everie man to ſpeake, or inquyre, as God ſhall moue his heart, and the text miniſter occaſion, ſo it be without pertinacitie or diſdayne, as one that rather ſeeketh to profite, than to contend. And if ſo be anie contention riſe, then ſuch as are appoynted moderators, eyther ſatiſfie the partie, or elſe if hee ſeeme to cavill, exhort him to keepe ſilence, referring the judgement thereof to the Miniſters and Elders, to bee determined in their aſſemblie before mentioned.

*The forme and order of the Election of the Superintendent, which may ſerue in Election of all other Miniſters. At Edinburgh the 9. of March, 1560. Iohn Knox beeing Miniſter.*

FIrſt was made a Sermon, in the which theſe heads were intreated. Firſt, the neceſſitie of Miniſters and Superintendents.

2. The crymes and vices that might vnable them of the Miniſterie. 3. The vertues requyred in them. 4. And laſt, whether ſuch as by publicke conſent of the Church were called to ſuch office, might refuſe the ſame.

The Sermon finiſhed, it was declared by the ſame Miniſter, maker thereof; that the Lords of ſecret counceil had given charge and power to the Churches of Lowthian, to chooſe M. Iohn Spotſewood Superintendent; & that ſufficient warning was made, by publicke edict to the Churches of Edinbrugh, Linlithgow, Striveling, Trenent, Hadington, and Dumbar, as alſo to Earles, Lords, Barons, Gentlemen, or others that haue, or that might clayme to haue voyce in election, to bee preſent that day at that ſame houre.

And therefore, inquiſition was made who were preſent, and who were abſent, after was called the ſaid M. Iohn, who anſwering, the Miniſter, demanded, if anie man knew anie cryme or offence to the ſaid M. Iohn, that might vnable him to be called to that office? And that he demandeth thryſe. Secondarilie, queſtion was mooved to the whole multitude, if there was anie other whom they would put in election with the ſaid M. Iohn? The people were aſked if they would haue the ſaid M. Iohn Superin-

tendent? If they would honour and obey him as Christs Minister, and comfort and assist him in every thing pertayning to his charge?

*They answered.*

Wee will, and wee doe promise vnto him such obedience as becommeth the sheepe to giue vnto their Pastour, so long as hee remaineth faithfull in his office.

*The answeres of the people, and their consent receiued, these questions were proponed to him that was to bee elected.*

*Quest.* Seeing that yee heare the trust and desire of this people, doe yee not thinke your selfe bound in conscience before God, to support them that so earnestlie call for your comfort, and for the fruit of your labours?

Ans. *If anie thing were in mee able to satisfie their desire, I acknowledge my selfe bound to obey God calling by them.*

*Quest.* Doe yee seeke to bee promoted to this office and charge for anie respect of worldlie commoditie, riches, or glorie?

Ans. *God knoweth the contrarie.*

*Quest.* Belieue yee not, that the doctrine of the Prophets and Apostles, contained in the bookes of the Olde and New Testament, is the onlie true and most absolute foundation of the vniversall Church of Christ Iesus? in so much that in the same Scriptures are contayned all things necessarie to be believed, for the salvation of mankynde?

Ans. *I verilie belieue the same, and doe abhorre and vtterlie refuse all doctrine alleadged, necessarie to salva-*

*tion that is not expreſſedlie contayned in the ſame.*

*Queſt.* Is not Chriſt Ieſus, Man of man, according to the fleſh, to wit, the Sonne of David, the ſeed of Abraham, conceived of the holie Ghoſt, borne of the Virgine His Mother, the onlie Head, and Mediatour of His Church?

Anſ. *He is, and without him, there is neyther ſalvation to man, nor lyfe to Angell.*

*Queſt.* Is not the ſame Lord Ieſus, the only true God, the Eternall Sonne of the eternall Father, in whom, all that ſhall bee ſaved, were elected before the foundation of the world was layde?

Anſ. *I acknowledge, and confeſſe him in the vnitie of his Godhead, to bee God, aboue all thinges, bleſſed for ever.*

*Queſt.* Shall not they, whom God in his Eternall counſell hath elected, bee called to the knowledge of his Sonne, our Lord Ieſus? and ſhal not they, who of purpoſe are called in this lyfe, be juſtified? & where juſtification, and free remiſſion of ſinnes is obtayned, in this lyfe, by free grace, ſhall not the glorie of the Sonnes of God, follow in the generall reſurrection, when the Sonne of God ſhall appeare in his glorious Majeſtie?

Anſ. *This I acknowledge to bee the doctrine of the Apoſtles, and the moſt ſingular comfort of GODS Children.*

*Queſt.* Will yee not then contayne your ſelfe in all doctrine, within the bounds of this foundation? Will yee not ſtudie to promote the ſame, as well by your life, as by your doctrine? Will yee not, according to the graces and vtterance that GOD ſhall

grant

grant vnto you, professe, instruct and mayntaine the puritie of the doctrine, contained in the sacred word of God? And to the vppermost of your power, will ye not gaynstand and convince the gaynsayers, and the teachers of mens inventions?

Ans. *That doe I promise, in the presence of God, and of his Congregation here assembled.*

*Quest.* Know ye not, that the excellencie of this office, to the which God hath called you, requyreth, that your conversation, and behaviour bee such, as that ye may be irreprehensible, yea, even in the eyes of the vngodlie?

Ans. *I vnfeignedlie acknowledge, and humblie desire the Church of God, to pray with mee, that my lyfe bee not slanderous, to the glorious Evangell of Christ Iesus.*

*Quest.* Because yee are a man compassed with infirmities, will ye not charitablie, and with lowlinesse of spirit, receiue admonition of your brethren? And if ye shall happen to slyde, or offend in anie poynt, wil ye not be subject to the Discipline of the Church, as the rest of your brethren?

*The answere of the Superintendent, or Minister, to bee elected.*

I acknowledge my selfe a mã subject to infirmity, & one that hath need of correction, and admonition; & therefore, I most willinglie subject my selfe to the wholesome Discipline of the Church: yea, to the Discipline of the same Church, by the which I am now called to this office & charge: and here in Gods presence & yours, doe promise obedience to all admonitions, secretlie, or publicklie given: vnto the which, if I be found inobedient, I confesse my selfe

moſt worthie to bee ejected, not onlie from this honour, but alſo from the ſocietie of the faythfull, incaſe of my ſtubbornneſſe. For the vocation of God to beare charge within his Church, maketh not men tyrants, nor lords, but appoynteth them ſervants, watchmen, and paſtors to the flocke.

*This ended, this queſtion is asked of the multitude.*

Requyre yee anie farther of this your Superintendent?

*If no man anſwere, let the Miniſter proceede.*

Will yee not acknowledge this your brother for the Miniſter of Chriſt Ieſus? Will yee not reverence the word of God that proceedeth from his mouth? Will yee not receiue of him the Sermon of exhortation with patience; not refuſing the wholſome medicine of your ſoules, although it bee bitter and vnpleaſing to the fleſh? Will yee not finallie, maintayne and comfort him in his miniſterie, againſt all ſuch as wickedlie would rebell againſt God, and his holie ordinances?

*The People anſwere.*

Wee will, as we ſhall anſwere to the Lord Ieſus, who hath commanded his Miniſters to be had in reverence, as his Embaſſadours, and as men that carefullie watch for the ſalvation of our ſoules.

*Let the Nobilitie bee vrged with this.*

Yee haue heard the duetie and profeſſion of this our brother, by your conſents appoynted to this charge, as alſo the duetie and obedience which God requyreth of vs towards him here in his Miniſterie: But becauſe, that neither of both are able to performe anie thing, without the eſpeciall grace of our

God

God, in Christ Iesus, who hath promised to be with vs present, even to the consummation of the world, with vnfeigned hearts, let vs craue of him his benediction, and assistance in this worke, begun to his glorie, and for the comfort of his Church.

*The Prayer.*

O Lord, to whom all power is given in heaven and in earth, Thou that art the Eternall Sonne of the Eternall Father, who hast not onlie so loved thy Church, that for the redemption and purgation of the same, thou hast humbled thy selfe to the death of the crosse, and therevpon hast shed thy most innocent blood, to prepare to thy selfe a spouse without spot, but also to retayne this thy most excellent benefite in recent memorie, hast appoynted in Thy Church Teachers, Pastors, and Apostles, to instruct, comfort, and admonish the same: looke vpon vs mercifullie, O Lord, thou that onlie art King, Teacher, and high Priest to thyne owne flocke: and send vnto this our brother, whom in thy Name wee haue charged with the chiefe care of thy Church within the boundes of L. such portion of thine holie Spirit, as thereby he rightlie may divide thy Word to the instruction of thy flocke, and to the confutation of pernicious errours, and damnable superstions. Giue vnto him, good Lord, a mouth and wisedome, whereby the enemies of thy trueth may bee confounded, the wolues expelled, and driven from thy folde, thy sheepe may bee fed in the wholesome pastures of thy most holie Word, the blinde and ignorant may bee illuminated with thy true knowledge: finallie, that the dregs of superstition and idolatrie, which

yet reſteth within this Realme, beeing purged and remooved, wee may all not onlie haue occaſion to glorifie thee, our onlie Lord and Saviour, but alſo daylie to grow in godlineſſe and obedience of thy moſt holy wil, to the deſtruction of the body of ſin, and to the reſtitution of that image, to the which we were once created, and to the which, after our fall and defection, wee are renewed, by participation of thy holie Spirit, which by true fayth in thee, we doe profeſſe, as the bleſſed of thy Father, of whom the perpetuall increaſe of thy graces we craue, as by thee our Lord, King, and onlie Biſhop, we are taught to pray: *Our Father, &c.*

*The Prayer ended, the reſt of the Miniſters, if anie be preſent, with the Elders of that Church, in ſigne of their conſent, ſhall take the elected by the hand.*

*The chiefe Miniſter ſhall giue the benediction, as followeth.*

God, the Father of our Lord Ieſus Chriſt, who hath commanded his Goſpel to bee preached, to the comfort of his Elect, and hath called thee to the office of a watchman over his people, multiplie his graces with thee, illuminate thee with his holie Spirit, comfort & ſtrengthen thee in all vertue, governe and guyde thy Miniſtrie, to the praiſe of his holie Name, to the propagation of Chriſts Kingdome, to the comfort of his Church: and finallie, to the plaine diſcharge and aſſurance of thyne owne conſcience, in the day of the Lord Ieſus: to whom with the Father, and with the holie Ghoſt, be all honour, praiſe, and glorie, now and ever: So be it.

The

*The last exhortation to the elected.*

TAke heede to thy selfe, and vnto the flocke committed to thy charge: feede the same carefullie, not as it were by compulsion, but of verie loue, which thou beareſt to the Lord Iesus: walke in simplicitie and pureneſſe of lyfe, as it becommeth the true ſervant, and the embaſſadour of the Lord Iesus. Vſurpe not dominion, nor tyrannical authoritie over thy brethren: bee not diſcouraged in adverſitie, but lay before thy ſelfe the example of the Prophets, Apoſtles, and the Lord Iesus, who in their miniſtery ſuſtayned contradiction, contempt, perſecution, and death: feare not to rebuke the world of ſinne, juſtice, and judgement. If anie thing ſucceede proſperouſlie in thy vocation, be not puft vp with pryde, neither yet flatter thy ſelfe, as that the good ſucceſſe proceeded from thy vertue, induſtrie, or care. But let ever that ſentence of the Apoſtle remaine in thy heart, *What haſt thou, which thou haſt not received? If thou haſt received, why glorieſt thou?* Comfort the afflicted, ſupport the poore, and exhort others to ſupport them. Bee not ſolicited for the thinges of this lyfe, but be fervent in prayer to God for the increaſe of his holie Spirit. And finallie, behaue thy ſelfe in this holie vocation with ſuch ſobrietie, as God may bee glorified in thy miniſterie. And ſo ſhalt thou ſhortly obtayne the victory, and ſhalt receiue the crowne promiſed, when the Lord Iesus ſhall appeare in his glorie: whoſe omnipotent Spirit aſſiſt thee and vs, to the end, and in the end: Amen.

*Sing the 23 Pſalme.*

The

# THE ORDER OF THE *Eccleſiaſticall Diſcipline.*

AS no Citie, Towne, Houſe, or Familie can maintayne their eſtate, and proſper without policie and governance: even ſo the Church of God, which requyreth more purelie to bee governed, than anie Citie, or Familie, cannot without ſpirituall policie and Eccleſiaſticall Diſcipline continue, increaſe, and flowriſh. And as the Word of God is the lyfe and ſoule of this Church: ſo this godlie order and Diſcipline, is as it were ſinewes in the bodie, which knit and joyne the members togeather, with decent order and comelineſſe. It is a brydle to ſtay the wicked from their miſchieues. It is a ſpurre to pricke forward ſuch as bee ſlow and negligent: yea, and for all men, it is the fathers rod, ever in readineſſe to chaſtiſe gentlie the faults committed, and to cauſe them afterward to liue in more godlie feare and reverence. Finallie, it is an order left by God vnto his Church, whereby men learne to frame their willes and doings, according to the law of God, by inſtructing and admoniſhing one another: yea, and by correcting and puniſhiug all obſtinate rebels, and contemners of the ſame.

Theſe are three cauſes, chieflie which moue the Church of God to the executing of Diſcipline. Firſt, that men of evill converſation bee not numbred amongſt Gods children, to their Fathers reproach, as if the Church of God were a Sanctuarie for naughtie and vile perſons. The ſecond reſpect is, that the good bee not infected with companying the evill: which thing Saint Paul fore-ſaw, when hee com-

man-

manded the Corinthians to baniſh from amongſt them the inceſtuous adulterer, ſaying, A little leaven maketh ſowre the whole lumpe of dowe. The third cauſe is, that a man thus corrected or excommunicated, might bee aſhamed of his fault, and ſo through repentance come to amendement, the which thing the Apoſtle calleth, delivering to Satan, that his ſoule may be ſaved in the day of the Lord; meaning, that hee might bee puniſhed with excommunication, to the intent his ſoule ſhould not periſh for ever.

Firſt, therefore, it is to bee noted that this cenſure, correction, or Diſcipline, is eyther private or publicke: private, as if a man commit eyther in manners or doctrine againſt thee, to admoniſh him brotherlie betweene him and thee: if ſo be he ſtubbornlie reſiſt thy charitable advertiſements, or elſe by continuance in his fault, declareth that he amendeth not, then after he hath beene the ſecond tyme warned in preſence of two or three witneſſes, and continueth obſtinatelie in his errour, he ought as our Saviour Chriſt commandeth, to be diſcloſed and vttered to the Church, ſo that according to publicke Diſcipline, hee eyther may bee received through Repentance, or elſe bee puniſhed as his fault requyreth.

And here as touching private Diſcipline, three things are to be noted. Firſt, that our admonitions proceed of a godlie zeale and conſcience, rather ſeeking to win our brother, than to ſlander him. Next, that wee bee aſſured that his fault bee reproveable by Gods Word. And finallie, that wee vſe ſuch

modeſtie

modeſtie and wiſedome, that if we ſome-what doubt of the matter, whereof we admoniſh him, yet with godly exhortations, he may be brought to the knowledge of his fault. Or if the fault appertayne to many, or be knowne of divers, that our admonition be done in preſence of ſome of them.

Brieflie, if it concerne the whole Church, in ſuch ſort, that the concealing therof might procure ſome danger to the ſame, that then it be vttered to the Miniſters and Senators, to whom the policie of the Church doeth appertayne.

Alſo in publicke Diſcipline it is to bee obſerved, that the Miniſterie pretermit nothing at anie tyme vnchaſtiſed, with one kinde of puniſhment or other, if they perceiue anie thing in the Congregation, eyther evill in example, ſlanderous in manners, or not beſeeming their profeſſion: as if there bee anie covetous perſon, any adulterer, or fornicatour, foreſworne, thiefe, bryber, falſe witneſſe bearer, blaſphemer, drunkard, ſlanderer, vſurer, any perſon diſobedient, ſeditious, or diſſolute, any hereſie, or ſect, as Papiſticall, Anabaptiſticall, and ſuch lyke: brieflie, whatſoever it be that might ſpot the Chriſtian Congregation: yea, rather whatſoever is not to edification, ought not to eſcape eyther admonition or puniſhment.

And becauſe it commeth to paſſe ſometime in the Church of Chriſt, that when other remedies aſſayed, profite nothing, they muſt proceed to the Apoſtolicall rod and correction, as vnto excommunication, (which is the greateſt & laſt puniſhment belonging to the ſpiritual Miniſterie) it is ordained, that nothing

bee

be attempted in that behalfe, without the determination of the whole Church: wherein also they must beware, & take good heed, that they seeme not more readie to expell from the Congregation, than to receiue againe those, in whom they perceiue worthie fruits of repentance to appeare: neyther yet to forbid him the hearing of Sermons, which is excluded from the Sacraments, and other dueties of the Church, that he may haue libertie and occasion to repent. Finallie, that all punishments, corrections, censures, and admonitions, stretch no farther, than Gods Word with mercie may lawfullie beare.

MATTH. XVIII.

*If any refuse to heare the Congregation, let him bee to thee as an Heathen, and Publicane.*

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*The order of Excommunication, and of publicke Repentance, vsed in the Church of Scotland, and commanded to be printed, by the generall assemblie of the same, in the moneth of Iune,* 1571.

## TO THE READER.

*ALbeit that in the booke of Discipline, the causes as well of publicke Repentance, as of Excommunication, are sufficientlie expressed: yet because the forme and order are not so set foorth, that everie Church and Minister may haue assurance, that they agree with others in proceeding, it is thought expedient, to draw that order which vniuersallie within this Realme shall bee obserued.*

*And first, we must vnderstand, what crimes be worthie of Excommunication, and what of publicke Repentance.*

IN the first, it is to bee noted, that all crymes that by the law of God deserue death, deserue also

Excom-

excommunication from the ſocietie of Chriſt his Church, whether the offendour be Papiſt or Proteſtant: for it is no reaſon that vnder pretence of diverſity of religion, open impietie ſhould be ſuffered in the viſible body of Chriſt Ieſus. And therefore wilfull murtherers, adulterers (lawfullie convict,) ſorcerers, witches, conjurers, charmers, and givers of drinkes to deſtroy children, and open blaſphemers (as if any renounce God, deny the trueth, and the authoritie of his holy Word, rayling againſt his bleſſed Sacraments) ſuch, wee ſay, ought to be excommunicated from the ſocietie of Chriſts Church, that their impietie may bee holden in greater horrour, and that they may be the more deepelie wounded, perceiving themſelues abhorred of the godlie. Agaynſt ſuch open malefactors, the proces may be ſummoned, for the cryme beeing knowne, adverteſement ought to bee given to the Superintendent of the Diocie, eyther by the Miniſter, or by ſuch as can beſt giue information of that fact. Except in reformed townes, and other places, where the Miniſtery is planted with Miniſters and Elders, according to the Act of the generall aſſembly, made the 26. of December, 1568. And if there bee no Superintendent where the cryme is committed, then ought the information to paſſe from ſuch as are offended, to the next Superintendent, who with expedition, ought to direct his letters of ſummonds to the pariſh Church, where the offendour hath his reſidence, if the Miniſterie bee there planted, and if it be not, or if the offendour haue no certayne dwelling place, then ought the ſummonds to be directed

o the chiefe towne, and beſt reformed Church in hat Dioceſſe, where the cryme was committed, yntiſg to the offendour a certaine day, time, nd ace, where and when, he ſhall appeare before he Superintendent, and his aſſeſſours, to heare that ryme tryed, as touching the trueth of it, and to anwere himſelfe, why the ſentence of excõmunicaion ſhould not bee pronounced publicklie againſt im. If the offendour lawfullie warned appeare ot, inquiſition beeing taken of the cryme, charge nay be given by the Superintendent, to the Miniſters, ſo manie as ſhall bee thought neceſſarie for ublication of that ſentence, to pronounce the ſame he next Sunday, the forme whereof ſhall after be declared. But & if the offender appeare, and alleadge for himſelfe, anie reaſonable defence, to wit, that he will not be fugitiue from the law, but will abyde the cenſure thereof for that offence, then may the ſentence of excommunication be ſuſpenſed, till that the Magiſtrate be requyred to try that cauſe, wherein if he Magiſtrates be negligent, then ought the Church rom ſecret inquiſition, proceede to publicke admoition, that the Magiſtrates may be vigilant, in that auſe of blood, which cryeth vengeance vpon the hole land, where it is ſhed, without puniſhment. If o remedie by them can be found, then juſtlie may he Church pronounce the offender excommunicate, s one ſuſpect, beſides his cryme, to haue corrupted the Iudges, revengers of blood: and ſo ought the Church to proceede to excommunication, whether the offender be fugitiue from the law, or if he procure pardon, or illude the ſeveritie of Iuſtice, by

meanes whatsoever, besides the tryall of his inn
cencie.

If the offender abyde an assyse, and by the sa
be absolved, then may not the Church pronoun
excommunication, but justlie may exhort the m
by whose hand the blood was shed, to enter in co
sideration with himselfe, how precious is the ly
of man before God, & how severelie God comma
deth blood, howsoever it bee shed, except it bee b
the sword of the Magistrate, to be punished: and
may enjoyne vnto him such satisfactions, to be mad
publicke to the Church, as may beare testification
his obedience, and vnfeigned repentance. If the o
fender bee convict, and execution follow accordin
to the cryme, then vpon the humble sute of him th
is to suffer, may the Elders and Ministers of th
Church, not only giue vnto him consolation, but a
so pronounce the sentence of absolution, and h
sinne to bee remitted, according to his repentanc
and fayth. And thus much for excommuuication e
publicke offenders.

And yet farther, wee must consider, that if the o
fender bee fugitiue from the law, so that punishmen
cannot bee executed against him, in that case, th
Church ought to delay no time, but vpon the notic
of his cryme, and that he is fled from the presence o
the Iudge, it ought to pronounce him excommunica-
ted publicklie, and so continuallie to repute him, vn-
till such tyme that the Magistrate be satisfied. And
so whether the offender be convict in judgement, or
bee fugitiue from the law, the Church ought to pro-
ceed to the sentence of excõmunication. The forme
whereof followeth.

The

*The Minister in publicke audience of the people shall say:*

IT is clearlie knowne vnto vs, that N. sometimes baptized in the Name of the Father, & of the Son, and of the holie Ghost, and so reputed and counted for a Christian, hath fearfullie fallen from the societie of Christs bodie, by committing of cruell & wilfull murther (or by committing filthy adulterie, &c.) which cryme, by the law of God, deserveth death. And because the civill sword is in the hand of Gods Magistrate, who notwithstanding, oft winkes at such crymes: we haying place in the Ministerie, with griefe and dolour of our hearts, are compelled to draw the sword granted by God to his Church: That is, to excommunicate from the societie of Christ Iesus, from his body, the Church, from participation of Sacraments, and prayer with the same, the said N.

AND THEREFORE, IN THE NAME AND AUTHORITIE OF THE ETERNALL GOD, AND OF HIS SONNE IESUS CHRIST,

We pronounce the said N. excommunicate and accursed in that his wicked fact, and charge all that favour the Lord Iesus, so to repute and holde him (or her) vntill such tyme, as that eyther the Magistrate haue punished the offender, as Gods law commandeth, or that the same offender bee reconciled to the Church agayne by publicke repentance: and in the meane tyme, wee earnestlie desire all faithfull, to call vpon God, to moue the hearts of the vpper powers, so to punish such horrible crymes, that malefactors may feare to offend, even for feare of punishment, and also so to touch the heart

of the offender, that hee may deeplie consider, how fearfull it is to fall in the handes of the eternall God, that by vnfeigned Repentance, he may apprehend mercie in Iesus Christ, and so avoyde eternall condemnation.

THE sentence of excommunication once pronounced, the Church may not suddenlie admit the murtherer, or convict adulterer, to repentance, and societie of the faithfull, albeit that pardon bee purchased of the Magistrate: but first ought inquisition to be taken, if the murtherer haue satisfied the partie offended, that is, the kin and friends of the man slaine. Which if he hath not done, neither is vnderstood, willingly so to do, the Church in no wise may heare him. But and if he be willing to satisfie, and the friends exceed measure, & the possibilitie of him that hath committed the cryme; then ought the Church to put moderation to the vnreasonable, incase the civill Magistrate hath not so done before: And so proceed with him that offereth repentance, that the wilfulnesse of the indiscreete bee not hinderance to the reconciliation of him that earnestlie craveth the benefite, and societie of the Church.

And yet, may not the Church receiue anie excommunicate, at his first request: but in such grievous crymes, as before are expressed (of others shall bee after spoken) fourtie dayes at the least after his first offer may bee appoynted, to trye whether the signes of repentance appeare in the offender, or not. And yet in the meane tyme the Church may comfort him, by wholesome admonitions, assuring him of Gods mercie, if he be verily penitent: he may also

bee

be admitted to the hearing of the word: But in no wise to participation of prayers, neyther before nor after Sermon.

The first fourtie dayes expyred, vpon his new sute, the Superintendent, or Session, may adjoyne such paynes, as may trye, whether he be penitent, or not: the least are, the murtherer must stand three severall Sundayes in a publicke place, before the Church doore, bare footed, & bare headed, cloathed in base and abject apparrell, having the same weapon which he vsed in the murther, or the lyke, bloodie in his hand, and in conceived words shall say to such as shall enter into the Church.

*The confession of the penitent.*

SO farre hath Satan gotten victorie over mee, that cruellie I haue shed innocent blood, for the which I haue deserved death, corporall, and eternall, and so I grant my selfe vnworthie of the common light, or yet of the companie of men. And yet, because in God there is mercie, that passeth all measure, and because the Magistrate hath not taken from mee this wretched lyfe, I most earnestlie desire, to be reconciled againe with the Church of Christ Iesus, from the societie, whereof mine iniquitie hath caused mee to bee excommunicated. And therefore, in the bowels of Christ Iesus, I craue of you to pray, with me, vnto God, that my grievous cryme may bee of him remitted, and also that ye will be suppliants with me to the Church, that I abyde not thus excommunicated vnto the ende.

At the last of the three Sundayes, certaine of the Elders shall receiue him into the Church, and pre-

ſent him before the preaching place, & ſhall declare vnto the Miniſter, that all that was enjoyned to that offender, was obedientlie fulfilled by him. Then ſhall the Miniſter recite vnto him, as well the grievouſneſſe of his ſinne, as the mercies of God, if he be penitent; and thereafter ſhall requyre of the Church, if that they deſire anie farther ſatisfaction. And if no anſwere be given, then ſhall the Miniſter pronounce his ſinne to be remitted, according to his repentance, and ſhall exhort the Church, to embrace him as a brother, after that prayer and thankſgiving be given to God, as after ſhall be deſcribed.

And thus farre to bee obſerved, for the order in receiving of them that haue committed capitall crymes, bee it murther, adultery, inceſt, witchcraft, or others before expreſſed.

Reſteth yet one other kynde of offenders, that deſerue excommunication, albeit not ſo ſummarily, to wit, ſuch as haue beene partakers with vs in doctrine and Sacraments, and haue returned backe agayne to the Papiſtrie, or haue given their preſence to anie part of their abomination, or yet that of anie long continuance withdraw themſelues from the ſocietie of Chriſts bodie, and from the participation of the Sacraments, when they are publiklie miniſtred. Such, no doubt, declare themſelues worthie of excommunication. But firſt they muſt bee called, eyther before the Superintendent, with ſome joyned with him, or elſe before the Elders and Seſſion, of the beſt and next reformed Church, where the offenders haue their reſidence, who muſt accuſe their defection, exhort them to repentance,

and

and declare to them the danger wherein they ſtand.

Whom if the offender heareth, the Seſſion, or Superintendent, may appoynt him a day to ſatisfie the Church publicklie, whom by his defection hee had offended. But if he continue ſtubborne, then may the Seſſion, or Superintendent, command the Miniſter, or Miniſters, to declare, the next Sunday, the defection of ſuch a perſon, & his obſtinate contempt. And this advertiſement given two Sundayes, the third may the ſentence of excommunication be pronounced.

*Offences that deſerue publicke Repentance, and order to proceed therein.*

SUch offences as fall not vnder the civill ſword, & yet are ſlanderous and offenſiue in the Church, deſerue publicke repentance: and of theſe ſome are more hainous than others, fornication, drunkenneſſe vſed, ſwearing, curſed ſpeaking, chyding, fighting, brawling, & common contempt of the order of the Church, breaking of the Sabbath, and ſuch like, ought to be in no perſon ſuffered. But the ſlander beeing knowne, the offender ſhould be called before the Miniſteric, his cryme prooved, accuſed, rebuked, and he commanded publickly to ſatisfie the Church. Which if the offender refuſe, they may proceed to excommunication, as after ſhall be declared. If the offender appeare not, ſummondes ought to paſſe to the third tyme. And then incaſe he appeare not, the Church may diſcerne the ſentence to bee pronounced.

Other, if it bee leſſe hainous, and yet deſerue admonition; as wanton and vayne words, vncomelie geſtures, negligence in hearing the preaching, or abſtayning from the Lords Table, when it is publicklie

miniſtred, ſuſpition, of avarice, or of pryde, ſuperfluitie, or ryotouſneſſe in cheare, or rayment: theſe we ſay, and ſuch others that of the world are not regarded, deſerue admonition amongſt the members of Chriſts bodie: Firſt, ſecretlie by one or two, of thoſe that firſt eſpy the offence. Which if the perſon ſuſpected heare, and giue declaration of amendement, then there needeth no farther proceſſe. But if hee contemne and deſpyſe the admonition, then ſhould the former admoniſhers take to themſelues two or three faithfull and honeſt witneſſes, in whoſe preſence the ſuſpected offender ſhould bee admoniſhed, and the cauſes of their ſuſpition declared. To whom, if hee then giue ſignification of repentance, and promiſe of amendement, they may cut off all farther accuſation: But and if he obſtinatelie contemne both the ſaid admonitions, then ought the firſt and ſecond brethren, ſignifie the matter to the Miniſter and Elders, in their Seſſion, who ought to call the offender, and before the complayners accuſe him, as well of the cryme, as of the contempt of the admonition: if then hee acknowledge his offence, and be willing to ſatisfie the brethren before offended, and the Seſſion then preſent, there needeth no farther publication of that offence. But if he declare himſelfe inobedient to the Seſſion, then without delay the next Sunday, ought the cryme, and the order of admonitions paſſed before, bee publicklie declared to the Church. And the perſon (without ſpecification of his name) bee admoniſhed to ſatisfie in publicke, that which he refuſed to doe in ſecret, and that for the firſt. If he offer himſelfe to the Church

before

before the next Sunday, the diſcretion of the Miniſterie may take ſuch order, as may ſatisfie, as well the private perſons, that firſt were offended, as the Church, declaring the repentance and ſubmiſſion of that brother, that before appeared ſtubborne, and incorrigible. But and if he abyde the ſecond admonition publicke, when that his name ſhall be expreſſed, and his offenſes and ſtubbornneſſe declared, then can no ſatisfaction bee received, but in publicke: yea, it may not bee received, before that hee haue humblie requyred the ſame of the Miniſterie, and Seſſion of the Church, in their appoynted aſſemblie.

If he continue ſtubborne, then the third Sunday ought hee to bee charged publicklie, to ſatisfie the Church for his offence and contempt, vnder the payne of excommunication. The order whereof ſhall after bee declared.

And thus, a ſmall offence or ſlander, may juſtlie deſerue excõmunication, by reaſon of the contempt and diſobedience of the offender. If the offender ſhow himſelfe penitent, betweene the firſt admonition, and the ſecond, and ſatisfie the Miniſtery of the Church, and the brethren that before were offended in their aſſemblie, then it may ſuffice, that the Miniſter, at commandement of the Seſſion, declare the next Sunday (without comparing or expreſſing of the perſon) his repentance and ſubmiſſion, in theſe, or other wordes.

It was ſignified vnto you before (dearlie beloved) that one certaine brother (or brethren) was noted, or at leaſt ſuſpected of ſome offence, whereof hee beeing admoniſhed, by one or two, appeared lightlie

to regard the ſame: And therefore was he and his offence notified vnto the Miniſterie in their aſſemblie; who, according to their duetie and charge, accuſed him of the ſame. And not finding in him ſuch obedience, as the profeſſion of a Chriſtian requireth; fearing that ſuch offences, and ſtubbornneſſe, ſhould engender contempt, and infect others; they were compelled, to notifie vnto you the cryme, and the proceeding of the Seſſion: mynding to haue ſought the vttermoſt remedie, in caſe the offender had continued obſtinate. But ſeeing that it hath pleaſed God, to mollifie the heart of our Brother; (whoſe name we need not to expreſſe) ſo that he hath not only acknowledged his offence, but alſo fully ſatisfied the Brethren which firſt were offended, and vs the Miniſterie; and hath promiſed, to abſtayne from all appearance of ſuch evill, as whereof he was ſuſpected, and admoniſhed; we haue no juſt cauſe to proceed to any farther extreamitie: but rather to glorifie GOD, for the ſubmiſſion of our Brother; and vnfeygnedlie pray vnto Him, that in the lyke caſe, we, and everie one of vs, may giue the lyke obedience. Amen.

*The forme, and order, of publicke repentance.*

IT is firſt to bee obſerved, that none may bee admitted to publicke Repentance, except that firſt they may be admitted therevnto by the Seſſion, and Aſſemblie of the Miniſters and Elders: in the which they ought ſharply to bee examined, what feare and terrour they haue of Gods judgementes, what hatred of ſinne, and dolour for the ſame, and what ſenſe and feeling they haue of Gods mercies. In the which if they bee ignorant, they ought diligently to bee inſtructed:

ſtructed: for it is but a mocking, to preſent any ſuch vnto publicke Repentance, as neyther vnderſtand what Sinne is, what Repentance is, what Grace is, nor by Whom Gods Favour and Mercie is purchaſed. After then that the offender ſhall be in the Aſſembly inſtructed, ſo that he haue ſome taſte of Gods judgementes, but chiefely of Gods mercies, in Ieſus Chriſt, hee may bee preſented before the publicke Church, vpon a Sunday, after the Sermon, and before the Prayers and Pſalme; and then the Miniſter ſhall ſay:

Beloved, and deareſt Brethren, we, by reaſon of our charge and Miniſtery, preſent before you this Brother, who by infirmity of the fleſh, & craft of Satan, hath fearfully fallen from the obedience of his God, by cõmitting *N.* of a crime, &c. *(let the ſinne be expreſſed)* by the which he hath not only offended agaynſt the Majeſty of God; but alſo by the ſame hath given great ſlander and offence to His holy Congregation: and therefore, to his own confuſion, *(* but to the glorie of God, and our great comfort*)* preſenteth himſelfe here before you, to witneſſe, and declare his vnfeygned repentance, and the thirſt and care that hee hath, to be reconciled with God, through Chriſt Ieſus, and with you, his Brethren, whom he hath offended. And therefore it is requiſite, that ye and he vnderſtand what aſſurance we haue to require ſuch publicke ſatisfaction of him; what profit we ought to learne in the ſame; and what benefit redoundeth both vnto vs and him, in this his humiliation.

That publicke Repentance is the inſtitution of God, and not Man's invention, may be playnlie gathered

of

of the words of our Maſter, commanding, that if any haue offended his brother, in what ſort ſo ever it be, that hee ſhal goe to him, and bee reconciled vnto his brother. If the offence committed againſt one brother requyreth reconciliation, the offence committed againſt many brethren, requyreth the ſame. And if a man be charged by Chriſt Ieſus, to goe to a man whom he hath offended, and there by confeſſing of his offence requyre reconciliation; much more is he bound to ſeeke a whole multitude, whom he hath offended, and before them, with all humilitie, requyre the ſame. For that woe, which our Maſter Chriſt Ieſus pronounceth, againſt everie man that hath offended the leaſt one within his Church, remaineth vpon everie publicke offender, vntill ſuch tyme as hee declare himſelfe willing to remooue the ſame: which he can never doe, vntill ſuch tyme as he let the multitude, whom he hath offended, vnderſtand his vnfeigned repentance. But becauſe that all men of vpright judgement agree in this, that publicke offences requyre publicke repentance, we paſſe to the ſecond head, which is, what it is that we haue to conſider in the fall, and ſinne of this our brother: if we conſider his fall and ſinne, in him only, without having conſideration of our ſelues, and of our owne corruption, we ſhall profite nothing: for ſo ſhall we deſpyſe our brother, and flatter our ſelues. But we ſhall earneſtly conſider, what nature wee beare, what corruption lurketh in it, how prone and readie every one of vs is to ſuch and greater impietie: then ſhal we in the ſinne of this our brother, accuſe and condemne our owne ſinnes: in his fall wee ſhall conſider and lament our

ſinfull

sinfull nature, also shall wee joyne our repentance, teares, and prayers with him and his: knowing, that no flesh can bee justified before Gods presence, if judgement proceede without mercie. The profite which this our brother and wee haue of this his humiliation, is, that we and he may be assured, that more readie is our God to receiue vs to mercie, through Iesus Christ his onlie Sonne, than we are to craue it. It is not sinne, be it never so grievous, that shall separate vs from his favour, if we seeke to his mercie: for as all haue sinned, and are by themselues destitute of Gods grace, so is hee readie to show mercie vnto all that vnfeignedlie call for the same: yea, hee doeth not onlie receiue such as come, but he, by the mouth of his deare Sonne, calleth vpon such as be burdened and laden with sinne, and solemnlie promiseth that hee will refresh them.

Wee haue besides, another commoditie, to wit, that if wee shall hereafter fall in the lyke or greater (for wee stand not by our owne power, but by grace onlie) that wee bee not ashamed in this same sort, to humble our seleus, and confesse our offence. Now, therefore, brother, as we all prayse God in your humiliation, beseeching him, that it be without hypocrisie: So it becommeth you earnestly to consider, of what minde, and with what heart ye present your selfe here before this assemblie. It is not your sinne that shall separate you from your God, nor from his mercie in Iesus Christ, if you repent the same: but hypocrisie, and impenitencie, which God remooue from you and vs, is no wyse tolerable before his presence.

The

The offender ought to proteſt before God, that he is ſorie for his ſinne, and vnfeynedly deſireth GOD to be mercifull vnto him, and that for the obedience of His deare Sonne, our Lord Ieſus Chriſt.

*The Miniſter proceedeth.*

WE can ſee only that which is without, and judge according to your confeſſion; leaving to GOD the ſecrets of the heart, who only can ſearch and try the ſame. But becauſe vnfeygned repentance for ſin, and ſimple confeſſion thereof, are the meere giftes of GOD, we will joyn our prayers with yours; that the one and the other may be granted vnto you and vs.

*The Prayer.*

ÆTernall, and ever-living GOD, Father of our Lord Ieſus Chriſt, Thou that by the mouth of Thyne holy Prophets and Apoſtles, haſt playnlie pronounced, That Thou deſireſt not the death of a Sinner, but rather, that he may convert, and liue: who alſo haſt ſent Thyne only Sonne, to ſuffer the cruell death of the Croſſe; not for the juſt, but for ſuch as find themſelues oppreſſed with the burden of ſinne: that by Him, and His Advocation, they may haue acceſſe to the Throne of Thy Grace: being aſſured, that before Thee they ſhall find favour, and mercie: we are aſſembled, O LORD, in Thy preſence, and that in the Name of this ſame our LORD IESUS, Thy deare Sonne, to accuſe our ſelues, and confeſſe our ſinnes, even before the feete of Thy Divine Majeſtie, to beg mercie for the ſame: Moſt humblie beſeeching Thee, O Father of Mercies, firſt, that Thou wilt vouchſafe to touch and moove our heartes, by the power of Thyne holy Spirit; in ſuch ſort, that wee may come to the true knowledge of our ſinnes.

But chiefely, O LORD, let it pleaſe Thee to mooue the heart of this our Brother, N. &c. vvho as hee hath offended Thy Majeſtie, and a great number of this Thyne holy Congregation, by his grievous and publicke ſinne; ſo doeth hee not refuſe publickly to acknowledge and confeſſe the ſame; as that this his humiliation, given to the glory of THYNE HOLY NAME, preſently doeth witneſſe.

But becauſe, O LORD, the externall confeſſion, without the dolour of the heart, avayleth nothing in Thy preſence, wee moſt humbly beſeech Thee, that Thou wilt ſo effectually mooue his heart, and ours alſo, that both hee and wee, without all hypocriſie, damning that which Thy Law pronounceth vnjuſt, may attayne to ſome ſenſe and feeling of Thy mercie; which Thou haſt aboundantly ſhowed vnto Man-kynd, in IESUS CHRIST, our LORD. Graunt, O mercifull Father, vnto this our Brother, the true repentance of the heart, and ſincere confeſſion of his mouth, to the due prayſe of Thy Name, the comfort of thy Church, and confuſion of Satan. And grant, O Lord, that albeit we cānot liue altogether clean of ſinne, yet that we fall not into horrible crimes, to the diſhonor of Thy Name, the ſlander of our Brethren, & infamie of Thy Evangell, which we profeſſe. Let Thy power, O GOD, ſo ſtrenthen our weaknes, that neyther the craft of Satan, nor the tyrannie of ſin, draw vs vtterlie from Thy obedience. Giue vs grace, O LORD, that by holineſſe, & innocencie of lyfe, we may declare to this wicked generation, what difference there is betweene the ſonnes of light, & the ſonnes of darkneſſe: that men ſeeing

our

our good works may glorifie thee, and thy Sonne Ie-
ſus Chriſt our only Saviour and Redeemer: to whom
with thee, and the holie Spirit, be all honour, prayſe
and glorie, now and ever: Amen.

*The prayer finiſhed, the Miniſter ſhall turne him to the penitent brother, and in full audience ſhall ſay:*

YEE haue heard, brother, what is your duetie to-
wards the Church, which yee haue offended, to
wit, that willinglie yee confeſſe that cryme that yee
haue committed, asking God mercie for the ſame,
& ſo that ye may reconcile your ſelfe to the Church,
which ye haue offended. Ye haue heard alſo the af-
fection and care of the Church, towards you their
penitent brother, notwithſtanding your grievous
fall, to wit, that we all here preſent joyne our ſinnes
with your ſinne, we all repute and eſteeme your fall,
to be our owne: wee accuſe our ſelues no leſſe than
we accuſe you: now, finallie, we joyne our prayers
with yours, that wee and you may obtaine mercie,
and that by the meanes of our Lord Ieſus Chriſt.
Let vs, therefore, brother, haue this comfort of you,
that yee will openlie and ſimplie confeſſe your
cryme, and giue to vs atteſtation of your vnfeigned
repentance.

The penitent ſhall then openly confes the cryme,
whatſoever it bee, and ſhall deſire Gods mercie, and
pray the Church to call to God for mercie with
him, and vnfeignedlie deſire, that he may bee joyned
againe to their ſocietie and number.

IF the penitent be confounded with ſhame, or ſuch
a one as cannot diſtinctlie ſpeake, to the comfort
and inſtruction of the Church, the Miniſter ſhall
make

ake repetition, that every head may be vnderstood
it selfe: and thereafter he shall aske the penitent, if
at bee his confession? and, if so hee believeth? His
swere affirmatiue being received, the Minister shal
ke the Congregation, if they judge any farther to
e required for their satisfaction and reconciliation
f that Brother? No contradiction being made, the
inister shall say to the penitent: Wee haue heard,
eare Brother, your cõfession; for the which we from
ur hearts prayse God; for in it the Spirit of Christ
esus hath confounded the Devil, and broken down
is head and power, in that that yee, to the glory of
God, haue openly damned your selfe, and your im-
pietie; imploring grace and mercy, for Iesus Christ
His Sonnes sake. This strength, submission, and obe-
dience, cannot proceed from flesh & blood, but is the
singular gift of the holy Ghost: acknowledge it ther-
fore to be given vnto you by Iesus Christ our Lord:
and now take heed, lest at any time ye be vnmyndful
of this great benefit; which, no doubt, Satan envieth,
and will assayle, by all means possible, that you may
abuse it: he will not cease to tempt you to fall agayn
into such, or more horrible cryms. But resist the De-
vill, and he shal flee from you: liue in sobriety, be in-
stant in prayer, commend your selfe vnfeygnedly to
God; who, as He is faythfull, so shal He giue to vs vi-
ctory over sin, death, & Satan, and that by the means
of our head, and soveraigne Champion, Iesus Christ:
to whom be all prayse for evermore: Amen.

*An Admonition, to the Church.*

IT is your duety, Brethren, to take example of this
our penitent Brother: First, that ye be vnfeygnedly

displeased in your owne hearts, for your sinnes: condarily, that, with this our brother, ye accuse th in the sight of God, imploring grace and mercy, your offences: and last, if any of you shall, after th publickly offend, that yee refuse not, with the ly reverence, to satisfie the Church of God offended you. Now only resteth, that ye remit, and forget, offences which ye haue conceived heretofore by t sinne and fall of this our brother: accept and imbra him, as a member of Christ's Body: let none bee bolde, as to reproach, or accuse him, for any offence which before this hour he hath cõmitted. And th he may haue the better assurance of your good wil and reconciliation, prostrate your selues befor God, and render Him thankes, for the conversion repentance of this our Brother.

*The Thanks-giving.*

HEavenly Father, Fountay[illegible] of al Mercy and Con solation; we confesse our s[illegible]ues, vnworthie to b counted amongst Thy Childrẽ, if thou haue respec to the corruption of our nature. But seeing it hath pleased Thy Fatherly Goodnesse, not only to choose vs in Thy deare Sonne, our Lord Iesus Christ, by His Death to redeeme vs, by His Evangel to call vs, and by His Holy Spirit (which both are Thyne) to illuminate vs; but also that Thou hast commanded Thy Word and Holy Evangell to bee preached; to the ende, that the penitent shall haue an assurance of the remission of their sinnes; not only for a tyme, but even so often as we, with sorrowfull hearts, shal call for Thy Grace and Mercy. In consideration of this Thy Fatherly Adoption, and ineffable clemencie,

howne vpon vs, [illegible]
Thy Fatherly M[illegible]
onely feele in [illegible]relues, b[illegible]
ſame in the conuerſion of thi[illegible]
Satan, for a tyme, helde in bondage; [illegible]
freedome, by the power of our Lord [illegible]
and is returned agayne to the ſociety of T[illegible]
Grant vnto vs, O Heavenly Father, that hee an[illegible]
may more and more be diſpleaſed for our ſinnes,
proceed in al good works; even to the prayſe of Thy
Holy Name, & edification of Thy Church, by Ieſus
Chriſt, our Lord, and only Saviour: So be it.

*The Thanks-giving finiſhed, the Miniſter ſhall require of the Penitent, If that hee will bee ſubject to the Diſcipline of the Church, in caſe he after offend? Who anſwering that he will, the Miniſter ſhall ſay as followeth, in manner of Abſolution.*

IF thou vnfeygnedly repent thy former iniquity, & belieue in the Lor[illegible]IESUS, then I, in His Name, pronounce, and affi[illegible]e, that thy ſinnes are forgiven, not only on earth, but alſo in Heaven, according to the Promiſes annexed with the preaching of His Word, and to the power given to the Miniſterie of His Church.

*Then ſhall the Elders and Deacons, with the Miniſters that be preſent, in the name of the whole Church, take the reconciled Brother by the hand, and imbrace him, in token of full reconciliation. Thereafter ſhall the Church ſing the 103. Pſalme, or a part thereof. And ſo, the Benediction being pronounced, the Congregation is diſmiſſed.*

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## The Forme Of Excommvnication.

AFter that all Admonitions, both private and publicke, be paſt, as before is ſaid, then muſt the Church proceed to Excommunication, if the offen-

...y, therefore, afte... Minister, beein... ...of Elder... ...all thus signifi... ...neSermon: It is not vnknown... ...hat lenitie, and carefulnesse, the Mi... ...he whole Church, by private & publik... ...ons, hath sought, N. &c. to satisfie to the ...n, in declaring himselfe penitent for his grie... ...us crymes, and rebellion; by the which he hath of... ...ended Gods Majesty, blasphemed His holy Name, and offended His Church: in whom to this day wee find nothing but stubbornnesse; we cānot therfore of conscience winke any longer at the disobedience of the sayd N. &c. lest that his example infect and hurt others: and therfore we are compelled, in the feare of God, to giue the sayd N. &c. into the hands and power of the Devill, to the destruction of the flesh, if happily by that means he may be brought to the due consideration of himselfe, and to repent, and avoyde that fearfull condemnation, which shall fall on all disobedient, in the Day of the Lord Iesus. And lest that any should thinke, that we doe this of humane presumption, without the authority of Scripture, ye shall shortly heare, what commandement and assurance wee haue so to doe.

First, our Master, and Saviour, Iesus Christ, commandeth vs, to holde such for Ethnicks, and Publicanes, as will not heare the voyce of the Church. And playne it is, that this obstinate N. &c. hath contemptuously refused all wholsome admonitions: and therfore we, not one or two, but the whole Church, must holde him as a Publicane; that is, as one cut off

from

from the Body of Iesus Christ, and vnworthie of any societie with Him, or with the benefits of His Kirke, till his new conversion, and his receiving agayne.

Secondarily, wee haue the cõmandement of the Apostle sainct *Paul*, & the fearfull sentence which he being absent, did notwithstanding pronounce aganst the incest, with his sharpe rebuke to the *Corinthians*, because that with greater zeale and expedition, they expelled not from amongst them that wicked man. And if any thinke, that the offence of this forenamed obstinate, is not so haynous, as that of the incest; let such vnderstand, that mercy and favour may rather be granted to any other sin, than to the contempt of wholesome admonitions, and of the just and lawfull ordinances of the Church. For other sins, how haynous soever they be, (so be it they deserue not death) as by vnfeigned repentance they are remitted before GOD, so vpon the same, humbly offered vnto the Church, order may bee taken, that the offender may be comforted, and at length restored to the societie of the Church again. But such as prowdly contemne the admonition of the Church, private or publicke, declare themselues stubborne, rebellious, and altogether impenitent; and therefore most justly ought they to bee excommunicated.

The Precept of God, given vnder the Law, to expell from the middest of Gods People, such as were leprose, (without exception of person) is to vs an assurance, that we ought to expell from the societie of CHRIST'S Bodie, such as be stricken with spirituall leprosie; for the one is no lesse infectiue, and dangerous, than is the other. Now, seeing that we know

Excommunication is God's ordinance, let vs, in few words, vnderstand the vtilitie and vse of the same.

First, Excommunication purgeth the Church of open wicked doers: which is no smal cõmodity, considering wee fight in the midst & eys of this wicked generation, which seeketh in vs nothing more than occasion of slander. Secondly, by it the Church, and every member thereof, is retayned in obedience and feare; whereof all haue neede, if the frayltie of our flesh bee rightly considered. And thirdly, by it wee exercise a singular worke of charitie, whyle wee declare our selues carefull to keepe the Flock of Christ in puritie of manners, and without danger to bee infected. For, as it were a worke both vncharitable, and cruell, to joyne together in one Bed, persons infected with pestilent, or other contagious & infectiue sores, with tender Children, or with such as were whole: So is it no lesse crueltie, to suffer amongst the Flock of Iesus Christ, such obstinate Rebels. For true is that Sentence of the Apostle; *A little Leaven corrupteth the whole masse*. But lest that we should seeme to vsurpe power over the Church, or to doe any thing without the knowledge and consent of the whole Bodie, for this present wee delay the Sentence; willing such as haue any thing to object in the contrary, to propound the same the next Session day; or else, to signifie the same to some of the Ministers or Elders; that answere may be given thereto: and in the meane tyme we will call to GOD, for the conversion of the impenitent.

*The Prayer, for the Obstinate.*

ÆTernall, and ever-living GOD, Father of our LORD

ORD IESUS CHRIST, whose very propertie is
o show Mercie, and to restore Lyfe, even when to
hans judgement Death hath gotten dominion over
hy creatures: for thou hast first sought, called, accu-
ed, & convicted our father *Adam*, after his transgres-
ion; & being so dead in sin, & thrall to Satan, that he
ould neither confesse his offence, nor yet ask mercy
or the same: thou by thy free promises of mercy &
grace, gavest vnto him a new lyfe, and strength to
epent. The same order must thou keepe, O Lord,
with all thy chosen Children of his posteritie. For
in mans corrupt nature, there can bee no obedience,
vntill that thou, by operation of thyne Holy Spirit,
worke the same. And therefore, wee most humblie
beseech thee, for Iesus Christ, thy Sonnes sake, pitti-
fully to looke vpon this thy creature, who once was
baptized in Thy Name, and hath professed himselfe
subject to thy Religion, and to the Discipline of thy
Church; whom Satan, alace, now so blindeth, that
obstinately he cõtemneth both the one & the other.
O Lord, wee haue followed the rule prescribed vnto
vs by thy deare Sonne, our Lord Iesus Christ, in ad-
monishing & threatning him; but hitherto haue pro-
fited nothing concerning him, and his humiliation.

But, O Lord, as thou alone knowest, so mayst thou
alone change, and mollifie the hearts of the prowde
and impenitent. Thou, by the voyce of thy Prophet
*Nathan*, wakenedst *David* from his deadly securitie.
Thou, without any Prophet, beatedst down the pryd
of *Manasses* in the Prison, after he had shed the blood
of thy Servants, and had repleniished *Hierusalem* with
al kind of impietie. Thou turnedst the heart of *Peter*,

at the looke of Thy deare Sonne, our Lord IESV CHRIST, after that fearfully, with horrible imprecations, he had thryse openly denyed Him.

O Lord, Thy Mercies without measure endure for ever: to the which, we, after long travell, do remit this obstinate, and impenitent person: earnestly desiring Thee, O Father of Mercies, first so to pearce his heart, with the feare of Thy severe judgements, that hee may begin to vnderstand, that thus contemning all wholsome admonitions, he provoketh thy wrath and indignation agaynst himselfe. Open his eys, that hee may see how fearfull and terrible a thing it is to fall into Thy Hands: and therfore, mollifie, & anoynt his heart, by the vnction of thy Holy Spirit; that he may vnfeynedly convert vnto thee, and giue vnto thee that honour and obedience, which thou requirest in thy Holy Word. And so, to our comfort, who now mourne for his rebellion, that hee may subject himselfe to the just ordinance of thy Church, and avoyd that fearfull vengeance, which most assuredly shall fall vpon all the disobedient. These thy graces, O Heavenly Father, and farther, as thou knowest to be expedient for vs, and for thy Church vniversall, we call vnto thee, even as we are taught by our Lord and Master, Christ Iesus, saying, *Our Father*, &c.

THe second Sunday, after Sermon, and publicke Prayers, the Minister, in audience of the whole Church, shal aske the Elders and Deacons, who must sit in an eminent and proper place, that their answere may be heard. *The Minister.*

HAth he, whom the last day we admonished, vnder the payne of Excommunication, to satisfie the Church,

Church, for his publicke ſlander, and contempt of the Miniſterie, by himſelfe, or by any other, offered his obedience vnto you?

*They ſhall anſwere as the trueth is, yea, or nay.*

IF he hath ſought the favour of any within the Miniſterie, with promiſe of obedience, then ſhall farther proceſſe be delayed, and he commanded, to appeare before the Seſſion, in their next aſſemblie, where order may bee taken, for his publicke repentance, as in the former head is expreſſed. If he haue not laboured to ſatisfie the Church, then ſhall the Miniſter proceede, and ſay:

It can not bee but dolorous to the body, that any member thereof ſhould be cut off, and periſh: and yet it ought to be more fearfull to the member, than to the body: for the member that is cut off, can doe nothing, but putrifie, and periſh; and yet the body may retayne lyfe and ſtrength. But the rebellion of this obſtinate perſon, may proceede in one part from ignorance; for it may bee, that hee vnderſtandeth not what Excommunication is, and what is the danger of the ſame: and therefore, in few words, I ſhall open vnto you both the one, and the other.

Lawfull Excommunication, (for the thundringes of that *Romane Antichriſt*, are but vanity and winde) is the cutting off frō the Body of Ieſus Chriſt, from the participation of His Holy Sacraments, and from publicke Prayers with the Church, by publicke and ſolemne Sentence, all obſtinate and impenitent perſons, after due admonitions: which Sentence lawfullie pronounced on earth, is ratified in Heaven, by binding of the ſame ſinnes that they binde on earth.

The danger hereof is greater than man can ſuddenly eſpy: for, ſeeing that without the Bodie of IESUS CHRIST, there abydeth nothing but death and damnation to mankynde, in what eſtate ſhall we judge them to ſtand, who are juſtly cut off from the ſame? Yea, what horrible vengeance hangeth vpon them, and their poſteritie, notable and ſevere puniſhments may inſtruct vs: *Cain* the murderer, was not only accurſed within his owne perſon; but that ſame malediction ran in his poſteritie, and vpon all that joyned therewith, till that all mankynde was deſtroyed by water (eyght perſons reſerved.) *Cham* lykewyſe was accurſed in his ſonne *Canaan*; the ſeveritie whereof proceeded even to the rooting out of that whole race and nation. The ſimple word of our Maſter Ieſus Chriſt, cauſed the Fig tree ſuddenly to wither. At the voyce of *Peter*, *Ananias* and *Sapphyra* were ſtiken to death. The ſame God, and Lord Ieſus, with the power of His Holy Spirit, which then was potent and juſt, worketh even now in the Miniſterie of His Church: the contempt wherof He will nowayes ſuffer vnpuniſhed. And therefore, yee that haue acquayntance, or familiaritie with the forenamed obſtinate, declare vnto him theſe dangers; and deſire him, not to tempt the vttetmoſt: and thus yet agayne let vs pray to GOD, for his converſion.

*Let the former Prayer be publickly ſayd.*

THe third Sunday, let the fiſt queſtion bee propounded by the Miniſter, to the Elders and Deacons, concerning the ſubmiſſion of the obſtinate, ſo oft admoniſhed, as was propounded the ſecond. If repentance be offered, let order bee taken, as is ſayde before;

fore; with a charge to the Church, to prayse GOD
r the conversion of that Brother. But if repentance
ee not offered, then shall the Minister expound,
herein the person which is to bee excommunica-
d hath offended, how often, and by whom he hath
eene admonished, as well privately, as publickly;
nd shall demaund of the Elders and Deacons, if it
ee not so? Whose answere received, the Minister
hall aske the whole Church, If they thinke that such
ontempt should bee suffered amongst them? And if
hat no man make intercession for the obstinate,
hen let the Minister proceede, and say:

Of very conscience, we are compelled to doe that which to our hearts is most dolorous; to wit, to giue over, into the handes of the Devill, this fore-named obstinate contemner, N. whom once we esteemed a member of our body: and that not onely for the cryme which he hath cõmitted; but much rather for his prowd contempt, and intollerable rebellion; lest that our sufferance of him, in this his impiety, should not only be imputed vnto vs; but also, that he should infect others, with the same Pestilence. And therefore, we must vse the last remedy, how grievous soever it be vnto vs. And yet I desire you, for the more ample declaration of your Christian charitie towards him, that yee will pray with mee vnto GOD, now (for the last) for his conversion.

*The last Prayer, before Excommunication.*

OMnipotent, æternall, and mercifull Father; who for that good will which Thou beareſt vnto vs in Iesus Christ, Thy deare Sonne, wilt not the death & destruction of a sinner; but rather that he, by

inspirat

inſpiration and moving of thy Holy Spirit, conve
and liue: who alſo doeſt witneſſe, the vertue a
ſtrength of thy Word to bee ſuch, that it cauſeth th
Mountaynes to ſhake, the Rocks to tremble, and th
Floods to be dryed vp. Beholde, we thy Children
and People, here proſtrate before thee, moſt humbli
beſeech thee, in the Name of thy deare Sonne, ou
Lord Ieſus Chriſt, that thou wilt mooue and pearc
the heart of our impenitent brother, whom Satan ſ
long hath indured, and hardened: let it pleaſe th
Majeſtie, by the vertue of thy Holy Spirit, to molli
fie the ſame: expell his darkneſſe, and by the light o
thy grace ſo illuminate him, that now at length hee
may feele, firſt, how grievouſly hee hath offende
againſt thy Majeſtie: and ſecondarily, againſt th
Holy Church, and Aſſemblie. Giue him thy grace t
acknowledge, accuſe, & condemne, as wel before vs,
whom he hath offended, as before thy preſence, thi
his prowde contempt; leſt that wee, being provok
thereby, be compelled, with all our griefs, to cut him
off from thy myſticall bodie; whom we, O Lord, vn
feygnedly deſire to retayne within thy Church, as
a lyuelie member of thy deare Sonne, our Lord Ie
ſus. Heare vs, O mercifull Father, and call back agayn
this our impenitent brother, that nowe tendeth to
æternall deſtruction: That wee all, who before thy
preſence, even for his rebellion, doe mourne, may
receiue him agayne with gladneſſe and joy; and ſo
render all Prayſe and Honour vnto thee, before this
Thy Holie Congregation.

Wee grant our ſelues, O Lord, vnworthie whom
thou ſhouldeſt heare, becauſe we ceaſe not to offend

thee

thee, by our continuall transgressing of thy Holie Precepts. Looke not vpon vs, O mercifull Father, in this our corrupt nature; but looke to thy deare Son, whom, of thy meere mercie, thou hast appoynted our Head, great Bishop, Advocate, Mediator, and onlie Propitiator: in Him, and in the merites of His death, wee humbly beseech thee, mercifully to beholde vs, and suffer not the most innocent Blood of thy deare Sonne, shed for vs, and for this our impenitent brother, to bee prophaned, by the tyrannie and slight of Satan. But by the vertue of the same, let this our impenitent brother bee brought to vnfeygned repentance; that so hee may escape that fearfull condemnation, in the which hee appeareth to fall. This we aske of thee, O Heavenly Father, in the boldnesse of our Head, and Mediator, Iesus Christ, praying as He hath taught vs; *Our Father, which art*, &c.

*If after this prayer the obstinate appeare not to offer his repentance, then let the Minister proceed, and say:*

BRethren, seeing, as ye haue heard, that this obstinate and impenitent person, N. hath so grievously offended agaynst GOD, and agaynst this His Holy Congregation; who, by no means, (as ye may perceiue) can be brought to repentance: whereof it is evident, even by the word of God, that hee is fallen from the Kingdome of Heaven, and from the blessed societie of the Lord Iesus. And we (albeit with dolorous hearts) may now execute that which the Commandement of Christ, and the practise of His Apostle showeth that of our office wee ought to doe, to wit, that wee shall publickly declare and pronounce such to haue no societie with vs, as declare themselues

ſelues obſtinate and rebellious agaynſt all wholſo
admonitions, and the bleſſed ordinances of Chri
Church. And that wee may doe the ſame, not of o
owne authoritie, but in the Name and power of o
Lord Ieſus Chriſt, before whom all knees are co
pelled to bow, let vs humbly fall down before Hi
and on this māner pray, & pronounce this Sentenc

*The invocation of the Name of Ieſus Chriſt, to e*
*communicate the impenitent: together with the Senten*
*of Excommunication.*

O Lord Ieſus Chriſt, the only and æternall King o
all the choſen Children of Thy Heavenly Fa
ther, the Head and Law-giver of Thy Church; wh
by Thy owne Mouth haſt cōmanded, That ſuch of
fenders as prowdly contemne the Admonitions o
Thy Church, ſhallbe caſt out from the ſocietie of th
ſame, and be reputed of Thy Profeſſors, as prophan
Ethnicks: Wee willing to obey this Thy Precept
which alſo wee haue received by inſtitution of Thy
Apoſtle, are here preſently convented in Thy Name,
to excoōmunicate, and caſt foorth from the ſocietie
of Thy Holy Body, and from all participation with
Thy Church, in Sacraments or Prayers, N. Which
thing we doe at Thy Cōmandement, and in Thy po-
wer and authority, to the glory of Thy Holy Name,
the conſervation & edification of this Thy Church,
in the which it hath pleaſed Thee to place vs Mini-
ſters, and to the extreame remedie of the ſtubborne
obſtinacie of the fore-named impenitent. And be-
cauſe Thou haſt promiſed, Thy ſelfe ever to be with
vs; but eſpecially with ſuch as vprightly travell in
the Miniſterie of Thy Church; whom alſo Thou

haſt

haſt promiſed to inſtruct and guyde, by the diſa-
ment of Thy Holy Spirit; we moſt humbly beſeech
Thee, ſo to governe and aſſiſt vs in the execution of
his our Charge, that whatſoever wee in Thy Name
doe here pronounce on earth, that Thou wilt ratifie
the ſame in Heaven. Thy expreſſed Word, is our aſ-
ſurance: and therefore, in boldneſſe of the ſame, here
in Thy Name, and at the cõmandement of this Thy
preſent Congregation, we cut off, ſeclude, & excom-
municate, from Thy Bodie, and from our ſocietie,
N. as a prowde contemner, and ſlanderous perſon,
and a member, for the preſent, altogether corrupted,
and pernicious to the bodie. And this his ſinne, (al-
beit with ſorrow of our hearts) by vertue of our Mi-
niſterie, wee bynde, and pronounce the ſame to bee
bound, in Heaven and earth. Wee farther giue over,
into the handes and power of the Devill, the ſayde
N. to the deſtruction of his fleſh: Straytlie charging
al that profeſſe the LORD IESVS, to whoſe know-
ledge this our Sentence ſhall come, to repute and
holde the ſayde N. accurſed, and vnworthie of the
familiar ſocietie of Chriſtians: Declaring vnto all
men, That ſuch as hereafter (before his repentance)
ſhall haunt, or familiarly accompanie him, are part-
takers of his impietie, and ſubject to the lyke con-
demnation. This our Sentence, O LORD IESVS,
pronounced in Thy Name, and at Thy Cõmande-
ment, we humbly beſeech Thee to ratifie, evẽ accor-
ding to Thy Promiſe. And yet, O LORD, Thou that
cameſt to ſaue that which was loſt, looke vpon him,
with the Eyes of Thy Mercy, if it bee Thy pleaſure;
and ſo to pearce his heart, that hee may feele in his
Breaſt,

breast, the terro[r] [of] thy iudgement, that by [thy] grace he fruitfull[y] [may] be converted to thee: [or] so damning his own [im]pietie, he may be with [the] like solemnitie receiued within the bosome of [thy] Church, from the which this day (with griefe and dolour of our hearts) he is ejected.

Lord, in thy presence, we protest, that our own affections mooue vs not to this severitie, but onlie the hatred of sinne, and obedience that wee giue to thy owne commandement: and therefore, O heavenly Father, we craue the perpetuall assistance of thy holy Spirit, not onlie to bridle our corrupted affections, but also so to conduct vs in all the course of our whole life, that we never fall to the like impietie and contempt: but that continuallie we may be subject to the voyce of thy Church, and vnto the Ministers of the same, who truelie offer to vs the word of life, the blessed Evangel of thy onlie beloved Sonne Iesus Christ: to whom, with thee, and the holie Spirit, bee all prayse, glorie, and honour, now and ever: So be it.

*The sentence pronounced, and the prayer ended.*

THE Minister shall admonish the Church, that all the faithfull doe hold the excommunicate as an Ethnicke, as before is said, that no man vse his familiar companie: And yet, that no man accuse him of any other cryme, than of such as he is convicted of, and for the which hee is excommunicate. But that everie man shall secretlie call to God for grace to be granted to the excommunicate. Such as haue office in the Ministerie, may vpon licence required of the Church, speake with the excommunicate, so long

as

Hope reſteth of his conv[illegible] But if he contin[illegible] eſtinate, then ought all the [illegible]full vtterly to abhorre his preſence and cõm[illegible]cation. And yet ought they moſt earneſtly to call to God, that Satan in the ende may bee confounded, and the creature of God free from his ſnares, by the power of the Lord Ieſus. And with the accuſtomed Benediction, the Aſſemblie ſhall bee diſmiſſed, after they haue ſung the 101. *Pſalme*, or a portion thereof, as it ſhall pleaſe the Congregation.

*The Order to receiue the Excommunicate agayne, to the ſocietie of the Church.*

FIrſt, wee muſt obſerue, that ſuch as deſerue death for that cryme cõmitted, never bee admitted to the ſocietie of the Church, vntil ſuch tyme as eyther the Magiſtrate puniſh, according to the Law, or elſe pardon the cryme, as we haue ſayd before. But ſuch as for other offences, and for their contempt, are excõmunicated, may be received, when they ſhall earneſtly ſeek the favour of the Church. They muſt begin at the Miniſterie, Elders, and Deacons, who muſt declare their repentance to the Miniſter or Miniſters in their Aſſemblie, that a day may be appoynted to the excõmunicate, to preſent himſelfe before them. The ſignes of his repentance, ought to bee diligently inquired; as what hath beene his behaviour, ſince the tyme of his excommunication? what hee will offer for his ſatisfaction to the Church? and vnto whom he hath declared the griefe and dolour of his heart? If the excõmunicant bee found penitent, & obedient in all things, the Miniſter, the next Sunday, may giue advertiſement, to the whole Church, of his humilia-

tion, and requeſt them, to call to GOD, for increaſe of the ſame. The next Seſſion day, the Miniſter may appoynt, to the excõmunicant, ſuch ſatisfaction, as they thinke moſt expedient: to the which, if the excõmunicant fully agree, then may the ſayd Miniſterie appoynt vnto him, a certayne day, when he ſhall fulfill the ſame.

For this is principally to be obſerved, that no excõmunicate perſon may be received, to the ſocietie of the Church agayne, vntill ſuch tyme, as hee hath firſt ſtood at the Church doore, at the leaſt three Sundayes: which dayes being expired, and the whole ſatisfaction compleat, ſome of the Elders ſhall paſſe to the Excõmunicant, after that the former Prayer in the Pulpit bee ended, and ſhall preſent him to a certayne place appoynted for the Penitentes; where hee ſhall ſtand, in the ſame Habite, in the which hee made his ſatisfaction, vntill the Sermon bee ended: and then ſhall the ſame Elders which brought him into the Church, preſent him to the Miniſter, with theſe, or the lyke, wordes:

This creature of GOD, N. who for his wickednesse, & obſtinate rebellion, hath bene excõmunicated from the Body of Ieſus Chriſt; but now, by the power of the Spirit of God, is called back agayn, by repentance, ſo farre as the judgement of man can perceiue: for hee hath not onely craved the favour of the Miniſtery, that hee might be received into the body of the Church agayne; but alſo, moſt obedientlie hath ſubjected himſelfe to all that wee haue commanded, for tryall of his humiliation: And therefore wee preſent him before you, to bee examined: and if

his

his repentance bee ſufficient, to bee receiued agayn to the body of the Church.

Then ſhall the Miniſter render thankes, firſt to God, for that part of his humiliation; and alſo deſire the Church of God, to doe the ſame with him. Therafter hee ſhall addreſſe him to the perſon excõmunicate; and firſt ſhall lay before him his ſinnes; then, after the admonitions that were given vnto him, to ſatisfie the Church for the ſame: and laſt, his prowde contempt, and long obſtinacie, for the which he was excõmunicated. And of every one hee ſhall require his peculiar confeſſion, with accuſation of himſelfe, and deteſtation of his impietie. Which being receiued, he ſhall render all thanks to God, as followeth:

We thanke the mercy and goodneſſe of God, thorow Ieſus Chriſt, our Lord, for this thy converſion, N. wherin thou haſt not ſo much aſhamed thy ſelfe, as thou haſt confounded, and overcome Satan; by whoſe venomous, and deceiueable entiſements, thou hitherto haſt bene rebellious to the wholeſome admonitions of the Church. And yet, becauſe wee can but onely ſee that which is externall, wee will joyne our Prayers with thyne, that thy humiliation may proceede from the heart.

*Let the Prayers appoynted to be ſayd in the receiving of the penitent, be ſayd alſo here: which ended, let the Church and the penitent be admoniſhed, as is expreſſed, except that the cryme of his Excõmunication muſt ever be alleadged, and mentioned.*

*The prayer containing his receiving to the Church.*

LOrd Ieſus Chriſt, King, Teacher, and our æternal Prieſt; who with the Preaching of Thy bleſſed Evangell, haſt joyned the power, to binde and

loose the sinnes of men: who hast also pronounced, That whatsoever by thy Ministers is bound in earth, shall be bound in Heaven: and also, That whatsoever is loosed by the same, shall bee loosed, and absolved with Thee in Heaven. Looke, O Lord, mercifully vpon this thy creature, N. whom Satan of long tyme hath holden in bondage; so that not onely hee drew him to iniquitie; but also that hee so hardened his heart, that he despised al admonitions. For the which his sin, and contempt, we were compelled to excommunicate him from our bodie. But now, O Lord, seeing that Thy Holy Spirit hath so farre prevayled in him, that he is returned to our societie, let it please Thee, even for the obedience of our Lord Iesus, so to accept him, that his former disobedience bee never layde to his charge: But that hee may increase in all Godlinesse; so that Satan, in the ende, may be troden vnder his feete, and ours, by the power of our Lord Iesus Christ: to whom, with Thee, & the Holy Spirit, be all Honour and Glory, now and ever: So be it.

*The forme of Absolution.*

IN the Name and Authoritie of Iesus Christ, I, the Minister of His blessed Evangell, with consent of the whole Ministerie and Church, absolue thee, N. from the Sentence of Excõmunication, from the sin by thee cõmitted, and from all Censures laid against thee for the same heretofore, according to thy repentance; and pronounce thy sin to be loosed in Heaven, and thee to be received agayn, to the society of Iesus Christ, to His Body the Church, to the participation of His Sacraments, and finally, to the fruition of all His Benefits, In the Name of GOD, the Father, the Sonne, and the Holy Spirit: So be it.

The Absolution pronounced, the Minister shall call him Brother, and giue him admonition, to watch and pray, that he fall not in the lyke temptation: that hee bee thankfull, for that great mercy showed vnto him; and that he show the fruits of his conversion, in his lyfe and conversation, in tyme to come.

Therafter, the whole Ministerie shal imbrace him, and such others of the Church as be next vnto him. Then let them sing a Psalme of Thanks-giving, and so depart in Peace.

*This Order may be inlarged, or contracted, as the wisdome of the discreet Minister shall thinke expedient: For we rather show the way to the ignorant, than prescribe order to the learned, that can not be amended.*

A Prayer.

PReserue the publicke Face of Thy Church within this Realme, O Lord: Dilate the Kingdom of Thy Sonne Iesus Christ vniversally: And so farther disclose, and breake downe the tyrannie of that *Romane Antichrist*, by the power of Thy deare Sonne, our LORD IESUS CHRIST: So be it.

*Soli sapienti* Deo *per* Iesvm Christvm *Gloria in perpetuum: Amen.* Rom. 16.

This Booke is thought necessarie and profitable for the Church, and cõmanded to be printed, by the Generall Assemblie. Set foorth by Iohn Knox, Minister: And sighted by vs, whose names follow, as we are appoynted by the sayd Generall Assemblie, 1567.

| | |
|---|---|
| *Iohn Willok.* | *David Lindesay.* |
| *M. Iohn Craig.* | *Gulielmus Christisonus.* |
| *Robert Pont.* | |
| *Iohn Row.* | *Iames Craig, &c.* |

BEecause THE VISITATION OF THE SICKE is a thing very necessary, and yet notwithstanding it is hard to prescrybe all Rules pertayning therevnto, we referre it to the discretion of the Godly and Prudent Minister; who, according as hee perceayeth the Patient to bee afflicted, eyther may lift him vp, with the sweete Promises of GOD'S Mercie, through CHRIST, if hee perceiue him to bee much affrayde of GOD'S Threatnings. Or, contrarywyse, if the Patient bee not touched with the feeling of his sinnes, hee must bee beaten downe, with GOD'S Iustice: evermore, lyke a skilfull Physician, framing the Medicine, according as the Disease requyreth. And if the sicke person want any necessaries, let the Minister relieue him, according to his abilitie, and also provide, that others lykewyse make supplie, so that he may want nothing. Moreover, the partie that is visited, may at all tymes, for his comfort, sende for the Minister: who doeth not onelie make Prayers for him there presently; but also, if it so requyre, cõmendeth him in the Publicke Prayers, vnto the Congregation.

*A Prayer, to be sayd in visiting of the Sicke.*

OOur good GOD, LORD, and FATHER, the Great Creator, and Conserver of all things; the Fountayne of all Goodnesse and Benignitie; lyke as (amongst other Thine infinite Benefits, which Thou, of Thy Great Goodnesse and Grace, doest distribute vnto all men) Thou giuest them health of Bodie; to the ende, that they should the better know Thy great Liberalitie, so that they might bee the more readie

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to ſerue and glorifie Thee with the ſame. So, contrarywyſe, when wee haue evill behaved our ſelues, in offending Thy Majeſtie, Thou haſt accuſtomed, to admoniſh vs, and call vs vnto Thee, by divers and ſundrie chaſtiſementes: through the which it hath pleaſed Thy Goodneſſe, to ſubdue, and tame, our frayle fleſh: but eſpecially by the grievous Plagues of Sickneſſes and Diſeaſes: vſing the ſame as a meane, to awake, and ſtirre vp the great dulneſſe and negligence which is in vs all; and advertiſing vs, of our evill lyues, by ſuch infirmities and dangers, eſpecially when as they threaten the verie death; which (as aſſured meſſengers of the ſame) are all, to the fleſh, full of extreame anguiſh, and tormentes; although they bee, notwithſtanding, to the ſpirit of the Elect, as Medicines, both good, and wholeſome. For by them, O LORD, Thou doeſt mooue vs, to returne vnto Thee for our Salvation, and to call vpon Thee in our afflictions, to haue Thyne Helpe, who alone art our deare and moſt loving Father.

In conſideration whereof, we moſt earneſtly pray vnto Thee, our good GOD, that it would pleaſe Thyne infinite Goodneſſe, to haue pittie vpon this Thy poore creature, whome Thou haſt, as it were, bound, and tied, to the Bed, by moſt grievous Sickneſſe, and brought to great extreamitie, by the heavineſſe of Thyne Hand. O LORD, enter not into an accompt with him, to render the reward due vnto his workes; but rather, thorow Thyne infinite Mercie, remit all his faultes, for the which Thou haſt chaſtiſed him ſo gentlie: and beholde, LORD, the perfect obedience, which Thy dear Son, Ieſus Chriſt

our LORD, hath rendred vnto Thee; to wit, the Sacrifice which it pleased Thee to accept as a full recompense, for all the iniquities of them that receiue Him for their Iustice and Satisfaction: yea, for their only Saviour.

Let it please Thee, O God, to giue him a true zeale and affection, to receiue and acknowledge Him for his only Redeemer: to the end also that Thou mayst receiue this sicke person to Thy mercy; qualifying al the troubles which his sinnes, the horror of death, and dreadfull feare of the same, may bring to his weake conscience. Neyther suffer Thou, O Lord, the assaults of the mighty aduersary to prevayle, or to take from him the comfortable hope of Salvation, which Thou giuest to Thy dearly beloued Children.

And for as much as wee are all subject to the lyke state & condition, and to be visited with lyke battell, when it shall please thee to call vs vnto the same; we most humbly beseech thee, O Lord, with this thy poore creature, whom thou now presently chastisest, that thou wilt not extende thy rigorous judgement agaynst him: but that thou wouldest vouchsafe to shew him thy mercy, for the loue of thy deare Son, Iesus Christ, our Lord: who having suffred the most shamefull, and extreame death of the Crosse, bare willingly the fault of this poore patient: to the ende, that thou mightest acknowledge him, as one redeemed with His precious Blood, and received into the communion of His Body, to be participant of æternall felicitie, in the companie of thy blessed Angels. Therefore, O Lord, dispose and moue his heart, to [illegible], by thy grace, with all meekenesse, this gentle

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and fatherly correction, which thou haſt layde vpon him: that he may endure it patiently, & with willing obedience: ſubmitting himſelfe, with heart & mynd, to thy bleſſed will, and favourable mercy, wherein thou now viſiteſt him, after this ſort, for his profit & ſalvation. Let it pleaſe thy goodneſſe, O Lord, to aſſiſt him in al his anguiſhes & troubles. And although the tongue and voyce bee not able to execute their office in this behalfe, to ſet foorth thy glory, that yet at leaſt thou wilt ſtirre vp his heart, to aſpire vnto thee only, which art the only Fountayn of goodnes, and that thou faſt-roote, and ſettle in his heart, the ſweete Promiſes, which thou haſt made vnto vs, in Chriſt Ieſus, thy Sonne, our Saviour: to the intent, hee may remayne conſtant, agaynſt all the aſſaultes, and tumults, which the enemie of our ſalvation may rayſe vp, to trouble his conſcience.

And ſeeing it hath pleaſed thee, that by the death of thy deare Sonne, lyfe æternall ſhould be cōmunicated vnto vs, and by the ſheeding of His Blood, the waſhing of our ſinnes ſhould bee declared; and that by His Reſurrection alſo, both Iuſtice and Immortalitie ſhould be given vs: Let it pleaſe thee, to apply this holy and wholſome Medicine, to this thy poore creature, in ſuch extremitie: taking from him all trembling, and dreadfull feare; and to giue him a ſtout cowrage, in the middeſt of all his preſent adverſities.

And for as much as all thinges, O Heavenly Father, be knowne vnto thee, and thou canſt, according to thy good pleaſure, miniſter vnto him all ſuch thinges as ſhall bee neceſſarie and expedient for

pleaſe thee, O Lord, ſo to ſatisfie him by thy Grace, as may ſeeme moſt meet vnto Thy Divine Majeſtie. Receiue him, Lord, into thy protection: for he hath his recourſe and acceſſe to thee alone: and make him conſtant and firme in thy Cõmandements, and Promiſes: and alſo pardon all his ſinnes, both ſecret, and thoſe which are manifeſt; by the which hee hath moſt grievouſly provoked thy wrath, and ſevere judgements agaynſt himſelfe: ſo as in place of death, (the which both he, and we all, haue juſtly merited) thou wilt grant vnto him that bleſſed lyfe, which we alſo attend, & look for, even by thy grace & mercy. Nevertheleſſe, O Heavenly Father, if it be thy good pleaſure, that hee yet liue longer in this world, let it pleaſe thee to augment in him thy graces, ſo as the ſame may ſerue to thy glory: yea, Lord, to the intent he may conforme himſelfe more diligently, and with more carefulneſſe, to the example of thy Sonne Chriſt Ieſus, and that in renouncing himſelfe, hee may cleaue fully vnto Him; who to giue conſolation and hope vnto all ſinners, to obtayne remiſſion of all their ſinnes, and offences, hath carried with Him, into the Heavens, the Thiefe which was crucifixed with Him on the Croſſe.

But if the tyme by thee appoynted bee come, that hee (*or ſhee*) ſhall depart from vs, vnto thee, then make him to feele in his conſcience, O LORD, the Fruit and Strength of Thy Grace; that thereby hee may haue a new taſte of Thy Fatherly care over him, even from the beginning of his lyfe, vnto the verie ende of the ſame, for the loue of Thy deare Sonne, Ieſus Chriſt, our Lord.

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Giue him Thy Grace, that with a good heart, and full assurance of Fayth, he may receiue, to his consolation, so great and excellent a Treasure: to wit, the remission of his sinnes, in CHRIST IESUS, Thy Sonne; who now presenteth Himselfe to this poore person, in distresse, by the vertue of Thy Promises, revealed vnto him by Thy word, which he hath exercised with vs in Thy Church, and Congregation, and also in vsing the Sacraments, which Thou therein hast established, for confirmation of all their fayth, who trust in Thee vnfeygnedly.

Let true Fayth, O LORD, bee vnto him, as a most sure Buckler, thereby to avoyde the assaults of Death, and more boldly walke for the advancement of æternall Lyfe: to the ende, that he having a most liuely apprehension thereof, hee may rejoyce with Thee in the Heavens æternally.

Let him be vnder Thy protection & governance, O Heavenly Father. And thogh he be sick, yet Thou canst heale him: he is castē down, but Thou canst lift him vp: he is sore troubled, but Thou canst sende redresse: he is weak, but Thou canst giue strength: he acknowledgeth his vncleanneſſe, spots, filthinesie, and iniquities, but Thou canst wash him, and make him cleane: he is wounded, but Thou canst minister most Soveraygne Salues: he is fearfull, and trembling, but Thou canst giue him great cowrage, and boldnesse. To be short, he is, as it were, a strayed sheepe, yea, vterly lost; but Thou canst call him home vnto Thee agayne. Wherefore, O LORD, seeing that this poore creature (Thyne own workmanship) resigneth him wholy into Thy Handes, receiue him into Thy

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mercifull protection. Alſo, we poore miſerable creatures, which are, as it were, in the field, ready to fight, till thou withdraw vs from the ſame. Vouchſafe to ſtrengthen vs, by thy holy Spirit, that wee may obtayne the victorie, in thy Name, agaynſt our deadlie enemy. And farthermore, that the affliction, grievous torment, and cruell combate of this thy poore creature, may mooue vs to humble our ſelues, with all reverent feare and trembling, vnder thy mightie hand: knowing, that wee muſt all appeare before thy Iudgement Seate, when it ſhall pleaſe thee ſo to appoynt. But, O Lord, the corruption of our frayle nature is ſuch, that wee are vtterly deſtitute of any meanes to appeare before thee; except it pleaſe thee to make vs ſuch, as thou thy ſelfe requireſt vs to bee. And farther, that thou wilt giue vs the ſpirit of meekneſſe, and humility, to reſt, and ſtay wholly on thoſe things which thou only commandeſt.

But for as much as wee bee altogether vnworthie to enjoy ſuch benefits, wee beſeech thee, to receiue vs, in the Name of thy deare Sonne, our Lord and Maſter, Ieſus Chriſt; in whoſe death and ſatisfaction ſtandeth the whole hope of our Salvation.

Let it alſo pleaſe thee, O Father of Comfort & cõſolation, to ſtrengthen, with thy Grace, thoſe which employ their travell and diligence, to the ayding of this ſicke perſon; that they faynt not, by over much and continuall labour: but rather to goe heartily and chearfully forwardes, in doing their endeavours towards him. And if thou take him from them, then of thy goodneſſe, to comfort them; ſo as they may patientlie beare ſuch departing, and prayſe thy Name

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in all things. Also, O Heavenly Father, vouchsafe to haue pittie on all other sicke persons, and such as bee by any other wayes or meanes afflicted: and also on those who as yet are ignorant of Thy Trueth, and nevertheless appertayne vnto thy Kingdome.

In lyke manner, O our loving GOD, and mercifull Father, wee beseech Thee to strengthen all those that suffer Persecution, tormented in Prisons, or otherwyse troubled by the enemies of the Veritie, even becavse they beare testimonie to the same. Finallie, O Lord, looke mercifully on all the necessities of thy People, and vpon all the ruines, and decayes which Satan hath brought vpon thy Church. O Father of Mercies, spreade foorth thy goodnes vpon all those that be Thyne: that we, forsaking our selues, may bee the more inflamed, and confirmed, to rest onelie vpon Thee alone. Graunt these our Requestes, O our deare GOD, and Father, for the loue of Thy well-beloved Sonne, our Saviour IESUS CHRIST; who liveth and reygneth with Thee, in Unitie of the Holie Ghost, true GOD for evermore: So bee it.

## The Byriall.

THE Corpse shall bee reverently brought to the Graue, accompanied with the Congregation, without any farther Ceremonies: which beeing buried, the Minister, if hee be present, and required, goeth to the Church, if it bee not too farre off, and maketh some comfortable Exhortation to the People, touching Death, and the Resurrection. Then blesseth the people, and so dismisseth them.

A TREAT

*The Superintendents, Miniſters, and Commiſſioners, of the Reformed Churches within this Realme, meeting in the Generall Aſſemblie, at Edinburgh, December 25. Anno 1565. to all who truely profeſſe the* LORD IESVS, *in every place, wiſh Grace and Mercy, from* GOD *the Father, and His Sonne, our* LORD, *together with the Holy* SPIRIT: *Amen.*

THE preſent Troubles being ſomewhat conſidered, but greater to bee feared ſhortly to follow, it was thought expedient, dearly beloved in the Lord Ieſus, that the whole Faythfull within this Realme, ſhould, together, and at one tyme, proſtrate themſelues before their GOD; craving of Him, Pardon and Mercy, for the great abuſe of His former Benefits; and the aſſiſtance of His Holie Spirit: by whoſe mighty operation, we may yet be converted to our God, that wee provoke him not to take from vs the light of His Goſpell; which Hee, of His mercy, hath cauſed ſo clearly, of late dayes, to ſhyne amongſt vs. But becauſe that ſuch publicke Supplications, require alwayes Faſting to be joyned therewith; and publicke Faſting craveth certayne tyme; and certayne exerciſes of Godlineſſe then to be vſed with greater ſtraytneſſe, than at other times: Therefore, the whole Aſſemblie, after deliberation, hath appoynted the ſecond Sunday of May, and the third, next folling the date of the ſayd Aſſemblie, to that moſt neceſſarie exerciſe (as tyme now ſtandeth) of Publicke Faſting: and farther, did require the ſame to bee ſignified, by all Miniſters, to the people, the Sunday immediately before the ſayde ſecond Sunday of May.

But, leſt that the *Papiſts* ſhould thinke, that now we begin to authorize, and prayſe, that which ſometymes wee haue reproved, and condemned in them: or elſe, that the ignorant, who know not the cómoditie of this moſt Godly exerciſe, ſhould contemne the ſame; we haue thought expedient, to ſpeak ſomewhat both to the one, and the other. And vnto the *Papiſts* we ſay firſt; That as in the puritie of our conſcience we haue refuſed their whole Abominations; and amongſt the reſt, that their ſuperſtitious & *Phariſaicall* manner of faſting: So, even vnto this day, we doe continue in the ſame purpoſe: boldly affirming, that their faſting, is no faſting that ever God approved: but that it is a deceiving of the people, and a meere mocking of God: which moſt evidently will appeare, if in the Scriptures wee ſearch what is the right ende of Faſting, what Faſting pleaſeth God, and which it is that His Soule abhorreth.

Of Faſting, in the Scriptures, wee finde two ſorts; the one Private, the other Publicke. The Private Faſting, is that which man or woman doeth in ſecret, and before their God, for ſuch cauſes as their owne conſciences beare record vnto them: as *David*, during the tyme that his ſonne, which was begotten in adultery, was ſtriken with mortall ſickneſſe, faſted, wept, and lay vpon the ground, becauſe that in the ſickneſſe of the child, he conſidered Gods diſpleaſure agaynſt himſelfe: for the removing whereof, hee mourned, and prayed; vntill ſuch tyme, as hee ſaw Gods will fulfilled, by the taking away of the child. Privately faſted *Anna*, wyfe to *Elcana*, even in the very ſolemne Feaſts, during the time of her barrenneſſe,

for

for ſhee wept, and ate nothing; but in the bitterneſſe of her heart ſhe prayed vnto the Lord: neyther ceaſſed ſhe from ſorrow and mourning, vntill ſuch tyme, as *Eli*, the high Prieſt, concurred with her in prayers: by whoſe mouth, after hee had heard her pittifull Complaynt, ſhee received comfort.

Of this Faſting ſpeaketh our Maſter Chriſt Ieſus, in theſe words; *When ye faſt, be not ſad, as the hypocrits: for they diſvigour their faces, that they may ſeeme vnto men to faſt. But thou, when thou doeſt faſt, anoynt thyne head, and waſh thy face; that thou ſeeme not vnto men to faſt; but vnto thy Father, which ſeeth in ſecret, and will reward thee openly.* Of the ſame, no doubt, ſpeaketh the Apoſtle, when he ſayth; *Defraude not one another, except it be with conſent, for a tyme, that ye may giue your ſelues to Faſting, and Prayer.* To this private Faſting, which ſtandeth chiefly in a temperate dyet, and in powring foorth of our ſecret thoughtes, and neceſſities before God, can be preſcribed no certayn Rule, Tyme, nor Ceremonies: But as the cauſes, and occaſions, why that Exerciſe is vſed of diverſe, (yea, ſo diverſe, that ſeldome it is, that many at once are moved with one cauſe;) ſo are dyet, tyme, together with all other circumſtances required to ſuch Faſting, put in the libertie of them that vſe it.

To this Faſting, we haue bene faythfully, and earneſtly exhorted by our Preachers, as often as the Scriptures, which they intreated, offered occaſion. And, wee doubt not, but the Godly within this Realme haue vſed the ſame, as neceſſitie required: albeit, with the *Papiſts*, wee blew no Trumpets, to appoynt thereynto certayne dayes.

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The other kynd of Fasting, is Publicke, so called, becauſe it is openly commanded; ſometymes of a Realme, ſometymes of a Multitude, ſometymes of a Citie, and ſometymes of a meaner company, yea, ſometymes of particular perſons; and yet publicklie vſed, and that for the benefit of a Multitude.

The cauſes of Fasting, are alſo diverſe; for ſometymes the feare of Enemies, ſometymes the angrie Face of GOD, puniſhing, ſometyms His threatning, to deſtroy, ſometyms Iniquitie found out, which before was not rightly conſidered, and ſometymes the earneſt zeale, which ſome beare, for preſervation of GOD'S People, for advancement of His Glorie, and performing of His worke, according to His Promiſe, mooue men to Publicke Faſting, Confeſſion of their ſinnes, and ſolemne Prayers; for defence againſt their Enemies, recovering of GOD'S Favour, remooving of His Plagues, preſervation of His People, and ſetting forwards of that Worke, which He, of His mercie, hath promiſed to finiſh, as in the Probations following evidently ſhall appeare.

When Meſſengers came to *Ioſaphat*, ſaying, *There commeth a great multitude againſt thee from beyond the Sea, out of Aram*, that is, *Syria*, &c. *Ioſaphat* feared, and ſet himſelfe to ſeeke the LORD, and proclaymed a Faſt, throughout all *Iuda*. And *Iuda* gathered themſelues together, to aske counſell of the LORD. They came even out of all the Cities of *Iuda*, to inquire of the LORD. And *Ioſaphat* ſtood in the Congregation of *Iuda* & *Hieruſalem*, in the Houſe of the LORD, before the New Court. And all *Iuda* ſtood before the LORD, with their young ones, Wyues, & Children.

And *Iosaphat* sayd, *O Lord God of our Fathers, art not Thou God in Heaven? and reygnest not Thou in all kingdomes of the Heathen? And in Thy Hand is Power and Might; & none is able to withstand Thee. Hast not Thou, our God, casten out the inhabitants of this land, before thy people Israell, and given it to the seede of Abraham, thy friende, for ever?* &c. *But now the Amorites, and Moabites, and Mount Seir, are come, to cast vs out of Thy Possession. O Lord, our God, shalt Thou not judge them? In vs there is no strength, to stand agaynst the great multitude which commeth agaynst vs; neyther know wee what to doe; but vnto Thee are our Prayers bent;* &c.

Of this Historie we haue the first cause of Publick Fasting; and the solemnitie thereof sufficientlie proved: For the feare of enemies compelled *Iosaphat* to seeke the Lord; and hee knowing himselfe burdened with the care of the people, exhorted them to doe the same. They, from all Cities and quarters, repared vnto *Hierusalem*: where, vpon an appoynted day, the King, and the people, yea, Wyues & Children, presented themselues before the Lord, in His holy Temple; opened their necessity, craved His Helpe agaynst that raging multitude, alwayes enemies to Gods people; and gaue open confession of their own weaknes; leaning only to the promise & protection of the Omnipotent. Which example, we, and every people assaulted, may, and ought, lykewyse to follow in every poynt: this only excepted, That we are not bound to meet at one appointed place, as they did at *Hierusalē*. For to no one certayne & severall place is that Promise made, which then was made to the Temple of

*Hier*

*Hierusalem*; which was, *That whatsoever men in their extremitie should aske of God in it, God should grant it from His holy Habitation in Heaven.* Iesus, the Messias, then looked for; whose presence was sought in the Mercy Seat, and betwixt the Cherubims, is now entred within the Vayle, that is, in Heaven, & there abideth only Mediator for vs: vnto whom, from all the coasts of the earth, wee may lift vp our hands, direct our prayers, supplications, & complaynts; and be assured, that they shal be received, in whatsoever place we meet. And yet in tyme of such publick exercises, we would wish, that al men & women should repare to such places, as their cōsciences may be instructed, their fayth edified, their repentance most lyuely stirred vp, and they, by Gods word, most assured, that their just petitions shal not be repelled. Which things cannot be done so lyuely in secret, & private meditation, as in publicke Assemblies, where Christ Iesus is truly preached. And thus much shortly for the first cause. Of the second; to wit, that the angry Face of God punishing, ought to dryue vs to Publicke Fasting, and humiliation of our souls, before our God, wee haue two notable examples: the one written in *Ioshua*; who hearing, & vnderstanding, that *Israell* had turned their backs before the *Canaanites*, & the Elders of *Israell* rent their cloathes, fell on their faces, before the Arke of the Lord, vntill night; casting dust vpon their heads, in sign of their humiliation, & dejection. The other is in the book of *Iudges*, where *Israel* being commanded by God, to fight agaynst *Benjamin*, because that they mayntayned wicked men, which deserved death, lost, the very first day, twenty thousand

of their Armie; and the second day, eyghteene thousand. At the first losse, they were lightly touched, & asked counsell, If they should renew the Battell? But at the second over-throw, the whole people repared vnto the House of the LORD, sate there, weeping before the LORD, and fasted that day, vntill night: for then began they to consider GOD'S angrie Face agaynst them.

In this last Historie, there appeareth just cause, why the people should haue run to the onely refuge of GOD; even because that their first Armie, of fourtie thousand men, were vtterly destroyed.

But what just occasion had *Ioshua*, so lamentably to complayne; yea, so boldly, as it were, to accuse GOD, that He had deceived him, in that that against His Promise, Hee had suffered *Israell* to fall before their enemies? Was the losse of thirty men (no more fell that day by the edge of the Sword) so great a matter, that he should despare of any better successe? that hee should accuse GOD, that Hee had brought them over *Iordan*? and that he should feare, that the whole Armie of the LORD should be environed about, and consumed in the rage of their enemies? Yea, if *Israell* had only looked no farther, than to the losse of fourtie thousand men, they had beene but feeble Souldiours: for they had sufficient strength remayning behind. For what were fourtie thousand, in respect of all the Tribes of *Israell*? Nay, nay, deare Brethrē, it was another thing, than the present losse, which terrified, and feared their consciences, and made them so effeminate, (so would flesh judge) to complayne, weepe, and howle before GOD: to wit,

they

they saw His angrie Face agaynst them; they saw His Hand fortifie their enemies, and to fight agaynst them, whom both He had cõmanded to fight, & had promised to endew with victorie. For every Commandement of GOD, to doe any thing agaynst His enemies, hath included within it, a secret Promise, of His Godly Assistance: which they found not in the beginning of their Enterprises; and therefore they considered the fiercenesse of His displeasure, and did tremble before His angrie Face, whose mighty Hand they found to fight agaynst them: and that was the cause of their grievous Complayntes, and fearfull crying before their GOD.

What was the cause, that GOD dealt so strangely with the one, & with the other? We may, perchance, speake somewhat hereof, when we intreat hereafter of the fruites of Fasting, and of those thinges which may hold back from vs the Assistance of GOD, even when wee prepare our selues, to put His Commandement in execution.

The third cause of Publicke Fasting, is GOD'S Threatnings pronounced, eyther against a Multitude, or agaynst a person in particular. Of the former, the example is *Ninive*; vnto the which *Ionas* cryed, *Yet fourtie dayes, and Ninive shall be destroyed.* Which vnpleasant tydings cõming to the eares of the King, he proclaymed a Fast, humbled his owne soule, even in Sack-cloth, and sitting in the dust, hee straytly commanded reformation of manners, in all estates: yea, and that signes of repentance, of terrours, and feare, should appeare, not only in men and women; but also in the brute beastes; from whom was all kynde of

nowrishment commanded to be withdrawne: to witnesse, that they feared as well Gods judgement to fall vpon the creatures which serued them in their impietie, as vpon themselues, who had prouoked God to that hote displeasure. Of the other, the example is most notable, (most notable, we say) because that it fell in a wicked man; to wit, in *Achab*; who by instigation of *Iezebell*, his wicked wyfe, gaue himselfe to doe all iniquitie. And yet, when he heard the fearfull threanings of God, pronoũced by the Prophet *Elias*, agaynst him, his wyfe, and whole house, then he rent his Royall Garmẽts, put on sack-cloth, slept therein, fasted, and went bare-footed. What ensued the one, and the other, of these we shall speake hereafter.

The fourth cause of Publicke Fasting, and Mourning, (for these two must ever be joyned) is *Iniquitie* descried, which was not before rightly considered: the testimony whereof we haue in *Ezra*, after the reduction of the *Captivitie*, and that the Temple, & the worke of the Lords House, was stayed, it was showne vnto *Ezra*, that the people of *Israel*, the Priests, & the Levites, were not separated from the people of the Nations; but that they did according to their abominations: for they married to themselues, & their sons, the daughters of the *Cananites*, *Perizites*, *Hevites*, *Iebusites*, *Amorits*, *Moabits*, & *Egyptians*: so that the holy Seede was mixed with prophane Idolaters. Which thing beeing rightly vnderstood, and more deeplie considered, than it was before; then *Ezra* sawe indeed the just cause, why the worke of the LORD prospered not in their handes.

This considered, wee say, *Ezra* taking vpon him the

the sinne and offence of the whole people, rent his cloathes, and pulled foorth the hayrs of his head and beard, and sate as a man destitute of all comfort, till the evening Sacrifice: and then rysing, he bowed his Knees, and stretched foorth his Handes, before the LORD, and made a most simple and humble Confession, of all the enormities which were committed by the people, as well before the *Captivitie*, as after their returning: and ceased not his lamentable Complaynt; vntill such tyme, as a great multitude of men, women, yea, and children, moved by his example, wept bitterly, and promised redresse of that present disorder, and impietie.

Of the last cause of Publicke Fasting; to wit, the zeale which certayne persons beare for the preservation of Gods People, for advancing of His Glory, & performing of His worke, according to His Promise, wee haue example in *Mordecai*, *Daniel*, and in the faythfull assembled at *Antioch*. For when *Mordecai* heard of that cruell sentence, which by the procurement of *Haman* was pronounced against his Nation: to wit, *That vpon a certayne appoynted day, the Iewes, in all the Provinces of King Artaxerces, should bee destroyed, old and young, men & women; and that their substance should bee distributed in prey.* This bloodie sentence, wee say, beeing heard, *Mordecai* rent his cloathes, put on sack-cloth and ashes, passed foorth, through the middest of the Citie, and cryed, with a great and bitter Crye: and comming to the Kinges Yate, he gaue knowledge to *Ester*, what crueltie was decreed agaynst the Nation of the *Iewes*: willing her, to make intercession to the King for the contrarie

who, after certayne excuſes, ſayd; *Goe, and gather all the Iewes which are in Shuſhan, and faſt for me: eat not, nor drinke not, three days, & three nights: and I alſo, and my hand-mayds, ſhall lykewyſe faſt, although I ſhould periſh.* In this we may clearly ſee, that the zeale which *Mordecai* had, to preſerue GOD'S People, moved not only himſelfe to Publick Faſting; but alſo *Eſter* the Queene, her Maydes, and all the *Iewes*, which heard of the intended Murder: and moved *Eſter* alſo to hazard her lyfe, in going to the King, without his commaundement.

Of the other, to wit, that the earneſt deſire which GOD'S Servantes haue, that GOD will performe His Promiſe, and mayntayne the worke which Hee hath begun; hereof we haue an example in *Daniel*, & in *The Acts of the Apoſtles*. For *Daniel* vnderſtanding the number of the years fore-ſpokē by the Prophet *Ieremie*, that *Hieruſalem ſhould be waſte*, to haue beene ended in the firſt yeare of the reigne of King *Darius*, turned himſelfe vnto GOD, faſted, humbled himſelfe in Sacke-cloth and Aſhes; and with vnfeygned confeſſion of his own ſinnes, and of the ſinnes of the people, he vehemently prayed, that according to the Promiſes, ſometymes made to *Moſes*, after rehearſed by the Prophets, *Iſaiah* and *Ieremie*, Hee would ſuddenly ſend them deliverance; and that He would not delay the ſame, even for His owne Names ſake.

When the *Gentiles* began to bee illuminated, and that *Antioch* had ſo boldly received the Goſpell of IESUS CHRIST, that the Diſciples in it firſt of all were called *Chriſtians*; the principal men of the ſame Church, truſting, no doubt, that the Kingdome of

IESUS

IESUS CHRIST ſhould be enlarged, and that the multitude of the *Gentiles* ſhould be inſtructed in the right way of Salvation, faſted, & prayed. And whyle they were ſo exerciſed, charge was given, That *Paul and Barnabas ſhould bee ſeparated from the reſt, for the worke whereunto GOD had called them*, &c.

Of theſe former Scriptures, and Hiſtories, we may clearly ſee, for what cauſes Publick Faſting, and generall Supplications, haue bene made in the Church of GOD; and ought ever to bee made, whenſoever the lyke neceſſities appeare, or occaſions are offered. Now, let vs ſhortly heare, what comfort and fruit enſued the ſame: For the Enemie, yea, the Murderer of all Godly Exerciſe, is *Deſperation*. For, with what cowrage can any man, with continuance, call vpon GOD, if he ſhall deſperately doubt, whether GOD ſhall accept his Prayer, or not? How ſhall he humble himſelfe before His Throne? Or to what ende ſhall he confeſſe his offences, if he be not perſwaded, that there is Mercy, and good will in GOD, to pardon his ſinnes, to accept him in favour, and to grant vnto him more than his owne heart, in the middeſt of his dolour, can require, or imagine?

True it is, that this *Venome of Deſperation*, is never throughly purged from our heartes, ſo long as wee carrie this mortall carcaſe. But yet the conſtant Promiſes of our GOD, and the manyfold Documentes of His Mercy and Helpe, ſhowne vnto men, in their greateſt extreamitie, ought to animate vs, to follow their example, and to hope for the ſame ſucceſſe, which they haue gotten, aboue man's exſpectation. *Ioſaphat*, after his humiliation, and Prayer, obtayned

the victory, without the losse of any of his souldiers: For the Lord raysed *Ammon* and *Moab* agaynst the inhabitantes of *Mount Seir*: who beeing vtterly destroyed, every one of the enemies of Gods People, lifted his sword against another; till of that godlesse multitude, there was not one left alive. *Ioshua* and the *Israelits*, after their dejection, were comforted again. *Ninive* was preserved, albeit that *Ionas* had cried *Destruction*. Yea, *Achab*, notwithstanding all his vngodlinesse, lost not the fruite of his humiliation; but was recompensed, with delay of the vttermost of the plagues, during his lyfe tyme. The mourning of *Ezra*, was turned into joy, when that he saw the people willing to obey God, and the worke of the House of the Lord to goe forwards. The bitter crying of *Mordecai*, and the paynfull fasting of *Ester*, were aboundantly rewarded; when not only the people of God were preserved, but *Haman*, their mortall enemy, was hanged vpon the same Gallous, which he had prepared for *Mordecai*.

*Daniell*, after his Fasting, Confession, and Prayer, got most notable Revelations, & assurance, That his people should bee delivered; yea, in all extremities, they should bee preserved; till the Messias, promised vnto them, should come, and manifestly show himselfe. And the godly of *Antioch*, were not frustrate of their comfort, when they had heard, how mightily God had wrought amongst the *Gentiles*, by the Ministerie of *Barnabas* and *Paul*. So that wee may boldly conclude; That as God hath never despysed the just Petitions of such as with vnfeygned heartes haue ever sought His comfort in their necessities; So

Hee

Hee wil not ſend vs away emptie and voyde; if with true repentance wee ſeeke His Face. If any would aske, In what extreamitie wee find our ſelues now to be, which heretofore we haue not ſeene? and, what are the occaſions, which ſhould moue vs, now to humble our ſelues, before our God, by Publicke Faſting, more than we did in the beginning, when this Goſpel was now laſt offered vnto vs: for then, by all appearance, we, and It, in our perſons, ſtood in greater danger, than we doe yet? We anſwere; That the cauſes are more, than for griefe of heart we can expreſſe. Firſt, becauſe that in the beginning, we had not refuſed Gods Graces: but, contrarywyſe, with ſuch fervencie, we received them, that we could bear with no kynde of impietie: but, for the ſuppreſſing of the ſame, wee neyther had reſpect to Friend, Poſſeſſion, Land, or Lyfe: but wee put all in hazard, that Gods Trueth might be advanced, and *Idolatrie* ſuppreſſed. And therefore did our GOD, by the Mouth of His Meſſengers, in all our adverſities, aſſure vs, That our enemies ſhould not prevayle agaynſt vs; but that they ſhould bee ſubdued vnder vs; that our GOD might be glorified in our example, and vpright dealing. But now, ſince that carnall wiſdome hath perſwaded vs, to beare with manifeſt *Idolatrie*, and to ſuffer this Realme, which GOD hath once purged, to bee polluted agayne, with that *Abomination*: Yea, alace, ſince that ſome of vs, whom GOD ſometymes made Inſtrumentes, to ſuppreſſe that *Impietie*, haue beene the chiefe men, to conduct, and convoy that *Idoll*, thorow al the quarters of this Realm; yea, to the houſes of them, who ſometymes deteſted the *Maſſe*, as the

as the Devill, and his ſervice: ſince that tyme, I ſay, we haue found the Face of our GOD angrie agaynſt vs: His Threatnings haue bene ſharp in the mouths of His Meſſengers: which albeit, for the tyme, we deſpiſed and mocked; yet juſt experience convicteth vs, that we were wicked; and that they in threatning vs, did nothing but the duetie of GOD'S true Meſſengers.

And this is the ſecong cauſe, which mooveth vs to this Publicke Humiliation, rather nowe, than in the beginning: to wit, that then we followed GOD, and not carnall wiſdome: and therefore made He few in number, fearfull to many; fools before the world, to confound the wyſe: and ſuch as before had never experience in Armour, GOD made ſo bolde, and ſo proſperous in all their Enterpryſes, that the experteſt Souldiours, feared the ſillie Plow-men. Yea, our God fought for vs, by Sea, and by Land: Hee mooved the hearts of Strangers, to ſupport vs, and to ſpend their lyues, for our reliefe. But now, alace, we ſee no ſigne of His former favour: for Wiſedome, or Manhood; Strength, and Friends; Honour, and Blood, joyned with Godlineſſe, are all fallen before our eyes: to let vs vnderſtand, what ſhall bee our deſtruction, if in tyme we turne not vnto God, before His wrath bee farther kindeled.

But this is not the ende: for men had hope before, (or at leaſt ſome opinion) that God ſhould moue the Queens Majeſties Heart, to heare the bleſſed Goſpel of Ieſus Chriſt, truely preached; & ſo, conſequently, that ſhe ſhould abandone all *Idolatrie*, and *Falſe Religion*. But nowe ſhee hath given anſwere, in playne words,

words, *That that Religion, in which she hath bene norrished*, (and that is meere abomination) *she will maynteyne, and defend*. And in declaration whereof, of late dayes, there is erected a displayed Banner, agaynst Iesus Christ. For, corrupted *Hypocrites*, and such as haue bene knowne to bee *Deceivers of the People*, are now authorized, to spew out their *Poyson*, agaynst Iesus Christ, His æternall Trueth, and true Messengers of the same. That *Idoll*, the *Masse*, is now againe, in diverse places, erected. And what hereof may ensue, yea, or what we may looke shall bee the ende of such vnhappie beginninges, wee desire the Godly deeply to consider. But let it be granted, that we had not fallen backe from our former fervencie, that we saw not God's angrie Face, threatning vs with more fearfull Plagues to follow, that the best part of our Nobilitie were not exyled this Realme, neyther yet that our Soveraygne were enemie to our Religion, and that she did beare no greater favour to flattering *Friers*, and corrupted *Papists*, than shee doeth to our pure PREACHERS: Supposing, we say, that wee had none of these foresayd causes to moue vs, (howbeit wee haue them all, and moe, if wee please to consider them) yet there is one cause, which if it moue vs not to humiliation, we show our selues more than insensible. For now Satã is so inlarged aganst Iesus Christ, & so odious is the light of His Gospel to that *Roman Antichrist*, that to suppresse IT in one Province, Realme, or Nation, he thinketh it nothing, vnlesse in all *Europe*, the godly, & such as abhorre the *Papisticall impietie*, bee therewith also vtterly destroyed, and so rased from the face of the earth, that no memorie of them shall after remayne.

If any

If anie thinke that such crueltie cannot fall into the hearts of men, wee send them to bee resolved of those Fathers of the last Councell of *Trent*; who in one of their Sessions haue thus concluded: *All Lutherians, Calvinists, and such as are of the new religion, shalbe utterly rooted out. The beginning shalbe in France, by conducting of the Catholicke King, Philip of Spaine, and by some of the Nobilitie of France. Which matter* (they say) *put in execution, the whole power of both, together with the Popes armie, and force of the Duke of Savoy, and Ferrar, shall assault Geneva, and shall not leaue it, till that they haue put it to sacke, saving in it no living creature.*

And with the same mercie shall so manie of France, as haue tasted of the new religion bee served. From thence expedition shall be made against the Germanes, to reduce them to the obedience of the Apostolicke seate. And so shall they proceede to other Realmes and Nations, never ceasing till that all bee rooted out, that will not make homage to that Romane Idoll. How fearfull a beginning this conclusion and determination had, *France* will remember moe ages than one. For how manie, aboue an hundreth thousand men, women, [illegible] Virgines, Matrones, and aged fathers, suffered? some by Sworde, some by Water, some by Fire, and other torments, the verie enemies themselues are compelled to acknowledge. And albeit that GOD of his mercie in part disappoynted their cruell enterpryses, yet let vs not thinke that their will is changed, or their malice asswadged. No, let vs be assured, that they abide but oportunitie to finish the worke

work, which cruelly against God, against His Trueth, and the true Professors of the same, they haue begun. The whisperings whereof are not secret, neyther yet the tokens obscure. For the traffike of that *Dragon*, now with the Princes of the earth, his promises and flattering entisements, tende to none other ende, but to inflame them against Iesus Christ, and against the true Professors of his Gospel. For who can think, that the Pope, Cardinals, and horned Bishops, will offer the greatest portion of their Rents, for sustaining of a Warre, wherof no commoditie should redound (as they suppose) to themselues? If any think that we accuse thē without cause, let thē heare their own words, for this they wrote neare the end of the same decree.

*And to the ende that the holie fathers on their part, appeare not to bee negligent, or vnwilling to giue their ayde and support vnto so holie a warre, or to spare their owne rents and money, haue added, That the Cardinals shall content themselues of the yearlie rent of 5 or 6 thousand duckets, and the richest Bishops of 2 or 3 thousand at the most. And to giue frankly the rest of their reuenewes, to the mayntaining of the warre, which is made for the extirpation of the Lutherians and Calvinists sect, and for re-establishing of the Romane Church; till such time as the matter be conducted to a good and happie ende.* If these bee not open declarations, in what danger all faythfull stand, if they can bring their crueltie to passe, let verie idiots judge. But let vs heare their conclusion. *France and Germanie* (say they) *beeing by these meanes so chastised, abased, and brought to the obedience of the holy Romane Church, the fathers doubt not, but time shall provide both counsell and commoditie,*

that

*that the reſt of the Realms about, may be reduced to one Flocke, and one Apoſtolicke Governour, and Paſtour*, &c.

By this Concluſion, we thinke that the very blind may ſee what is purpoſed agaynſt the Saints of God, in all Realmes, and Nations: to wit, *Deſtruction*, with *Crueltie*; or elſe, to make them worſhip that *Blaſphemous Beaſt*; who being an *Idoll*, vſurpeth to himſelfe the name of *Vniverſall Paſtour*. And being knowne to be the *Man of ſinne*, and *Perdition*, will be holden for an *Apoſtolicke Governour*. But ſome may ſay, that they are yet farre from the end of their Purpoſe; and therfore we neede not to bee ſo fearfull, nor ſo troubled. We anſwere, that the danger may be nearer, than we believe: yea, perchance a part of it hath bene nearer to our Throates, than we haue conſidered. But howſoever it bee, ſeeing that GOD, of His Mercy, hath brought foorth to light, their *Cruell* and *Bloody Counſell*; in which wee neede not to doubt, but ſtill they continue; it becõmeth vs not to bee negligent, or ſloathfull: But wee ought to follow the example of *Ezechias*, the King of *Iuda*; who receiving not onely the deſpyteſull anſwere, but alſo the blaſphemous & threatning Letters of *Senacherib*, firſt ſent vnto the Prophet *Eſaias*, and pittifully complayned of the inſtant troubles; willing him, to make interceſſion vnto God, for the remnant that were left. Unto whom, albeit that the Prophet anſwered comfortably; aſſuring the King, That the enemie ſhould not come ſo neare, as to ſhoot Dart or Arrow within *Hieruſalem*: yet ceaſed not the Godly King, to preſent himſelfe in the Temple of the Lord: and as a man deſparing of all worldly comfort, ſpread abroade the Letters which

which prowde *Senacherib* had sent vnto him; and made his most fervent Prayer vnto God, as wee may reade in *Esaias*, *Chap.* xxxvij. For God put His hooke in *Senacheribs* nose, and a Brydle in his lips, and turned him backe, by the way which he came. And so men might haue thought, that the King needed not to haue bene so troubled. But the Spirit of God instructed the heart of His Servant, to seeke helpe and comfort where it was onely to be found; even at the Hands of God, who only was able to put an ende to that tyrannie. Th'example, we say, of this approved Servant of God, we ought to follow, when the lyke destruction is intended agaynst vs: yea, not agaynst one Realme onely; but agaynst all that professe the Lord Iesus, as we haue heard before. For albeit that God, of His mercy, hath stayed the furie of the *Papists* for a tyme, yet we ought not to think, that their malice is changed; neyther, that such as truely professe the Lord Iesus, can bee in securitie, so long as that *Babylonian Whore* hath power to enchaunt the Princes of the earth. Let vs, therefore, vnderstanding that *Shee*, beeing drunken with the Blood of the Saynts, can never repent of *Crueltie* and *Murder*, vse agaynst *Her* the spirituall weapons; to wit, earnest invocation of Gods Name: by the which we finde the prowde *Tyrants* of the earth, in tymes past, to haue bene overthrowne.

And aboue all these causes of Publick Fasting before sayd, wee haue yet another, which ought not to be omitted; to wit, the body of this Realm hath long enjoyed quyetnesse, whyle that other Nations about vs haue bene severely plagues. What thousands died

in *England*, & in the *East Countreys*, of the *Peſtilence*, Anno 1564. their owne conſciences beare record. What crueltie hath bene executed in *France*? What Townes ſpoyled, and murder cõmitted, ſomwhat we haue before declared, and more we might, if we had not reſpect to brevitie and tyme. And what trouble is preſently, and long hath bene, betwixt *Denmark* & *Sweden*, the poſteritie of that Countrey will herafter vnderſtand. And in all this tyme, now ſixe years, and more, God hath ſpared vs; ſo that the Publike eſtate hath alwayes remayned quyet, except within theſe few moneths. Ought not the deep cõſideration hereof moue vs now to ſtowp before our God? For, haue we bene ſpared, becauſe that our rebellion to God is leſſe, than the rebellion of thoſe Nations which wee haue ſeene ſo horribly puniſhed? If we thinke ſo, we are farre deceived. For in ſo great light of the Goſpel, wee thinke, that greater diſobedience was never ſhowne vnto God, nor greater ingratitude vnto His Meſſengers, ſince the dayes of th' Apoſtles, than of late years hath bene, and yet is within this Realme. *Idolatrie* is obſtinately mayntayned, *Whoredome* and *Adulterie*, are but paſtyms of the fleſh, *Slaughter* and *Murder*, is eſteemed ſmall ſinne, if any man haue a friend in Court: crafty dealing with the ſimple, deceit and oppreſſion, is counted good conqueſt, (yea, alace, almoſt vniverſally:) partiality in judgement, is but interpretation of *Lawes*: yea, delaying of *Iuſtice*, what matter is that? What reverence is had to God's Meſſengers? and what reſpect vnto the Poore? which now ſo multiply within this Realme, that the lyke hath ſeldome bene ſeene. Though wee ſhould ceaſe,

the

the ſtones would cry, & condemne vs. And yet what *Superfluitie*, what *Vanitie*, what *Feaſting*, what *Licentious banquetting*, hath bene, and yet is vſed in Court, Countrey, and Towns, although the tongues of men dare not ſpeak, yet we thinke the Purſes of ſome doe feele, &, in their manner, complayne. If theſe be not ſinnes which craue Plagues from God, wee humbly deſire men to conſider, what were the ſinnes which were layde to the charge of *Sodom* and *Gomorrha*, by *Ezeciell*, the Prophet.

Now, we ſay, God, before our eyes, hath puniſhed others, and can He ſpare vs, being more ſinfull, than they were? Nay, He can not. And therefore, there reſteth nothing vnto vs, but vtter deſtruction, if wee vnfeygnedly turne not vnto our GOD, before His wrath bee farther kindeled againſt vs. Iudgement is begun in His own Houſe: for if within SCOTLAND, amongſt men of their eſtate, there was to bee found *Equitie*, *Iuſtice*, *Temperance*, *Compaſſion on the Poore*, and vpright *Conſcience*, they did moſt clearly ſhine in them, whom God before our eys hath firſt dejected. And therfore, yet agayn we ſay, That only *Repentãce* can ſaue vs, from *Plagues* more grievous than they haue felt, or that we haue ſeen of many years within this Realme.

But now we know, that ſuch as neyther loue God, nor truely feare His judgements, (for many *Atheiſts*, and ranke *Papiſts*, wee haue within this Realme) ſhall grudge, and cry, *What new Ceremonie is this which wee now heare of? Wherefore ſhall we faſt? And who hath power to command vs ſo to doe? A fig for their Faſting: we will fill, and ſtuffe our Bellies, after the olde faſhion, &c.*

Let not the Godly be offended at the the taunts and reproaches of such godlesse people: but let vs tremble before our God; & consider, that such hath bene the prowd contempt of the wicked in all ages before vs, as in the Prophets wee may reade: for *Esay* complayneth, saying; *When the Lord calleth, To Sacke-cloth and Ashes: there is nothing heard, but, Let vs eate and drinke: Kill the fatted Beasts, and make Banquets: Let vs bring Wine in aboundance, and more: If we must die, let vs depart in joye.* For so they meant, when that they sayde, *Let vs eate and drinke, for to morrow wee shall die.* But let vs consider what answere they receiue. *As I live, sayeth the Lord, this your iniquitie shall not bee forgiven vnto the death: I shal take from you the mirth of Wine and Oyle: Your young men shall fall by the Sworde: Your aged men shall be led captiues: Your delicate Dames shall trot vpon their feet, over the river,* (meaning *Euphrates:*) *their buttocks shall be naked, and their shall not be hid:* &c. *Ieremie* the Prophet preached, and cryed even vnto the King, and to the Queene; and commanded them, *to walke in lowlinesse, to doe justice, and to represse impietie.* And so he promised, *That they should sit still vpon their Throne, in joy and quietnesse.* But if they would not, he boldly pronounced, *That their carcasses should be casten to the heate of the Sunne, and to the frost and colde of the night.* *Ezechiell*, in his age, vseth the same order, and in his owne bodie showeth vnto them signes of humiliation, and of the *Plagues*, which should apprehende them, for their rebellion.

All their Admonitions were despysed, wee confesse; but thereto wee should not looke; but to that which ensueth such prowde contempt.

If wee

If wee would, that our Places ſhould bee ſo deſtroyed, that they ſhould remayne deſolate, and Dennes to Dragons: If we wold, that our land ſhould be layd waſte, and a prey to our enemies: And if wee would, that the reſt of the *Plagues*, threatned by the Prophets, and which haue apprehended the diſobedient before vs, ſhould come vpon vs in full perfection: Then wee neede neyther to faſt, nor pray; repent, nor turne to God. But if wee deſire, eyther to find Mercy in this lyfe, or Ioye and Comfort in the Lyfe to come; wee muſt ſhow our ſelues vnfeygned-lie ſorie for the abominations which now vniverſallie reygne: wee muſt be lyke *Lot* in *Sodome*, and *Noah* in that catholicke defection from God, which was in the firſt Age: and by their Examples, and notable Deliverances, wee ought to bee encowraged, to ſhow our ſelues ſorie for this preſent corruption; and to ſet our ſelues againſt it, even to the vttermoſt of our power; vnles we would haue portion with the wicked. Neyther ought wee to be diſcowraged, becauſe that the contemners, godleſſe people, and mockers of all Godlineſſe, ſhall exceede vs in number.

Their number, deare Brethren, ſhall not hurt our innocencie; if that wee, with vnfeygned hearts, turne vnto our God: for the Promiſe of His Mercy, is not bound to the multitude; ſo that He wil not heare, but where the greateſt part is godly. No, deare Brethren, *Where two or three are gathered together in His Name, there is Hee in the middeſt of them.* And agayne; *Who ſo ever calleth vpon the Name of the Lord, hee ſhall be ſaved:* yea, even when in GODS diſpleaſure the whole worlde ſhall be plagued. And therefore, let vs not follow the

multitude in evill doing; but let vs declyne from the wayes of their vanitie; and by vnfeygned humiliation of our selues, let vs purchase favour, before that GOD'S Vengeance burst out lyke Fyre.

NOw, the power which we haue to proclayme this Fasting, is not of Man, but of GOD, who by the mouth of His Prophet *Ezechiell* pronounceth this Sentence; *If the Watch-man see the Sword, or any other Plague, coming vpon the Land, if he blow not the Trumpet, and playnly warne them, to turne to GOD; and if the Sword come, and take any away, the wicked shall perish, in their iniquitie; but their blood shalbe requyred at the hãds of the Watch-man.* Now, so it is, that God of His mercy hath raised vp amongst vs moe Watch-men than one or two; of whose mouthes we can not deny, but we haue heard fearfull threatnings of *Plagues*, to follow vpon this prowd contempt of all Gods graces.

And therefore we, in the feare of God, willing to avoyde the vttermost of the *Plagues*, haue, with one consent, concluded this Godly Exercise, to bee vsed amongst vs, in signe of our vnfeygned humiliation. At which, tho the godlesse mock, yet are we assured, that He is just, who once pronounced this Sentence; *The soule that shall not bee afflicted that same day*, (to wit, the day appoynted for publick humiliation) *shall perish from amongst his people: yea, every soule that shall doe any worke that day, I shall destroy from the middest of his people.* The ceremony, & certayn appoynted day, we know to be abolished, at the cõming of Christ Iesus, together with the rest of the figurall ceremonies; but th'effect thereof shall abyde, so long as any true Church vpon the face of the earth abydeth; vnto the

which

which Repentance, and remission of sinnes, are publickly preached. And therefore, albeit wee haue no corporall punishment, to lay vpon the contemners of of that Godly Exercise, yet wee haue the Spirituall Sword, vvhich once will stryke sorer than any materiall sword can, or may.

The judgementes, and justice of our God, are immutable: He abydeth the same, and one GOD, who drowned the world by water, consumed *Sodome* and *Gomorrha*, with fire from Heaven; plagued *Pharaoh*, destroyed *Hierusalem*, and executed His judgements in all ages; yea, and even before our eyes. It is the same GOD, wee say, who this day, by His faythfull Servants, calleth vs to repentance; whose voice if we contemne, we declare our selues rebellious vnto our GOD, mockers of His threatnings, & such as sometymes, in despyte, cryed; *We will walke according to the lust of our own hearts; and let the counsell of the Holy One of Israell come as it list*, &c. And if we doe so, then woe, yea, double woe, & dānation vnto vs: for then, even as surely, as GOD liveth; so assuredly shall the *Plagues*, which our eares oft haue heard, bee powred foorth vpon vs, even in the eyes of this same perverse generation, with whome wee contemne God, and before whom we are neyther feared, nor ashamed, stubbornlie to proceede, from sinne, to contempt.

Our hope is better of you, (deare Brethren) who haue professed the Lord Iesus with vs within this Realme; albeit we speake this, to let you vnderstand what rebellion hath bene in flesh before vs, and how it hath bene punished; that wee may learne to stoupe before our God, by vnfeygned repentance: and then

wee shall bee assured, that according to the Promise made by the mouth of *Ioell*, Our God shall leaue vnto vs a Blessing, albeit that the vehement fire of His wrath shall consume the disobedient.

But now, lest that we should think, that the observation of the Ceremonie is anough to please God, we must vnderstand, what things must be joined with fruitfull Fasting; &, what things they are which may make our Fasting odious to our God. And first, wee haue to vnderstand, That Fasting, by it selfe considered, is no such thing as the *Papists* here-to-fore haue imagined: to wit, that it is a worke meritorious, and a satisfaction for the sinnes before committed. No, no; all they that fast with that intent, renounce the Merites of Christ's Death and Passion: in so much, as they ascrybe to Fasting, (which is but an exercise vsed by man) that which is onely proper to Iesus Christ: which is, That Hee, by offering vp Himselfe, once for all, hath made perfect for ever, those which shall be sanctified. And we must farther vnderstand, That, as *the Kingdome of God is neyther meat nor drinke*, so is neyther Fasting, by it selfe simply considered, the cause why that Kingdom is granted to the Chosen: neyther yet is Eating (moderately, we mean) any cause why the *Reprobate* are frustrate thereof.

But vnto Fasting there must be somewhat joyned, if God shall looke vpon it at any tyme in His favor. The Prophet *Ioell* is witnesse hereof; who, in the person of God, said vnto such as he had severely threatned, *Turne vnto Mee with your whole heart, in fasting and mourning*. In which words, the Holy Ghost first requireth the conversion of the heart vnto God;

and

and thereto joyneth Fasting, and Mourning; as wit-
nesses of the sorrow which wee haue for our former
offences; & feare which we haue of His severe judge-
ments: the reliefe whereof, we publickly profesſe, we
can obtayne by no other meanes, but by God's free
Mercy, frō whom we haue before declyned. So that
the very exercise of Fasting, and Mourning, & Prayer
therwith annexed, so solemnly protested, that by our
Fasting, we merit not: for he that still confesseth his
offence, and in bitternesse of heart cryeth for mercie,
doeth not brag of his merits. If the *Papists* reply; Yet
God looketh to the Fasting, and heareth the Prayers
of such as rightly humble themselues before Him:
we deny not: but thereto we ad, That rightly did ne-
ver man humble himselfe before God, who trusted &
gloried in the merits of his owne works: for, *without*
*fayth, it is vnpossible to please God*: and Fayth dependeth
vpon the Promise of God's free Mercy, through Je-
sus Christ; and not vpon the merits of any workes.
The *Pharisee*, in bragging, was rejected; but the *Publi-*
*cane*, in denying himselfe, and calling for Mercy, was
justified: not by the works which he had not; but by
Grace and Mercy, for the which he sobbed. *Daniell*
fasted, confesſed his sinnes, and the sinnes of the peo-
ple; and thereto hee added most earnest and fervent
Prayers. But doth he alleadge any of them, as a cause
why God should eyther be merciful to him, or to the
people? Nay, we find no such thing; but the playne
contrary: for thus he concludeth; *Now, therefore, our*
*God, heare the Prayers and Supplications of Thy servant,*
*and show Thy pleasing Visage vnto Thy Sanctuary, which*
*lyeth waste for the Lords sake. O my God, give eare, that*

*Thou mayest heare; and open Thyne eyes, that Thou mayest see the waste places of the Citie which beareth Thy Name: for we alleadge not our righteousnesse in our Prayrs which we powre foorth before Thee, but Thy aboundant mercie: Lord, heare: Lord, be mercifull: Lord, take heed, & helpe, and delay not, for Thyne owne selfe, my God.* We may plainly see whervpon this excellent Servant of God grounded himselfe to purchase Gods favour; to wit, vpon the Lord; that is, even vpō the Saviour & Mediatour promised; vpon the most aboundant mercie of God; and vpon GOD Himselfe: for he vnderstood what GOD had promised, as well by the mouth of *Moses*, as by the Prophet *Esay*, saying; *Beholde, yet I am; yea, even I am the Lord: and there is no God, but I: I kill, and I giue lyfe agayne: I giue the wound, and I shall heale: For myne owne Names sake will I doe it, sayeth the Eternall.* Upon these, and the lyke Promses, we say; did all the Saincts of God, in all their extremities, depend, and looked to receiue comfort, without all respect to their owne works; yea, they condemned the very best of their owne workes, and called them nothing, but *Filthinesse* before God. And therefore, yet as before, wee boldly affirme, That the *Papisticall Fasting*, was not only vayne, (for, what Fasting is it, to abstayne from Flesh, and to fill the Belly with Fish, Wyne, Spyces, & other Delicates?) but also it was, (and yet is) most odious vnto GOD, & blasphemous to the death of Iesus Christ, for the causes before written. And thus much, shortly, for those things which must be joyned with fruitfull Fasting.

Now we haue to consider, what things may make our Fasting odious, besides this prowde opinion of merit, whereof we haue spoken. It is,

It is no doubt, but *Infidelitie* maketh all the works of the *Reprobate* odious before God; yea, even when as they doe the very works which God cõmandeth: as we may reade in *Matth.*5.6.7. *Esay* 1.66. and manie other places. But because *Infidelitie* lurketh often in the heart, and cannot well bee espyed, but by the bitter and rotten fruits which spring therof; the Spirit of GOD hath paynted foorth vnto vs, in playne words, what *Vyces* may make vs, and all our workes, odious before our GOD: so that neyther will Hee heare our Prayers, nor regard our Fasting. *Salomon* sayeth; *He that stoppeth his eare from the cry of the poore, his prayer shall be abominable before God.* And *Isay*, in the person of God, sayeth; *Albeit that yee shall stretch out your handes, and multiply your prayers, yet will I not heare you; for your handes are full of blood.* But, most playnly, to our purpose, speaketh the same Prophet, saying; *The house of Iakob daylie seeketh Mee; and they would know My wayes, as a nation that wrought justice, & that had not left the judgement of their God. They aske Me judgementes of justice;* (that is, they quarrell with Me) *and they desire, that God draw neare. Why haue wee fasted* (say they) *and Thou beholdest not? Wee haue afflicted our soules, and Thou dissyssest it.* The Prophet answereth in the person of God, and sayeth; *Beholde, in the day of your Fast, ye will seeke your will, and require all your debts. Beholde, ye fast to stryfe and debate; and to smyte, with the fist of wickednesse. Yee shall not fast, as they doe to day, to make your voyce be heard Aboue:* (that is, to oppresse others; so that they are compelled to cry vnto God.) *Is it such a Fast that I haue chosen, that a man should afflict his soule for a day? and to bow*

*downe his head, as a bull-rush, and to ly down in sack-cloth and ashes? Wilt thou call this a Fasting? or an acceptable day vnto the Lord? Is not this the Fasting that I haue chosen, To loose the bands of wickednesse? to take off the heavie burdens? and to let the oppressed goe free? and that ye breake everie Yoke? Is it not to deale thy Bread to the hungrie? and to bring the Poore which wander vnto thine house? when thou seest the naked, that thou cover him? and hide not thy selfe from thine own flesh? Then shal thy light breake foorth, as the morning; and thy health shall grow speedilie: thy righteousnesse shall goe before thee, and the glory of the Lord shall imbrace thee*; &c.

In these most notable Sentences, and in such as follow in the same place, wee haue to marke, what things may make our Fasting to be rejected of God, what Hee craveth of such as fast fruitfullie, and what Promise He maketh to such as obey Him.

This people externally professed God; they daylie sought His Face, by reparing to the Temple, hearing of the Law, and exercising of the Sacrifices; and yet God plagued them in moe sortes than one: as wee may reade in the Bookes of the *Kings* and *Chronicles*. In their extreamitie they ranne (as to them appeared) to the vttermost Refuge: they fasted, and vnfeygnedly humbled their bodies; for that the Prophet meaneth, when that hee sayeth, that *they fasted, till that their neckes were weakened, and made faynt, as a bull-rush, for very lacke of corporall food. They layde off their gorgeous Garmentes, and put on Sackecloth*: &c. And yet their troubles were nothing relieved: and that was the cause wherefore they quarrelled with GOD, and sayde; *Why haue wee fasted, and*

*and Thou hast not seene?* &c. And, in verie deede, to the naturall man it was strange: for GOD had promised, That Hee would Comfort His People, whensoever they should humble themselues before Him, notwithstanding of their former iniquitie.

In the externall Ceremonies, nor in the corporall exercises, there could no fault be espyed. Why then doeth not GOD heare them? Complayne they? GOD aunswereth, That their outward profession was but Hypocrisie. Their fasting, was but a mocking of GOD; and their prayers could doe nothing, but provoke Him to farther displeasure: because that albeit they retayned the Name of GOD, and albeit that they appeared in His Temple; yet had they forsaken both His Iudgementes, Statutes, and Holy Ordinances. Albeit the bodie stowped, and was afflicted by fasting; yet remayned the heart prowde, and rebellious agaynst GOD: for they followed their owne corrupted wayes. They oppressed such as were subjected vnto them: their heavie Yoakes lay vpon the neckes of such as could not rid themselues from their bondage. Amongst them were Stryfe, Debate, Whisperinges, Malice; yea, open contentions, and manifest violence; which were all evident declarations of prowde heartes, and impenitent soules. And therefore, GOD giveth vnto them open defiance, even in the tyme when as they thinke that they seeke His peace most earnestly. And [illegible]reto ought wee this day that professe the LORD [illegible]ESUS, & haue renounced abominations of *Papistry* [illegible]thin this Realme, giue diligent heed. For it is not [illegible] simple knowledge of the Trueth only, nor yet the

externall

externall profession of the same, which is acceptable before God. Nay, nay, deare Brethren, He requyreth the Fruites of Repentance; and they are, *To decline from evill, and to doe good*; as wee may reade in many places of Scripture. Thinke wee it a thing agreeable with the nature of the Æternall GOD, that He shall receiue vs in favour, after that we haue offended; and we will not, for His sake, remit the injuries which are done to vs? Can we think, to be at peace with Him, when we stubbornly wil continue in stryfe amongst our selues? Shall Hee relieue our griefe, bondage, or yoke, and we not relieue the burdens which vnjustly we lay vpon our Brethren? Shall He bestow His vndeserved mercy vpon vs, and we show no bowels of mercy, to such as we see in miserie before our eyes? Let vs not be deceived: God can not deny Himselfe. *Murder, Malice, Hatred, Crueltie, Oppression, Stryfe, Theft, Deceit, Vnjust dealing, Covetousnesse, Avariciousnesse*, and *Vnmercifulnesse* vnto the Poore; besides *Pryde, Whoredome, Adulterie, Wantonnesse*, and the rest of *the works of the flesh*; are so odious before God, that while any of them reygneth in the heart of man, he, and his whole works, are detestable before God. And therefore, if we desire, that Gods fearfull judgements be stayed, let vs (who know the Trueth, and say that we professe the same) vnfeygnedly returne vnto our God. Let vs not be inferior to the King of *Ninive*, who cõmanded every man, *To turne from his wicked wayes, and from the iniquitie which was in his hands.*

Let each of vs consider, what our God craveth of vs: but especially let *Earls, Lords, Barons, Burgesses*, & *Artificers*, consider, by what means their Substance is increa-

increaſed. It is not anough for vs to juſtifie our ſelues before God, *That ciuill law cannot accuſe vs.* Nay, brethren, the Eyes of God pearce deeper than mans law can ſtretch. The law of man cannot convince the *Earle, Lord, Baron,* or *Gentleman,* for the oppreſſion of the poore Labourers of the Ground: for, his Defence is readie; *I may doe with mine owne, as beſt pleaſeth me.* The *Merchand* is juſt anough, in his owne conceit, if before men he cannot be convicted of *Theft,* and *Deceit.* The *Artificer,* and *Crafts-man,* thinketh himſelfe free before God; albeit hee neyther worke ſufficient Stuffe, not yet ſell for reaſonable pryce. *The world is evill,* (ſayth he) *and how can men liue, if they doe not as others doe?* And thus doeth every man leane vpon the iniquitie of another; & thinketh himſelfe ſufficiently excuſed, when hee meeteth *Craft* with *Craft,* and repulſeth backe *Violence,* eyther with *Deceit,* or *open injurie.* Let vs be aſſured, deare Brehtren, that theſe be the ſinnes, which here-to-fore haue provoked God, not only to plague, but alſo to deſtroy, yea, vtterly overthrow ſtrong Realmes, and flowriſhing Common-wealths.

Now, ſeeing that the juſtice, and judgementes of our God, abyde for ever; and that He hath ſolemnly pronounced, *That everie Realme, Nation, or Citie, that ſinneth,* as did *Iuda* and *Hieruſalem, ſhall be likewiſe puniſhed;* Let that fearful *Deſtruction,* which came vpon them; in the which, after *Hunger* and *Peſtilence,* the *Sword* devoured, without exception, Rich & Poore, Noble, and thoſe of baſe degree; young and olde, Prieſts and Prophets; yea, Matrons and Virgines eſcaped not the day of that ſharpe Viſitation. Let their

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puniſhment, we ſay, provoke vs to repentance; & ſo, no doubt, wee ſhall finde favour in the ſight of our God, albeit that Hee hath begun to ſhow vs evident ſigns of His diſpleaſure, juſtly conceived agaynſt vs. But, (as God forbid) if we mock His Meſſengers, and deſpyſe His Words, till there be no remedy (as they did;) then can we (whom God hath rayſed vp, to inſtruct, & fore-warne you) doe nothing, but take witneſſe, of Heaven and earth; yea, & of your owne conſciences, that wee haue faythfully inſtructed you, in the right way of God; as well concerning His true Worſhip, as in doing your dueties one towards another. And alſo, that we haue fore-warned you, of the *Plagues* to come: firſt, by our Tongues; and now, by our Pen, for a perpetuall memoriall to the Poſteritie that ſhall follow: who ſhall glorifie God, eyther for your *Converſion*: or elſe, for your juſt *Condemnation*, and ſevere *Puniſhments*, if ye continue diſobedient.

To preſcrybe to every man his duetie in particular, we can not; becauſe we know not wherein every man, and every eſtate particularly offendeth: but we muſt remit every eſtate, and every man, in his vocation, to the examination of his owne conſcience: and that according as God cõmandeth in His Holy Law, and as Chriſt Ieſus requyreth, that ſuch as ſhall poſſeſſe the Kingdome with Him, ſhall doe. Which is; *Whatſoever* (ſayth He) *that ye would men ſhould doe vnto you, doe ye the like vnto them.* By this Rule, which the Author of all Equitie, Iuſtice, and Policie, hath eſtabliſhed, if we appoynted the *Earls*, *Lords*, *Barons*, and *Gentlemen*, to try their owne conſciences, Whether that they would bee content, that they ſhould be intreated,

treated, (if God had made them Husband-men, and labourers of the ground) as they haue intreated, and presently doe intreat, such as sometyms had a moderate, and reasonable lyfe, vnder their Predecessours? Whether, wee say, that they would bee content, that their Tenements, and Rents, should bee rayſed from Rent, to Rent; from one Farme, to two: and so going vpwards, til that for povertie, the ancient Labourers are compelled, to leaue the ground in the handes of the *Lord*, or *Laird*? If with this intreatment they wold be content, we appeale to their own cōsciences? And if they think, that they wold not, then, even in Gods Name, we requyre them, to begin to reforme themselues; and to remember, that it is not we, but that it is Christ Iesus, who craveth this of them. And vnto this same Rule wee send *Iudges*, *Lawyers*, *Merchands*, *Artificers*; yea, and the Labourers of the ground themselues: that every one, in his own vocation, may try, how justly, vprightly, and mercifully, he dealeth with his Neyghbour. And if he find his conscience accused, by the former Sentence of our Master, let him call for grace; that hee may not only repent for the tyme past; but also amend in tymes to come: and so shall their Fasting and Prayers bee acceptable vnto GOD.

If men thinke, that we requyre the thing which is vnpossible; (for what were this else, but to reform the face of the whole earth; which never was, nor yet shall bee, till the righteous King and Iudge appeare, for the restauration of all things?) we answere, That we speake not to the godlesse multitude, neyther to such as are mockers of Gods judgements, whose por-

tion is in this lyfe, & for whom the fire of hel (which now they mock) is assuredly prepared. But we speake to such as haue professed the Lord IESUS with vs, communicated with vs His blessed Sacramentes, renounced *Idolatrie*, and vowed themselues to bee new creatures in Iesus Christ, in Whome they are ingrafted, as lyuely Branches, apt to bring foorth good Fruit. Now, why it should bee thought vnpossible, that these men (of what vocation soever they be) should begin to expresse, in their lyues, that which in word they haue publickly professed, wee see no good reason; vnlesse they would say, that it is vnpossible that GOD shal now worke in men of this Age, as we reade He wrought in men before vs: and that were *Blasphemie*: Seeing that the Hand of our God is no more shortened towardes vs, than it hath bene towards those which haue passed before vs.

At GODS Commandement *Abraham* left his Fathers House, and natiue Countrey. *Moses* preferred the condition of the people of *Israell*, even in their greatest affliction, to the Ritches and Glorie of *Pharaohs* Court. *David*, vpon the vnction of *Samuel*, did patiently abyde the persecution of *Saull* manie years. *Zaccheus*, at a Dinner with Christ Iesus, was not onely content to restore whatsoever hee had before defrauded; but also, to giue the halfe of all his Substance, to the relieue of the Poore. And the Faythfull, in the dayes of the Apostles, solde their Possessions, and ministred vnto the Needie: &c.

None of these excellent Workes craue wee of the Faythfull in our Age; but only those, without which the Spirit of Sanctification can not be knowne to be

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in man: to wit, That *everie man ſpeake the trueth to his Brother*; That *none oppreſſe, nor defraude another, in anie buſineſſe*; That *the Bowels of Mercie may appeare amongſt ſuch as GOD hath called to His Knowledge*: and finally, That *wee altogether who profeſſe the LORD IESVS, and abhorre Idolatrie, abhorre alſo all kynde of impietie: ſtudying to abound in all good Works, and to ſhyne as Lights, in the middeſt of this wicked Generation.* Which if we doe not, we declare, no doubt, That *CHRIST IESVS dwelleth not in vs:* but, that *wee are they which heare and know the will of our LORD, but doe not the ſame.* And vnto what Curſe and Malediction ſuch perſons are ſubject, the Parable of the Figge Tree, which was threatned to bee *cut down, if it brought not foorth fruit.* The Curſe given to it, vpon the which Chriſt Ieſus beeing hungrie found no fruit, together with His laſt ſentence aganſt the *Reprobate*, doe ſufficiently witneſſe. Wherein we haue to obſerue, That *the Reprobate are adjudged to the fire which never ſhall bee quenched*: not onely becauſe they cõmitted iniquitie; but alſo becauſe they were not found fruitfull in good works. Let every one of vs, therefore, who will avoyde *Plagues* temporall and perpetuall, vnfeygnedly ſtudie to accompliſh in worke, that which in word and outward profeſſion, wee doe avow: and vpon ſuch, no doubt, ſhall the Bleſſing of GOD reſt; when as the manifeſt *Contemners*, and cloaked *Hypocrites*, ſhall bee razed from the face of the earth, and caſten into vtter *Darkneſſe*, where ſhall bee weeping, and gnaſhing of teeth, even for ever and ever: which ſhall be the reward of their wicked workes.

More things wee should haue written, such as the Notes vpon the discomfiture of *Ioshua* at *Hai*, and of the *Israelites* against *Benjamin*, together with the foolish opinion of the *Papistes*; who thinke themselues bound, to fast fourtie dayes, (which they call their *Lent*) because that Christ fasted fourtie days, immediately after His Baptisme. But these we are compelled, for this present, to pretermit; by reason, that the tyme appoynted for this present Exercise of Fasting, approacheth so nigh. If it shal please God, of his mercie, to continue the light of His Gospell with vs, this Argument shall bee inlarged, and set foorth with greater Circumstances, from tyme to tyme.

Now, for the Order, Exercise, & Abstinence, which is to be kept in this *Publicke Fasting*; First, it is to be observed, that the two days before expressed; to wit, the second and third Sunday of May instant, are not appoynted for any Religion of tyme; neyther yet that those precyse days shall be observed every year following: but because that shortly therafter, are the Estates of this Realm appoynted to assemble in Parliament: Therfore, the whole Assemblie thoght those days, for the present necessitie, most meet: leaving, in the libertie of the Church, what tyme they please to appoynt for that Exercyse in tymes to come.

The Sundayes are appoynted, not of *Superstition*, neither yet to bring in any *Schisme* within the Kirke: but because that vpon the Sunday the people (especially which dwell in Countrey Townes) may best attende vpon *Prayer*, and the rest of the Exercyses which ought to be joyned with *Publicke Fasting*.

The *Abstinence* is comanded to be from Saterday, at eyght

at eyght aclok at night, till Sunday after the Exercise, at after noone; that is, after fiue aclocke at euen: and then only Bread and Drinke to be vsed, and that with great sobriety; that the body craving necessary food, the Soule may bee provoked, earnestly to craue of God that which it most needeth: that is, Mercie, for our former vnthankfulnesse, and the assistance of His Holy Spirit in tymes to come.

Such as will obserue this Exercyse, may not, for the two dayes aforesayde, vse any kynde of Games: but exercyse themselues, after the publicke Assemblies, in privie Meditation with their GOD.

Gorgeous Apparrell would bee abstayned from, during the whole tyme of our humiliation: which is, from the one Sunday in the morning, till the next Sunday at night: albeit that the straytnesse of Abstinence is to be kept but the two dayes only.

We doe not binde the Consciences of such as are not able to beare the extreamitie of the Abstinence: and yet we exhort them, to their libertie (if they take any) in secret; lest that others, eyther follow their example, or else judge them, to bee despysers of so Godly and necessarie an Exercyse.

The tyme which shall bee spent, as well before noone, as after, must be left to the wisdom of the discreet Ministers; who best can judge, both what the Auditors may beare, and what themselues are able to sustayne. But, because this Exercise is extraordinarie, the tyme therof would be somewhat longer than it is vsed to be in th'accustomed Assemblies. And yet wee would not haue it so tedious, that it should bee noysome to the people. And therefore, wee thinke,

that three hours, and leſſe, before noone, and two hours at after noone, ſhall be ſufficient for the whole *Publicke Exercyſe*. The reſt of the day to be ſpent in privie Meditation, by every Familie apart.

The Sunday before the ſecond Sunday of *May*, as before is ſayde, ſhall every Miniſter giue advertiſement to his Flocke, of ſuch thinges as are to bee done the next Sunday following, and of the cauſes of the ſame; with ſuch Exhortation, as GOD ſhall put into their Mouthes; to make the People to embrace the juſt commandement of the Church with more willing and glad myndes.

In Towns we thinke expedient, that the Exercyſe of the Doctrine begin vpon the Saterday at after noone, immediately before the firſt Sunday of Abſtinence; that the People may be the better prepared religiouſly to vſe the obſervation of the next day. But in Villages, wee thinke good, that the Doctrine begin the Sunday before. The Argument of the Sermon, and Exhortation, to be taken from ſome proper place of the Prophets; as of *Ioell* the firſt; where hee ſayth; *Sanctifie a Faſt; appoynt the Aſſemblie*; &c. Or of *Ionas* the third; where *Ionas* cryed; *Yet fourtie dayes, and Ninive ſhall be deſtroyed*; &c. Or of *Ieremie* the ſeaventh; where he ſayeth; *Heare the word of the Lord, all Iuda, and ye that enter in by theſe Gates*; &c. Or of the thirteenth of *Luke*, vpō the declaration of them that ſhowed our Maſter Chriſt the crueltie of *Pilate*; and vpon His anſwere. Or vpon any other place of holy Scripture, which treateth of Repentance, of Publick Humiliation, of the Cauſes, and of the Fruites of the ſame. This ended, as it were for preparation, the beginning

ginning ſhall bee vpon Sunday, from the Lawe of GOD; becauſe all that offendeth GODS Majeſtie, proceedeth from the tranſgreſſion thereof: and therfore, after a ſhort Prayer, That it will pleaſe GOD to make His Holy Word to fructifie amongſt vs, this Confeſſion ſhall bee made.

*The Confeſſion, which ſhall goe before the reading of the Law, and before every Exercyſe.*

IT is of thy mercie, O Lord, and not of our merits, that it hath pleaſed thee to ſhow thy ſelfe vnto the world, ever from the beginning, and vnto vs now in this laſt and moſt corrupt age: yea, Lord, we farther confeſſe, that neither Law nor Goſpel can profite vs to Salvation, except that thou of thy meere grace worke in vs aboue all power that is in this our nature. For albeit thou teach, wee ſhall remaine ignorant: albeit thou threaten, we ſhall contemne: and albeit thou promiſe mercie and grace, yet ſhall wee deſpaire, and remaine in infidelitie: vnleſſe that thou create in vs new hearts, write thy Law in the ſame, and ſeale in vs the Remiſſion of our ſinnes, and the ſenſe and feeling of Thy Fatherly Mercy, by the power of Thy Holy Spirit. To the old world thou ſpakeſt by *Noah*: to *Pharaoh*, and his people, by thy Servant *Moſes*: to all *Iſrael*, by the fearfull trumpet of thy Law: to the Citie of *Ieruſalē*, by thyne own Wiſdom, our Lord Ieſus Chriſt: and to the Multitude, as well of *Iews*, as *Gentils*, by the preaching of thy holy Apoſtles. But who gaue obedience? who trembled, & cōſtantly feared thy hote diſpleaſure? who rightly acknowledged the tyme of their viſitation? & who did embrace, and keep to the end, thy Fatherly promiſes?

Only they, O Lord, to whom Thy Spirit was the inward Teacher, whose hearts thou openedst, and from whom thou removedst *Rebellion* & *Infidelitie*: the rest were externally called, but obeyed not. They heard as well *Mercy* offered, as *Threatninges* pronounced: but neyther with the one, nor with the other, were they effectually mooved. We acknowledge, O Lord, that the same corruption lurketh in vs, which budded foorth in them, to their destruction, and just condemnation. And therfore, we most humbly beseech thee, O Father of Mercies, for Iesus Christ, thy Sons sake; that as thou hast caused the light of thy word clearly to shyne amongst vs; and as thou hast playnly instructed vs, by the externall Ministerie, in the right way of Salvation: So let it please Thee inwardly to moue our dull hearts, and by the power of thy Holy Spirit, that thou wilt wryte, & seale in them, that holy feare & reverence, which thou craveſt of thy chosen Children; and that faythfull obedience to thy Holy will, together with the feeling and sense, that our sinnes are fully purged & freely remitted, by that only one Sacrifice, which alone by it selfe is acceptable vnto thee; to wit, the Obedience, Death, and Mediation of thy only Sonne, our Soveraygne Lord, only Pastor, Mediator, and high Priest, our Lord Iesus Christ: To whom, with Thee, O Father, & the Holy Ghost, be all Honour and Glory, world without ende: Amen.

*This Confession ended, the Minister, or Reader, shall distinctly reade the 27. and 28. of Deuteron. which ended, the Minister shall wish every man to descende secretly into himselfe, & examine his owne Conscience, wherein he findeth himselfe guilty before God: the Minister, with the People, prostrating themselues, and remayning on their Knees, in private Meditation, a reasonable space, as a quarter of an houre, or more.*

*Thereafter the Minister exhorteth the People, to confesse with him their sins & offences, as followeth.*

IUst and righteous art thou, O Lord God, Father ever-lasting; Holy is thy Law, & most just are thy Iudgementes; yea, even when thou doest punish in greatest severitie. Wee doe confesse, as the trueth is, that wee haue transgressed thy whole Law, and haue offended thy Godly Majestie, in breaking, and violating every Precept of the same: and so, most justly, mayest thou powre foorth vpon vs all *Plagues* which are threatned, & which we find powred foorth vpon the disobedient at any tyme from the beginning.

And so much the rather, O Lord, because that we haue so long bene called, by thy Holy Word, to vnfeigned repentance, & newnesse of lyfe; and yet haue we still remayned in our former rebellion: and therefore, if thou wilt enter into Iudgement with vs, wee can neyther escape *Confusion* in this lyfe, nor just *Condemnation* in the Lyfe to come. But O Lord, thy Mercy is without measure; and the trueth of thy promise abydeth for ever. Unworthie are we, that thou shouldest looke vpon vs: but, O our God, thou hast promised, That *thou wilt show Mercy to the most grievous Offenders, whensoever they repent.* And farther, by the Mouth of thy deare Sonne, our Lord Iesus Christ, thou hast promised, That *thou wilt giue thy holy Spirit to such as humbly call vpon thee.* In boldnes of which *Promises*, we most humbly beseech thee, O Father of Mercies, that it would please thy Godlie Majestie, to worke in our stubborne heartes, an vnfeygned sorrow for our former offences; with some sense and feeling of Thy Grace and Mercy; together

with an earneſt deſire of Iuſtice and Righteouſneſſe, in which we are bound continuallie to walke. But becauſe that neither we, nor our prayers, can ſtand before Thee, by reaſon of that imperfection which ſtill remaineth in this our corrupt nature; Wee flee to the obedience and perfect juſtice of Ieſus Chriſt, our onlie Mediatour; in whom, and by whom, wee call not onlie for remiſſion of our ſinnes, and for aſſiſtance of Thy Holie Spirit; but alſo for all things which thy godly wiſdome knoweth to be expedient for vs, and for thy Church vniverſall: praying as He hath taught vs, ſaying; *Our Father which art,* &c.

*This ended, the Miniſter ſhall reade the Text where-vpon hee will ground his Sermon.*

FIrſt, he ſhall expound the dignitie and equitie of Gods Law. Secondlie, the Plagues and Puniſhments which enſue the contempt thereof; togethet with the bleſſings promiſed to the obedient obſervers of it. Thirdlie, he ſhall teach Chriſt Ieſus, to be the ende and perfection of the Law, who hath perfectlie accompliſhed that which was vnpoſſible for the Law to doe. And ſo ſhall he exhort everie man to vnfeigned repentance, to ſteadfaſt faith in Chriſt Ieſus, and to ſhow fruites of the ſame.

*The Sermon ended, the Common Prayer ſhall bee vſed, which is contayned in this Booke, beginning thus,* GOD Almightie, and Heavenly Father; *&c. Which ended, the* lj. Plalme *ſhall bee ſung to the ende: and ſo, with the Bleſſing, the Aſſemblie is to bee dimitted, for that Exercyſe.*

AFter invocation of Gods Name, publicklie by the Miniſter, and ſecretlie by everie man, for a reaſonable ſpace: The Miniſter may take the argument of his Sermon vpon the beginning of 119. Pſalme, where the diligent Reader ſhall obſerue the properties and conditions of ſuch, as in whoſe hearts God wryteth his Law. Or if that be thought over hard, then may yee take the Text of Iohn, *GOD is Light, and in Him there is no darkneſſe: if wee ſay wee haue fellowſhip with Him*, &c. The prayer is referred vnto the Miniſter. The 6 Pſalme ſhall be ſung.

The bleſſing and exhortation, to call to minde wherefore that exerciſe is vſed: beeing ended, the publicke exerciſe ſhall be put to ende for that day.

ALbeit, that in the countrey the people cannot well meete everie day betwixt the two Sundayes, yet in the cities and townes wee thinke they ought to aſſemble an houre before noone, and an houre and more after noone. The houre before noone, to be the houre accuſtomed to the common prayers: The houre at afternoone, to be at three of the clocke, or after.

*The exerciſe of the whole weeke.*

THe beginning ever to be with confeſſion of our ſinnes, and calling for Gods graces. Then certaine Pſalmes, and certaine Hiſtories to be diſtinctlie read, exhortation to bee conceaved therevpon, and prayers likewiſe, as God ſhall inſtruct and inſpire the Miniſter or Reader.

| Moonday, before noone. | After noone. |
|---|---|
| *Pſalme* ij. iij. and x. | *Pſalme* xij. xiij. and xvij. |
| *Hiſt.* ij. *of Iudges.* | *Hiſt.* vj. *of Iudges.* |

Tueſd

Tuesday, before noone.
*Psalme* xxv. *and* xxviij.
*Hist.* v. vj. *and* vij. *of Ester.*

Wednesday, before noone.
*Psalme* xiv. *and* lv.
*Hist.* xix. *of Iudges.*

Thursday, before noone.
*Psalme* xlix. *and* lvij.
*Hist.* iij. *and* iv. *of Ester.*

Fryday, before noone.
*Psalme* lix. lxj. and lxiv.
*Hist.* ij. *of Paralip.* xx.

Saturnday, before noone.
*Psalme* lxviij. *and* lxx.
*Hist. the* xxxvij. *of Isay.*

After noone.
*Psalme* xxxvij.
*Hist.* vij. *of Iudges.*

After noone.
*Psalme* lxix.
*Hist. the* xxxvj. *of Isay.*

After noone.
*Psalme* lxxiv. *and* lxxvij.
*Hist.* ix. *and* x. *of Esdras.*

After noone.
*Psalme* xxxvj. *and* xl.
*Hist.* iiij. *of Iudges.*

After noone.
*Psalme* xliv. *and* lvj.
*Hist.* xx. *of Iudges.*

*Sunday, the last day of this* Publicke Exercyse, *for this tyme, before noone, shall be vsed in all thinges, as the former Sunday; except that the* xxvj. *of* Levit. *be read, for the* xxviij. *of* Deuter. *And for the Prayer, shall bee vsed that which is before in this Booke, beginning;* Æternall, and Ever-lasting GOD: &c.

Sunday, at after noone.
*Psalme* lxxviij. *Hist. the* ix. *of Daniell.*

*The Exhortation and Prayers ended, for the Conclusion shall bee distinctly read the* lxxx. Psalme: *and so, with exhortion to every man and woman, to consider, vnto what end the whole* Exercyse *tendeth; with Benediction, the Assemblie shall bee dimitted.*

THe *Exhortation* & *Prayers* of every severall *Exercyse*, we haue remitted, to be gathered by the discreet Ministers. For *Tyme* preassed vs so, that wee could not frame them in such order as was conve-

nient

nient: Neyther thought wee it expedient to pen *Prayers* vnto men; as to teach them, with what heart, and affection, and for what causes we should pray, in this great calamitie; appearing shortly to overwhelm this whole Realme; vnlesse God, of His great Mercy, aboue man's expectation, finde the remedie: Before whom it is, that we haue (& presently doe) prostrate our selues, for obtayning of those things, without the which, the light of His Evangell can not long continue with vs. And therefore, yet once agayne, we exhort, and by the power cõmitted vnto vs by GOD, charge all, who professe the Lord Iesus, and the sinceritie of His Gospell within this Realme; that even as they loue the quyetnesse of their Cõmon-wealth, the continuance of Christ Iesus His Holy Evangell within the same, and their owne Salvation, together with the Salvation of their Posteritie; that vnfeygnedly they prostrate themselues before the Throne of GODS MAIESTIE; and in bitternesse of heart pray with vs, as followeth:

ARyse, O LORD, and let Thyne enemies bee confounded: Let them flee from Thy presence that hate Thy Godly Name: Let the groanes of the afflicted enter in before Thee: And preserue Thou by Thy own Power, such as be appoynted to death. Let not Thyne enemies thus triumph to the end: But let them vnderstand, that agaynst Thee they fight. Preserue the Vine which Thy right Hand hath planted. Oppone Thy Power, to the power of that *Romane Antichrist*: And let the Glory of Thyne Anoynted, Iesus Christ, our Lord, shyne before all Nations: So be it. *Hasten*, LORD, *and tarrie not.*

*Certayne*

*Certayne Chapters, and partes of Scripture, vſed by the Miniſters of Edinburgh, and Holy Rood Houſe, in the tyme of Gods Viſitation by the Peſt; and when as in the Court rang all impietie, ſuch as Murder, Whoredome, and contempt of Gods Word. But eſpecially when the Queene was ſtricken, by Gods Hand, in Iedburgh. Alſo, in the tyme of Famine, and Dearth; and at ſuch other tymes as God gaue occaſion, and according to the manner of the Scourge.*

*In the tyme of Peſt, vſe the* xxj. *of Numbers, the* xxxiv. *of the ſecond Booke of Samuell, the* iij. *of Ezechiell, the* xcj. *Pſal. with other ſuch like places, proper for the ſame.*

In the tyme when Impietie aboundeth.

*Ezechiell* iij.
*Zephaniah* j.
*Numbers* xvj. *and* xxv.
*Ioſhua* vij.
I. *Samuell*, iv. vij. *and* xv.
I. *Kinges*, xv.
II. *Chron.* xxvj.
*Iſaias* iij.
*Ieremias* xxxiv.
*Oſeas* iv.
*Amos* vj.
*Obadiah.*
*Micheas* ij.
*Zacharie* v.
*Ezra* iv.
*Nehemiah* ix. *&c.*

In the tyme of Famine.

*Iſaias* lviij.
*Haggeus* j.
*Amos* iv. *and* viij.
I. *Kings*, vj. vij. viij. *&* xvij.
II. *Kings*, iv. (*&* xviij.
*Zacharie* vij. *&c.*

And any other ſuch lyke parts of Holy Scripture, according as the Correction is layd on of God: For even as the Lord, our God, hath diverſe and ſundrie Roddes, wherewith Hee ſcourgeth the World; but mercifully correcteth His owne Children, for their Profit: ſo hath Hee left diverſe Examples in Divine Scripture, howe His Choſen haue ever behaved themſelues, vnder every ſort of Correction, which Hee at any tyme Fatherly layde vpon them; as wee haue

haue alreadie expreſſed, in the Chapters noted before; even to ſtirre vp men, to prevent GODS judgementes, by true and vnfeygned Repentance, before the Plague came.

So theſe Chapters nowe noted, were choſen by the Miniſters of *Edinburgh*, and *Holy Rood Houſe*, and other Godly Men there about; at ſuch tyme as God viſited them, as before is rehearſed: To teſtifie alſo, That the Church of God, nor the Faythfull, and diſcreet Miniſters, are not bound, at every Humiliation, to ſticke ſo ſcrupulouſly to the former Order, as no other may bee choſen: but as God changeth His Scourges, ſo may our Prayers, with the Examples of the Saynctes ſo afflicted, be changed, and ordered.

Neyther can the *Wicked* juſtly accuſe vs, in ſo doing, of *Vnconſtancie*; but rather ought Gods Choſen to glorifie Him, in that our *Publicke Faſting*, and *Humiliation*, is not bound to *Man*'s commandement preciſely, or to olde *Cuſtomes*, as the *Papiſtes* vſe their *Ceremonies*: but as God viſiteth vs; ſo in that manner ſeeke wee Him, as Hee teacheth vs, and giveth vs Examples in His moſt Holy Word, according to His Fatherly Correction: To Whom bee Prayſe for evermore: Amen.

*Three Cauſes of this Publicke Faſt.*

AS in theſe dayes we call vnto him for mercie for our vnthankfulnes, beeing ſo oft & divers times delivered, & yet his benefites ſo ſuddenly forget, in that, that we ſee ſin ſo to abound in all eſtates, Gods fearfull threatnings not feared, but the pronouncers thereof mocked & diſdained, by the moſt part of the world. Secondlie, the great *Hunger*, *Faminè*, and

*Op-*

oppreſſion of the Poore; although the *Riche* & *Wealthie*, who keep their *Corns*, till the *Beaſts* devour the ſame, feele not the *Famine*; and whoſe *Plague* ſuddenly followeth, if haſtily they prevent not Gods Iudgemẽts, even by vnfeygned Repentance.

Thirdly, and chiefly, we humble our ſelues, & call vpon our God, for the comfort and deliverance of our afflicted Brethren, in *France*, *Flanders*, and other parts. For although the *Plague*, and cruell *Decree* of *Trent*, be begun at *Suſan*, or rather in filthie *Sodome*, in *Paris*, that *Butcher-houſe* of *Satan*, by thoſe forſworne and cruell *Murderers*; yet their mynd is no leſſe cruellie bent towards vs. For if they had no pittie to drink their own Blood, & to ſee the ſame run in the ſtreets, with *Manaſſeh*; much leſſe will they be mooved with compaſſion, when they ſhall onely heare *Crueltie* vſed agaynſt *Strangers*; except God drowne *Pharaoh*, chaſe and ſlay *Senacherib*, confound, and beat downe with ſhame, *Herod*; which muſt be throgh the Prayers of the Saynćts of God, humbled vnder His Mightie Hand. Theſe, and other manyfold *Cauſes*, as *Sinne vnpuniſhed in many places*, the *craftineſſe of Worldlinges*, with the appearing *deceitfulneſſe of falſe brethren*, &c. mooveth vs this day to ſtowpe vnder Gods Mightie Hand: Which we cal vnto Him, for His Own Names ſake, we maydoe without hypocriſie: Then not doubting, but the Fruit and Profit thereof, ſhall bee found and ſeene, as at diverſe tymes wee haue felt, to His Owne Glorie, and Comfort of His Church. To whom bee Prayſe, Glorie, and Honour, for ever, and ever: Amen.

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*First note, that for as much as it is not permitted by Gods word, that Women should preach, or minister the Sacraments; and it is evident, that the Sacraments are not ordayned of God, to be vsed in private Corners, as Charms, or Sorceries; but left to the Congregation, and necessarily annexed to Gods word, as Seals of the same. Therefore, the Infant which is to be baptized, shall be brought to the Church, on the day appoynted for Preaching, and Common Prayer, accompanied with the Father, and God-fathers. So that after the Sermon, the Child being presented to the Minister, he demands this question:*

DOE you here present this Child to be baptized? earnestly desiring, that it may be ingrafted in the Mystical Body of Iesus Christ?

*The answere.* Yea, we require the same.

*The Minister proceedeth.*

THen let vs consider, dearly Beloved, how Allmightie GOD hath not only made vs His Children by Adoption, and received vs into the fellowship of His Church: but also hath promised, That He will be our God, and the God of our Children, vnto the thousand generation. Which thing, as He confirmed to His People of the Old Testamēt, by the Sacrament of *Circumcision*; so hath He also renewed the same to vs in His New Testament, by the Sacrament of *Baptisme*: giving vs thereby to vnderstand, that our Infantes appertayne to Him by Covenant; and therefore, ought not to be defrauded of those holy Signes and Badges, whereby His Children are knowne, from *Infidels* and *Paganes*.

Neyther is it requisite, that all those who receiue this Sacrament, haue the vse of Understanding and

Fayth; but chiefly, that they be contayned vnder the name of God's People: so that Remission of sinnes, in the Blood of Christ Iesus, doeth appertayne vnto them, by God's Promise. Which thing is most evident by S. *Paul*, who pronounceth the children, begotten and borne, eyther of the Parents being faithfull, to be cleane, and holy. Also, our Saviour Christ admitteth children to His presence, embracing, and blessing them. Which Testimonies of the Holy Ghost assure vs, That Infants bee of the number of God's People; and, That Remission of sinnes doeth also appertayne vnto them, in Christ. Therefore, without injurie, they can not be debarred from the common signe of God's Children. And yet this outward action is not of such necessitie, that the lacke thereof should bee hurtfull to their salvation, if that prevented by *Death*, they may not conveniently be presented to the Church. But we (having respect to that obedience which Christians owe to the voyce and ordinance of Christ Iesus, who commanded to *preach, and baptise all*, without exception) doe judge them only vnworthie of any fellowship with Him, who contemptuosly refuse such ordinarie means, as His Wisdome hath appoynted to the instruction of our dull senses.

Farthermore, it is evident, that *Baptisme* was ordayned to bee ministred in the element of *Water*: to teach vs, That lyke as *Water* doeth outwardly wash away the filth of the bodie; so inwardly doeth the vertue of Christ's Blood purge our Souls from that *Corruption*, and deadly *Poyson*, wherewith by nature wee were infected. Whose venomous *Dregges*, although

though they continue [illegible] our flesh; yet, by the merites of His Death are not imputed vnto vs; because the Iustice of Iesus Christ is made ours by *Baptisme*. Not that we thinke any such vertue or power to bee included in the visible *Water*, or outward *Action*: for many haue bene baptized, and yet never inwardly purged: but that our Saviour Christ, who commanded *Baptisme* to bee ministred, will, by the power of His Holy Spirit, effectually worke in the hearts of His Elect, in tyme convenient, all that is meant and signified by the same. And this the Scripture calleth our *Regeneration*: which standeth chiefly in these two poynts: 1. In *Mortification*: that is to say, *A resisting of the rebellious lusts of the flesh*. 2. In *newnesse of lyfe*; whereby we continually stryue to walke in that Pureneſse and Perfection, wherewith we are clad in *Baptisme*.

And although we, in the journey of this lyfe, be encumbered with many enemies, which in the way assayle vs; yet fight we not without Fruit. For this continuall Battell, which wee fight agaynst *Sinne*, *Death*, and *Hell*, is a most infallible Argument, that GOD the Father, myndfull of His Promise made vnto vs in Christ Iesus, doeth not only giue vs motions and cowrage to resist them: but also Assurance to overcome, and obtayne the victorie. Wherefore, dearly beloved, it is not only of necessitie, that wee bee once baptized; but also it much profiteth, oft to be present at the ministration therof: that we (being put in mynd of the *League* and *Covenant* made betweene GOD and vs, *That Hee will bee our GOD, and we His People; He our Father, and we His Children*)

may haue occasion, as well to try our lyues past, as our present conversation; and to proue our selues, Whether we stand fast in the Fayth of Gods Elect, or contrariwyse, haue strayed from Him, throgh *Incredulitie*, and vngodly living. Whereof if our conscience do accuse vs, yet by hearing the loving Promises of our Heavenly Father, who calleth all men to Mercy by Repentance, we may from henceforth walke more warily in our Vocation.

More over; Ye that be Fathers and Mothers, may take hereby most singular comfort, to see your children thus received into the Bosom of Christs Congregation: whereby you are dayly admonished, that ye nowrish, and bring vp the Children of Gods Favour and Mercy, over whom His Fatherly Providence watcheth continually. Which thing, as it oght greatly to rejoyce you, knowing that nothing can come vnto them without His good Pleasure: so oght it to make you diligent, and carefull, to nurture, and instruct them, in the true knowledge & feare of God. Wherein if ye be negligent, you doe not only injurie to your Children, hyding from them the good will and pleasure of Almighty God, their Father; but also ye heap *Damnation* vpon your selues, in suffering His Children, bought with the Blood of His deare Sonne, so trayterously, for lacke of knowledge, to turne back from Him. Therefore, it is your duetie, with all diligence, to provide, that your children, in tyme convenient, bee instructed in all doctrine necessary for true Christians. Chiefly, that they be taught to rest vpon the Iustice of Christ Iesus alone, and to abhorre and flee all *Superstition, Papistrie,*

piſtrie, and *Idolatrie*. Finally: To the intent that wee may be aſſured, that you the Father, and the Sureties, conſent to the performance hereof, declare here before the Face of His Congregation, the ſum of that Fayth wherin you belieue, & wil inſtruct this child.

*Then the Father, or, in his abſence, the God-father, ſhall rehearſe the Articles of his Fayth: which done, the Miniſter expoundeth the ſame, as followeth.*

THe Chriſtian Fayth, wherof now ye haue briefly heard the ſum, is cõmonly divided into xij. *Articles*. But that we may the better vnderſtand what is contayned in the ſame, we ſhal divide it into four principall parts. The firſt ſhall concerne GOD the Father: the ſecond, Ieſus Chriſt, our Lord: the third ſhall expreſſe vnto vs our Fayth in the Holy Ghoſt: and the fourth, and laſt, ſhall declare what is our Fayth concerning the Church, and of the Graces of God freely given to the ſame. Firſt, of God we confeſſe three things; to wit, that He is *Our Father, Almightie, Maker of Heaven and Earth*. *Our Father* we call Him; and ſo by Fayth belieue Him to be: not ſo much becauſe He hath created vs, (for that we haue cõmon with the reſt of the creatures, who yet are not called to that honour to haue God to their favourable Father:) but we call Him *Father*, by reaſon of His free Adoption, by the which He hath choſen vs to Lyfe ever-laſting, in Ieſus Chriſt. And this His moſt ſingular Mercy we preferre aboue all tranſitorie and earthly things; for without this there is to man-kynd no Felicitie, Comfort, nor any joy: & having this, wee are aſſured, that by the ſame loue, by which He hath once freely choſen vs, He ſhall con-

duct the whole course of our lyfe: that in the ende wee shall possesse that immortall Kingdome which He hath prepared for His chosen Children. For from this Fountayne of Gods free Mercy, or Adoption, springeth our Vocation, Iustification, continuall Sanctification, and finally, our Glorification, as witnesseth the Apostle.

The same God, our Father, we confesse ALMIGHTIE: not only in respect of that Hee may doe; but in consideration that by His power, & Godly Wisdome, are all creatures, in Heaven & earth, and vnder the earth, ruled, guided, and kept in that order which His æternall Knowledge and Will hath appoynted them. And that is it which in the third part wee doe confesse, *That He is Creator of Heaven and Earth*: that is to say, The Heaven and the Earth, and the contents thereof, are so in His Hand, that there is nothing done, without His knowledge, neyther yet agaynst His will: but that He ruleth all thinges so, that in the end His Godly Name shal be glorified therein. And so we confesse, and beleeue, that neyther the *Devils*, nor yet the wicked of the world, haue any power to molest or trouble the chosen Children of God, but in so farre as it pleaseth Him to vse them as *Instruments*, eyther to proue and try our Fayth, and Patience; or else, to stirre vs vp to more fervent invocation of His Name, and continuall meditation of that heavenly Rest and Ioye, which abydeth vs after these transitory troubles. And yet this shal not excuse the *Wicked*, because they never looke in their iniquitie to please God, nor to obey His Will.

In Iesus Christ we confesse two distinct and perfect

fect natures; to wit, the æternall Godhead, and the perfect Manhood, joyned together. So that we confesse, and belieue, That that æternall Word, which was from the beginning, and by the which al things were created, and yet are conserved, & kept in their being, did, in the tyme appoynted, in the Counsell of His Heavenly Father, receiue our nature of a Virgine, by operation of the Holy Ghost. So that in His Conception, we acknowledge, & belieue, That there is nothing but Puritie, and Sanctification; yea, even in so much, as He is become our Brother. For it behoved Him who shold purge others frō their sinnes, to bee pure and cleane from all spot of sinne, even from His Conception. And as we confesse & belieue Him conceived by the Holy Ghost; So doe we confesse and belieue Him to bee borne of a Virgine, named *Marie*, of the Tribe of *Iuda*, and of the Familie of *David*; that the Promise of God, and the Prophesie, might be fulfilled; to wit, *That the Seed of the Woman, shall breake downe the head of the Serpent*: and, *That a Virgine should conceiue, and beare a Chyld, whose Name should be* EMMANVELL; that is to say, GOD WITH US. The Name *IESVS*, which signifieth a Saviour, was given vnto Him by the Angell, to assure vs, *That it is Hee alone, who saveth His People from their sinnes*. Hee is called *CHRIST*; that is to say, Anoynted; by reason of the Offices given vnto Him by GOD, His Father: to wit, *That He alone is appoynted King, Priest, and Prophet*. KING, in that, that all Power is given to Him in Heaven & Earth: so that there is none other but He in Heaven nor Earth, who hath just authoritie and power to make laws, to bind

the consciences of men: neyther yet is there anie other that may defend our soules from the bondage of sinne, nor yet our bodies frō the tyrannie of man. And this He doth, even by the power of His Word, by the which He draweth vs out of the bondage & slaverie of Satan, and maketh vs to reygne over Sin, whyles that we liue, and serue our God, in righteousnesse, and holynesse of our lyfe. A *Priest*, and that perpetuall, & ever-lasting, we confesse Him; because, that by the Sacrifice of His owne Body, which Hee once offered vp vpon the Crosse, Hee hath fully satisfied the Iustice of His Father, in our behalfe. So that who so ever seeketh any meanes besides His Death and Passion, in Heaven, or on Earth, to reconcile vnto them Gods Favour, they do not only blaspheme, but also, so farre as in them is, renounce the fruit and efficacie of that His only one Sacrifice. We confesse Him to be the only *Prophet*, who hath revealed vnto vs the whole will of His Father, in all things pertayning to our salvation. This our Lord Iesus, we confesse to be the only Sonne of God; because there is none such by nature, but Hee alone. We confesse Him also to be our Lord; not only by reason that we are His creatures; but chiefly because He hath redeemed vs, by His precious Blood; and so hath gottē just dominion over vs, as over the people whom He hath delivered frō the bondage of *Sinne*, *Death*, *Hell*, and the *Devill*; and hath made vs Kings, Prophets, and Priests, to GOD, His Father.

Wee farther confesse, and belieue, That the same our Lord IESUS was accused before an earthly Iudge, *Pontius Pilate*: vnder whom, albeit oft and di-

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diverſe tymes Hee was pronounced to be innocent, yet He ſuffered the death of the *Croſſe*, hanging vpon a *Tree*, betwixt two *Thieues*. Which death, as it was moſt cruell and vyle before the eyes of men; ſo was it accurſed by the Mouth of God Himſelfe, ſaying; *Curſed is everie one that hangeth on a Tree*. And this kynde of death ſuſtayned He in our perſon; becauſe Hee was appoynted of God, His Father, to bee our *Pledge*, and He that ſhould beare the puniſhment of our tranſgreſſions. And ſo we acknowledge, and believe, That He hath taken away that *Curſe* and *Malediction* which hanged on vs, by reaſon of *Sinne*. He verily died, rendering vp His Spirit, into the Handes of His Father, after that Hee had ſayde; *Father, into Thyne Hands I commend my Spirit*. After His death, we confeſſe, That His Bodie was buried; and, That He deſcended to *Hell*. But becauſe Hee was Author of Lyfe; yea, very Lyfe it ſelfe, it was impoſſible that Hee ſhould bee retayned vnder the dolours of *Death*. And therefore, the third day He roſe agayne, Victor and Conquerer of *Death* and *Hell*. By the which His Reſurrection, Hee hath brought Lyfe agayne into the world; which, by the power of His Holy Spirit, He cõmunicateth vnto His liuely Members: ſo that now, vnto them, corporall death, is no death; but an entrance into that bleſſed Lyfe, wherin our Head, Ieſus Chriſt, is now entred. For after that Hee had ſufficiently approved His Reſurrection to His Diſciples, and to ſuch as conſtantly abode with Him to the death, Hee viſibly aſcended to Heaven, being taken from the eyes of men, and placed at the Right Hand of God, the Father, Allmightie: where

presently *Hee* remayneth in *His* Glory, only *Head*, Mediator, and Advocate, for all the Members of *His* Bodie. Of which wee haue most speciall comfort: First, for that, that by *His* Ascension, the *Heaves* are opened vnto vs, and an entrance made vnto vs; that boldly wee may appeare before the Throne of our Fathers Mercy. And secondly, in that we know that *His Honour* and Authoritie is given to Iesus Christ, our *Head*, in our name, and for our profit & vtilitie. For albeit that in bodie *He* be now in *Heaven*; yet, by the power of *His* Spirit, *Hee* is present here with vs; as well to instruct vs, as to comfort & mayntayn vs, in all our troubles and adversitie: from the which *He* shal finally deliver *His* whole Church, & every true member of the same, in that day, when *He* shall visibly appeare agayne, Iudge of the quicke and the dead. For this finally wee confesse of our Lord Iesus Christ, That as *He* was seene visibly to ascend, and so left the world, as touching that Body which suffred, and rose agayn: so doe we constantly belieue, That *He* shall come from the right *Hand* of *His* Father, when all eyes shall see *Him*; yea, even those which haue pierced *Him*: And then shall *Hee* gather as well those which then shal be found aliue, as those which before haue slept: Separation shal be made betwixt the Lambs, and the Goats: that is to say, betwixt the ELECT, and *Reprobate*: the one shall heare this joyfull Voyce; *Come, ye blessed of My Father; possesse the Kingdome which was prepared for you before the foundation of the world was layde.* The other shall heare that fearfull and irrevocable Sentence: *Depart from Mee, ye workers of iniquitie, to the*

to the fyre which never shall be quenched. And for this cause, this *Day* in the Scriptures, is called, *The Day of Refreshing*; and, *Of the revelation of all Secrets*: because that then the Iust shall be delivered from all *Miseries*, and possessed in the fulnesse of Glory. And contrarywyse, the *Reprobate* shal receiue judgement, and recompense of all their impietie, bee it openly or secretly wrought.

Now, as wee constantly believe in God the Father, and in Iesus Christ, as before is sayd; So we doe assuredly believe in the *Holy Ghost*: whom we confesse, GOD, æquall with the Father, and the Sonne: by whose working, and mighty operation, our darknesse is removed, our Spirituall Eyes illuminated, our Souls & Consciences sprinkled with the Blood of Iesus Christ, and wee retayned in the Trueth of GOD, even to our lyues ende. And for these causes we vnderstand, that this æternall Spirit, proceeding from the Father, and the Sonne, hath in the Scripture diverse Names: some tymes called *Water*, by reason of *His* Purgation, and giving Strength to this our corrupt nature, to bring fooorth good Fruit: Without whom, this our nature should vtterly bee barren; yea, it should vtterly abound in all wickednesse. Some tymes the same Spirit is called *Fyre*, by reason of the illumination, and burning heate of Fyre, which *Hee* kindleth in our hearts. The same Spirit also is called *Oyle*, or *Vnction*, by reason that *His* working mollifies the hardnes of our hearts, making vs receiue the Print of that Image of Christ Iesus, by whom only we are sanctified. We constantly believe, that there was, is, & shalbe, even til the com-

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ming of our Lord Ieſus, a Church, which is holy, & vniverſall; to wit, *The Comunion of Saynctſ*. And this Church is holy; 1. becauſe it receiveth free remiſſion of ſinnes, and that by Fayth onely in the Blood of Ieſus Chriſt: 2. becauſe it being regenerate, it receiveth the Spirit of Sanctification, and power to walke in newneſſe of lyfe, & in good works, which God hath prepared for His Choſen to walk in. Not that wee thinke the juſtice of this Church, or of any member of the ſame, ever was, is, or yet ſhall bee, ſo full, and perfect, that it needeth not to ſtowp vndet Mercie: but becauſe that the imperfections are pardoned, and the juſtice of Ieſus Chriſt imputed vnto ſuch as by true Fayth cleaue vnto Him. Which Church we call UNIVERSALL, becauſe it cõſiſteth and ſtandeth of all *Tongues* and *Nations*; yea, of all eſtates and conditions of men and women, whom God of His Mercie hath called from *Darkneſſe* to *Light*, and from the bondage & thraldome of *Sinne*, to His Spirituall Service, and puritie of lyfe: vnto whom He alſo communicateth His Holy Spirit; giving vnto them one Fayth, one Head, & Soveraygne Lord, the Lord Ieſus, one Baptiſme, and right vſe of Sacraments: whoſe heart alſo He knitteth together in loue, and Chriſtian concord. To this Church holie and vniverſall, we acknowledge & belieue three notable Gifts to bee granted; to wit, 1. Remiſſion of ſinnes, which by true Fayth muſt be obtayned in this lyfe. 2. Reſurrection of the fleſh, which all ſhall haue, albeit not in equall condition. For the *Reprobate* (as before is ſaid) ſhall ryſe, but to fearefull judgement and condemnation, and the juſt ſhall ryſe

to

to bee possessed in glorie. And this Resurrection shall not be an imagination, or that one bodie shall rise for another: but *everie man shall receiue in his owne bodie, as hee hath deserved, bee it good or evill.* 3. The just shall receiue the lyfe everlasting, which is the free gift of God, given and purchased to His Chosen, by Iesus Christ, our onlie Head and Mediatour, to whom, with the Father, and the holie Ghost, bee all honour and glorie, now and ever Amen. *Then followeth this Prayer.*

ALmightie and everlasting God, which of Thine infinite mercy and goodnesse, hast promised vnto vs, that Thou wilt not onlie bee our God, but also the God and Father of our Children: wee beseech Thee, that as thou hast vouchsafed to call vs to bee partakers of this Thy great Mercie, in the fellowship of Fayth: so it may please Thee to sanctifie with Thy Spirit, and to receiue into the number of Thy Children, this Infant, whom we shall baptize according to Thy Word: to the ende, that it comming to perfect age, may confesse Thee the onlie true God, and whom Thou hast sent, Iesus Christ: and to serue Him, and be profitable vnto His Church, in the whole course of its lyfe: that after its lyfe ended, it may be brought as a lyuelie member of His Body, vnto the full fruition of Thy Ioyes in the Heavens, where Thy Sonne, our Saviour Christ, reigneth world without ende: in whose Name we pray, as hee hath taught vs: *Our Father, which art in Heaven*, &c.

*When they haue prayed in this sort, the Minister requireth the Childs name: which knowne, he sayeth:*

N. I baptize thee, In the Name of GOD the Father, of the Sonne, and of the *Holy* Ghost, Amen.

*And as he speaketh these words, he taketh Water in his Hand, and layeth it on the Childes fore-head: which done, hee giveth Thankes, as followeth.*

FOr as much, most holy and mercifull Father, as Thou doest not only beautifie and blesse vs with common Benefits, lyke vnto the rest of Man-kynd; but also heapest vpon vs, most aboundantly, rare and wonderfull Gifts: of duetie wee lift vp our eyes and myndes vnto Thee, and giue Thee most hearty thanks, for Thyne infinit Goodnesse; who hast not only numbered vs amongst Thy Saynctes; but also of Thy free Mercy, doest call our Children vnto Thee; marking them with this *Sacrament*, as a singular *Token* and *Badge* of Thy loue. Wherefore, most loving Father, though we be not able to deserue this so great a Benefit, (yea, if Thou wouldest handle vs according to our merits, we should suffer the punishment of æternal *Death* and *Damnation*:) yet even for Christ's sake we beseech Thee, that Thou wilt confirme this Thy Favour more and more towards vs, and take this Infant into Thy Tuition, and Defence, which we offer & present vnto Thee, with common Supplications: and never suffer it to fal into such vnkyndnesse, whereby it should lose the force of *Baptisme*: but that it may perceiue Thee cantinually to be its Merciful Father, through Thyne *Holy* Spirit, working in its heart; by whose Divine Power it may so prevayle agaynst *Satan*: that in the ende, obtayning the Victory, it may be exalted into the Libertie of Thy Kingdome: So bee it.

THE

*Vpon the day that the* LORDS SVPPER *is ministred, which commonly is vsed once a moneth, or as often as the Congregation shall thinke expedient, the Minister vseth to say as followeth.*

LET vs marke, deare Brethren, and consider, how *IESVS CHRIST* did ordayne vnto vs His Holy Supper, according as Saynct *Paul* maketh rehearsall, (I. COR. 11.) saying; *I haue receiued of the LORD, that which I haue deliuered vnto you: to wit, That the LORD IESVS, the same Night that Hee was betrayed, tooke Bread: and when He had giuen Thankes, He brake it, saying: Take ye, eate ye: This is My Bodie, which is broken for you. Doe you this, in remembrance of Me. Lykewyse, after Supper, He tooke the Cuppe, saying; This Cuppe is the New Testament (or Couenant) in My Blood. Doe ye this, so often as you shall drinke thereof, in remembrance of Me. For, so often as yee shall eate this Bread, and drinke this Cuppe, ye shall declare the LORD'S Death vntill His Cōming. Therefore, who so euer shall eate this Bread, and drinke this Cuppe of the LORD vnworthily, he shall be guiltie of the Bodie and Blood of the LORD. Then, see that euery man proone and try himselfe: And so let him eat of that Bread, and drinke of that Cuppe. For who so euer eateth and drinketh vnworthilie, hee eateth and drinketh his owne Damnation, for not hauing due regard and consideration of the LORD'S Bodie.*

This

*This done, the Minister proceedeth to the exhortation.*

DEarlie beloved in the Lord, forasmuch as wee be now assembled, to celebrate the holy Communion of the Bodie and Blood of our Saviour Christ, let vs consider these words of Saint *Paul*, how he exhorteth all persons, diligentlie to try and examine themselues, before they presume to eate of that Bread, and drinke of that Cup: For as the benefit is great, if with a true penitent heart, and liuelie Fayth, we receiue that Holie Sacrament, (for then wee spirituallie eat the Flesh of Christ, and drinke His Blood: then we dwell in Christ, and Christ in vs: wee bee one with Christ, and Christ with vs) so is the danger great, if wee receiue the same vnworthilie: for then wee be guiltie of the Bodie and Blood of Christ, our Saviour: wee eate and drinke our owne damnation, not considering the Lordes Bodie: wee kindle Gods wrath against vs, and prouoke Him to plague vs with divers diseases, and sundrie kyndes of death.

And therefore, in the Name and authoritie of the Eternall God, and of his Sonne Iesus Christ, I excommunicate from this Table, all *Blasphemers of God, all Idolaters, all Murtherers, all Adulterers, all that bee in Malice, or Envye, all disobedient persons to Father, or Mother, Princes, or Magistrates, Pastors, or Preachers; all Thieues, and Deceivers of their Neighbours*: and finallie, *all such as liue a lyfe directlie fighting against the will of God*: charging them, as they will answere in the presence of Him who is the righteous Iudge, that they presume not to prophane this most holie Table. And yet this I pronounce

nounce, not to ſeclude any penitent perſon, howe grievous ſoever his ſinnes before haue bene; ſo that he feele in his heart vnfeygned *Repentance* for the ſame: but only ſuch as continue in *Sinne*, without *Repentance*. Neyther yet is this pronounced agaynſt ſuch as aſpyre to a greater *Perfection*, than they can in this preſent lyfe attayne vnto.

For, albeit we feele in our ſelues much *Frailtie* & *Wretchednesse*; as that we haue not our *Fayth* ſo perfect, and conſtant, as wee ought; being many tymes readie to diſtruſt Gods Goodneſſe, through our corrupt nature; and alſo, that wee are not ſo throughly given to ſerue God; neyther haue ſo fervent a zeale to ſet foorth His Glory, as our duety requyreth; feeling ſtill ſuch *Rebellion* in our ſelues, that wee haue need daylie to fight agaynſt the *Luſts* of our *Fleſh*. Yet, neverthelesſe, ſeeing that our Lord hath dealt thus mercifully with vs, that Hee hath printed His Goſpell in our *Heartes*; ſo that wee are preſerved, from falling into *Deſperation*, & *Miſbeliefe*: and ſeeing alſo, that Hee hath endewed vs with a *Will*, and *Deſire*, to renounce, and withſtand our owne *Affections*; with a *Longing* for His *Righteouſneſſe*, & the *Keeping* of His *Commandements*: wee may be now right well aſſured, that thoſe *Defaults*, and manyfold *Imperfections* in vs, ſhall be no hinderance at all agaynſt vs, to cauſe Him, not to accept, & impute vs, as worthie to come to His Spirituall Table. For the ende of our comming Thither, is not to make Proteſtation, That wee are vpright, or juſt, in our lyues: But, contrarywyſe, we come to ſeeke our *Lyfe*, & *Perfection*, in Ieſus Chriſt: acknowledging in the meane tyme, That

wee, of our ſelues, bee the *Children* of *Wrath*, and *Damnation*.

Let vs conſider, then, that this *Sacrament* is a ſingular *Medicine*, for all poore ſicke *Creatures*; a comfortable *Helpe*, to weake *Souls*: and that our Lord requyreth none other *Worthineſſe* on our part, but that we vnfeygnedly acknowledge our *Naughtineſſe*, and *Imperfection*. Then, to the ende that wee may bee worthie *Part-takers* of His *Merits*, & moſt comfortable *Beneſits*; (which is the *True eating of His Fleſh*, & *Drinking of His Blood*;) let vs not ſuffer our *Mynds* to wander, about the conſideration of theſe *Earthly*, & *Corruptible things*; (which we ſee preſent to our eys, and feele with our handes;) to ſeeke Chriſt bodilie preſent in them: as if He were incloſed in the *Bread*, or *Wine*: or, as if theſe *Elementes* were turned, and changed, into the *Subſtance* of His *Fleſh* and *Blood*. For the onely way to diſpoſe our *Soules* to receiue *Nowriſhment*, *Reliefe*, & *Quickening*, of His *Subſtance*, is, To lift vp our *Mynds*, by *Fayth*, aboue all thinges worldly & ſenſible; and therby to enter into *Heaue*, that we may find & receiue Chriſt where He dwelleth: vndoubtedly very God, and very Man; in the incomprehenſible Glory of His Father: To Whom be all Prayſe, Honour, and Glory, for ever: Amen.

*The Exhortation ended, the Miniſter commeth down from the Pulpit, & ſitteth at the Table; every Man and Woman, in lyke manner, taking their place, as occaſion beſt ſerveth. Then the Miniſter taketh Bread, & giveth thanks, eyther in the words following, or the like in effect.*

O Father of Mercy, and God of all Conſolation: ſeeing all creatures doe acknowledge and confeſſe

leſſe Thee as Governour and Lord, it becommeth vs; the workmanſhip of Thyne owne Handes, at all tymes to reverence and magnifie Thy Godlie Majeſtie: firſt, for that Thou haſt created vs to Thyne owne Image and Similitude: but, chiefly, becauſe Thou haſt delivered vs from that everlaſting *Death* and *Damnation*, into the which *Satan* drew Mankynde, by the meane of *Sinne*: from the bondage whereof, neyther Man nor Angel was able to make vs free: but Thou, O Lord, ritch in Mercy, and infinite in Goodneſſe, haſt provyded our Redemption to ſtand in Thyne onely and well-beloved Sonne: whom, of very loue, Thou gaveſt, to be made Man, lyke vnto vs in all thinges, except *Sinne*; that in His Body He might receiue the *Puniſhment* of our *Tranſgreſſion*; by His Death, to make ſatisfaction to Thy Iuſtice; & by His Reſurrection, to deſtroy *Him* that was author of *Death*; and ſo to bring agayn Lyfe to the Worlde, from which the whole off-ſpring of *Adam* was moſt juſtly exyled.

O Lord, we acknowledge that no creature is able to comprehend the length and bredth, the deepneſſe and hight, of that Thy moſt excellent Loue, which moved thee to ſhow Mercy, where none was deſerved; to promiſe, & giue Lyfe, where *Death* had gotten the victory; to receiue vs into Thy Grace, when wee could doe nothing, but rebell agaynſt Thy Iuſtice. O Lord, the blynd dulneſſe of our corrupt nature, will not ſuffer vs ſufficiently to weygh Thy moſt ample Benefits. Yet, never the leſſe, at the Cõmandement of Ieſus Chriſt, our Lord, wee preſent our ſelues to this Table, (which Hee hath left to be

vſed in rememberance of His Death, vntil His coming agayne) to declare and witneſſe before the world, That by Him alone we haue received Liberty & Lyfe: that by Him alone Thou acknowledgeſt vs Thy Children, and Heyrs: that by Him alone we haue enterance to the Throne of Thy Grace: that by Him alone we are poſſeſſed in our Spirituall Kingdome, to eat and drink at His Table; with whom we haue our converſation preſently in Heaven; and by whom our bodies ſhall bee rayſed vp agayne from the Duſt, and ſhall be placed with Him in that endleſſe joy, which Thou, O Father of Mercy, haſt prepared for Thyne Elect before the foundation of the world was layd. And theſe moſt ineſtimable Benefits we acknowledge and confeſſe to haue received of Thy free Mercy and Grace, by Thyne only beloved Sonne, Ieſus Chriſt. For the which, therefore, we Thy Congregation, moved by Thyne Holy Spirit, render all Thanks, Prayſe, and Glory, for ever and ever: Amen.

*This done, the Miniſter breaketh the Bread, and deliuereth it to the People; who diſtribute and divide the ſame amongſt themſelues, according to our Saviour Chriſtes Commandement; and lykewyſe giueth the Cuppe. During which tyme ſome place of Scripture is read, which doeth lyuely ſet foorth the Death of Chriſt: to the intent, that our eyes and ſenſes may not only be occupied in theſe outward ſignes of Bread and Wine, which are called the Viſible Word: but that our hearts and mynds alſo may be fully fixed in the contemplation of the Lords Death, which is by this Holy Sacrament repreſented. And after this Action is done, he giveth Thanks, ſaying:*

MOſt Mercifull Father; wee render to Thee all Prayſe, Thankes, and Glory, for that it hath pleaſed Thee, of Thy Great Mercy, to grant vnto

vs,

vs, miſerable ſinners, ſo excellent a Gift & Treaſure, as to receiue vs into the fellowſhip and company of Thy deare Sonne, Ieſus Chriſt, our Lord; whom Thou haſt delivered to death for vs, and haſt given Him vnto vs, as a neceſſary Food & Nowriſhment vnto ever-laſting Lyfe. And now we beſeech Thee alſo, O Heavenly Father, to grant vs this Requeſt, That Thou never ſuffer vs to become ſo vnkynd, as to forget ſo worthie Benefits: but rather imprint & faſten them ſure in our hearts; that we may grow & increaſe dayly more and more in true Fayth, which continually is exercyſed in all manner of good works. And ſo much the rather, O Lord, confirme vs in theſe periſous dayes, and rages of *Satan*: that we may conſtantly ſtand, and continue in the Confeſſion of the ſame, to the Advancement of Thy Glory, who art GOD over all things, bleſſed for ever: So be it.

*The Action thus ended, the People ſing the Ciij. Plalme,* My Soule, giue laude, *&c. or ſome other, of Thanks-giving: which ended, one of the Bleſſings before mentioned is recited: and ſo they ryſe from the Lable, and depart.*

## To the Reader.

*IF ſo be that any would marvell, why wee follow rather this Order, than any other, in the Adminiſtration of this Sacrament; let them diligently conſider, That firſt of all wee vtterly renounce the Errour of the Papiſts: Secondly, wee reſtore vnto the Sacrament its owne ſubſtance, and to Chriſt His proper place. And, as for the wordes of the Lord's Supper, we rehearſe them, not becauſe they ſhould change the ſubſtance of the Bread or Wine; or that the repetition thereof, with the intent of the Sacrificer, ſhould make the Sacrament, (as the Papiſtes falſely believe:) but they are read, and pronounced, to teach vs, how to behaue our ſelues in that Action; and, that Chriſt might witneſſe vnto*

*our Fayth, as it were with His owne Mouth, that He hath ordayned these Signs to our Spirituall vse and comfort. We doe first, therfore, examine our selues, according to S. Pauls Rule; & prepare our mynds, that wee may bee worthie Partakers of so high Mysteries. Then, taking Bread, we giue Thanks, breake, and distribute it, as Christ, our Sauiour, hath taught vs. Finally, the minister ended, we giue Thanks again, according to Christs example. So that without His Word & Warrand, there is nothing in this Holy Action attempted.*

## THE FORME OF MARRIAGE.

*After the Bandes, or Contract, hath beene published three seuerall dayes in the Congregation, (to the intent, that if any person haue interest, or title, to either of the Parties, they may haue sufficient tyme to make their Challenge) the Parties assembled, at the beginning of the Sermon, and the Minister, at tyme conuenient, sayeth as followeth:*

DEarly beloued Brethren; we are here gathered together, in the sight of God, and in the Face of His Congregation, to knit, & joyne these Parties together, in the Honourable Estate of Matrimonie; which was instituted, and authorized, by GOD Him Selfe, in Paradise: Man being then in the State of Innocencie. For what tyme God made Heaven and Earth, and all that is in them, and had created, and fashioned Man, after His owne Similitude, and Likenesse; vnto whom He gaue Rule, and Lordship, over all the Beasts of the Earth, Fishes of the Sea, and Fowls of the Ayre, Hee sayde; *It is not good that Man liue alone; let vs make him an Helper, lyke vnto himselfe. And God brought a fast sleepe vpon Adam; and took one of his Ribs, and shaped Heva therof.* Giving vs therby to vnderstand, That Man & Wyfe are one Body, one Flesh, & one Blood. Signifying also vnto

ſo vnto vs, the Myſticall Union which is betweene Chriſt and His Church: for the which Cauſe, Man leaveth his Father, and Mother, and taketh him to his Wyfe, to keepe company with her. The which alſo wee ought to loue, even as our Saviour loveth His Church: that is to ſay, His Elect, and faythfull Congregation, for the which He gaue His Lyfe.

And ſemblably alſo it is the Wyues duety, to ſtudie to pleaſe and obey her Husband; ſerving him in all things that are Godly & honeſt: for ſhe is in ſubjection, and vnder the governance of her Husband, ſo long as they continue both aliue.

And this Holy Marriage being a thing moſt Honourable, is of ſuch vertue & force, that therby the Husband hath no more Right, or Power, over his own body, but the Wyfe; & lykwyſe the Wyfe hath no more Power over her owne body, but the Huſband; foraſmuch as God hath ſo knit thē together in this Mutuall Societie, to the procreation of Children, that they ſhould bring them vp in the feare of the Lord, and to the increaſe of Chriſts Kingdome.

Wherefore, they that bee thus coupled toge[illegible] by God, cannot be ſevered, or put apart, vnleſſe [illegible] for a ſeaſon, with conſent of both parties, to th[illegible] to giue themſelues the more fervently to *Faſting* & *Prayer*: taking diligent heede in the meane tyme, that their long being apart, be not a *Snare*, to bring them into the danger of *Satan*, through *Incontinency*. And therefore, to avoyde *Fornication*, every Man ought to haue his own Wyfe, and every Woman her own Husband. So that as many as cannot liue chaſte, are bound, even by the Cōmandement of God, to mar-

rie: that thereby the Holy Temple of God, which is our Bodies, may bee kept pure, and vndefiled. For ſince our Bodies are now become the very Members of Ieſus Chriſt, how horrible and deteſtable a thing is it, to make them *the members of an Harlot?* Every one ought, therfore, to keep his Veſſell in all Pureneſſe, & Holyneſſe. For, *Whoſoever polluteth and defileth the Temple of God, him will God deſtroy.*

*Then the Miniſter ſpeaketh to the Parties which are to be married, on this wyſe.*

I Requyre, and charge you, as yee will anſwere at the Day of Iudgement, when the Secretes of all Hearts ſhall be diſcloſed, That if eyther of you doe know any impediment, why you may not bee lawfully joyned together in Matrimony, that yee confeſſe it. For be ye well aſſured, That ſo many as are coupled otherwiſe than God's Word doeth allow, are not joyned together by God; neyther is their Matrimonie lawfull.

*If no Impediment be by them declared, then the Miniſter ſayeth to the whole Congregation, as followeth:*

I Take you to witneſſe, who are here preſent: beſeeching you all, to haue good rememberance hereof. And more-over, If here be any of you, who knoweth, that eyther of theſe Parties be contracted to any other; or knoweth any other lawfull impediment, let them now make declaration thereof.

*If no cauſe be alleadged, the Miniſter proceedes, ſaying:*

FOr as much as no man ſpeaketh agaynſt this thing, You, N. ſhall proteſt, here, before God, and His Holy Congregation, That you haue taken, and now are contented to haue, M. here preſent, for

your

your lawfull Wyfe: promiſing to keep her, loue her, and intreat her in all things, according to the duetie of a faythfull Husband: forſaking all other, during her lyfe: and briefly, to liue in an holy Converſation with her: keeping Fayth and Trueth in all Poynts, according as the Word of God, and His Holy Goſpell, doeth command. *Anſwere.*

Even ſo I take her, before GOD, and in the preſence of this His Holy Congregation.

*The Miniſter ſayeth alſo to the Spouſe:*

YOu, M. ſhall proteſt, here before the Face of GOD, & in the preſence of this His Holy Congregation, That ye haue taken, and are now contented to haue, N. here preſent, for your lawfull Huſband: promiſing to him Subjection, and Obedience: Forſaking all other, during his lyfe: and finally, to liue in an Holy Converſation with him: keeping Fayth and Trueth in all poyntes; as God's Word doeth preſcrybe. *Anſwere.*

Even ſo I take him, before GOD, and in the preſence of this His Holy Congregation.

*The Miniſter then ſayeth:*

GIue diligent eare, then, to the Goſpell, that yee may vnderſtand how the LORD would haue this Holy Contract kept, and obſerved; and how ſure and faſt a Knot it is, which may in no wyſe be looſed; according as wee are taught, in the xix. Chapter of S. *Matthewes* Goſpell: when as the *Phariſees* came to Chriſt, tempting Him, and ſaying; *Is it lawfull for a Man to put away his Wyfe, for every cauſe? And He anſwered, and ſayd vnto them; Haue ye not read, that He which made them at the begin-*

*made them male and female? and sayd, For this cause shall a Man leaue Father and Mother, and cleaue vnto his Wyfe; and they twayne shall be one flesh. Wherfore, they are no more two, but one flesh. What, therefore, God hath joyned together, let no man put asunder.*

If yee believe assuredly these words, which our Lord and Saviour did speake, (according as ye haue heard them now rehearsed, out of the Holy Gospell) then may ye be certayne, that God hath even so knit you together, in this Holy State of Wedlocke. Wherefore, apply your selues to liue together, in Godly Loue, Christian Peace, and good Example: ever holding fast the Band of Charitie, without any breach: keeping Fayth and Trueth the one to the other: evē as Gods Word doth appoynt.

*Then the Minister commendeth them to God, in this, or such lyke sort:*

THE LORD sanctifie and blesse you: The Lord powre the Ritches of His Grace vpon you: that ye may please Him, & liue together in Holy Loue, even to your lyues ende: So be it.

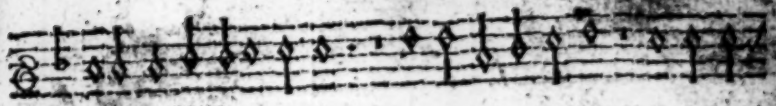
*Then is sung the* cxxviij *Psalme*, Blessed art thou that feareſt God, *&c. or some other to the same purpose. Which ended, the Minister blesseth the whole Congregation, and so they departe.*

FINIS.

Here follow the COMMON Tones in foure parts:
Diligently Reviſed, and amended.

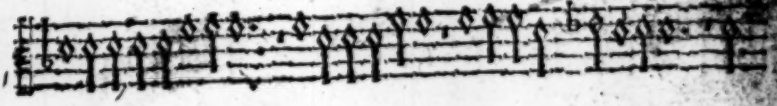
I. Olde

# I. Olde Common Tone.

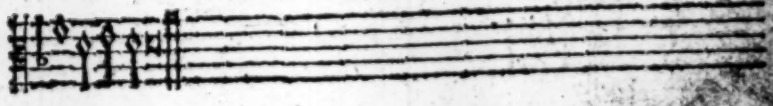


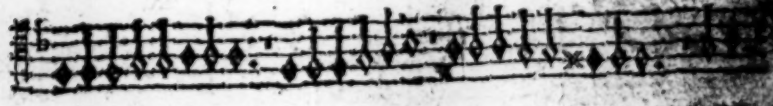
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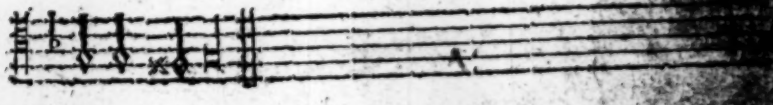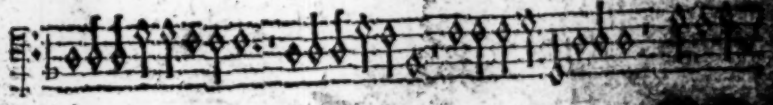


*Counter.*





*Church part. Tenor.*

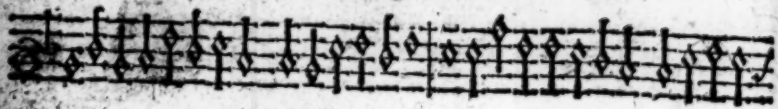




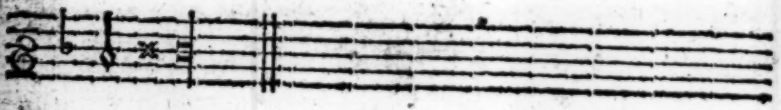
*Baſſus.*

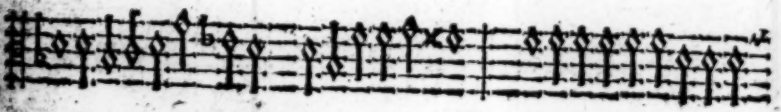


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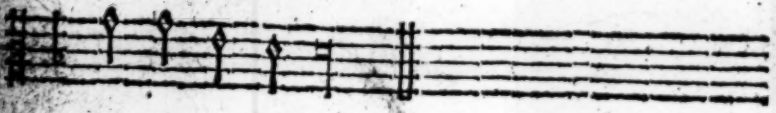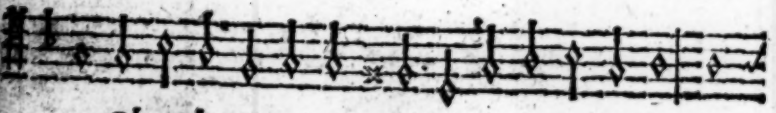


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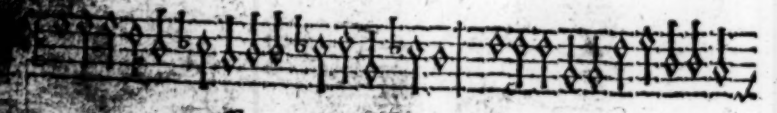




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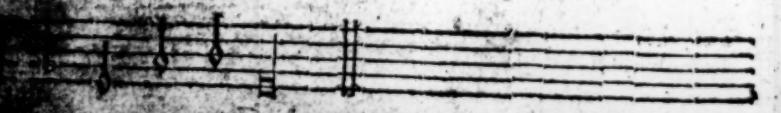




*Church part. Tenor.*





*Bassus.*



## III. Dukes Tone.
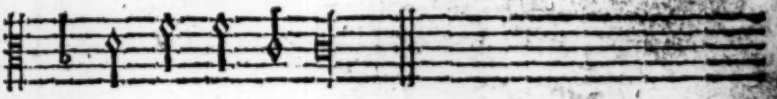


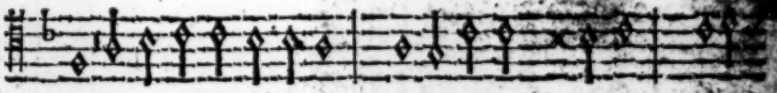
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*Counter.*



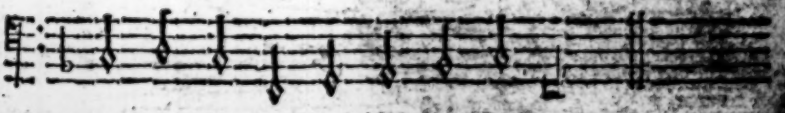


*Church part. Tenor.*
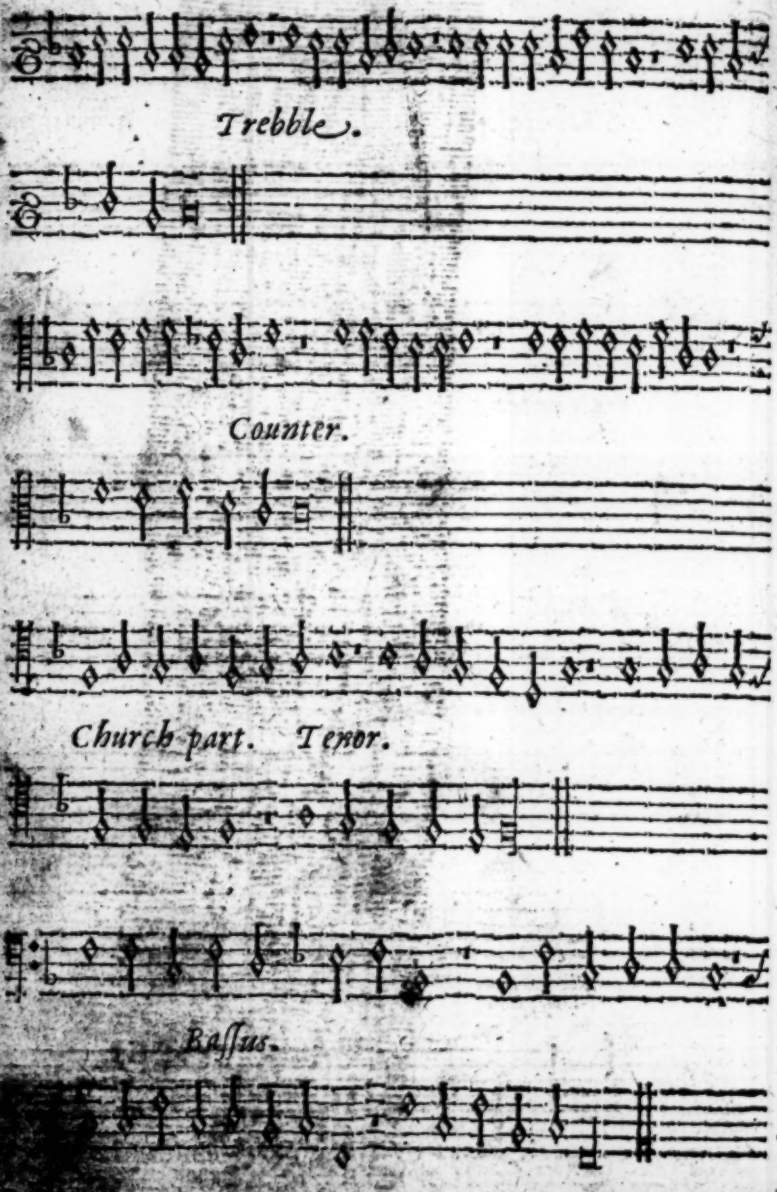




*Basſus.*



# IV. English Tone.



## .V. French Tone.



*Trebble.*
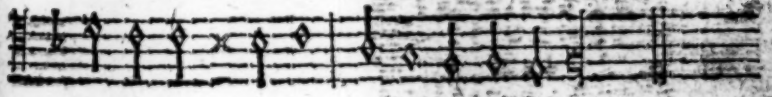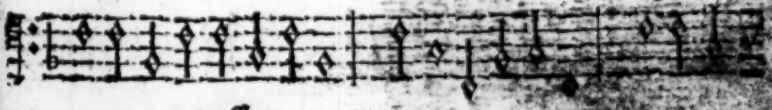




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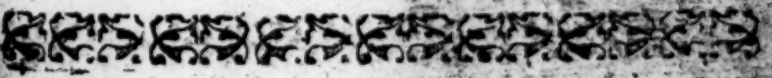
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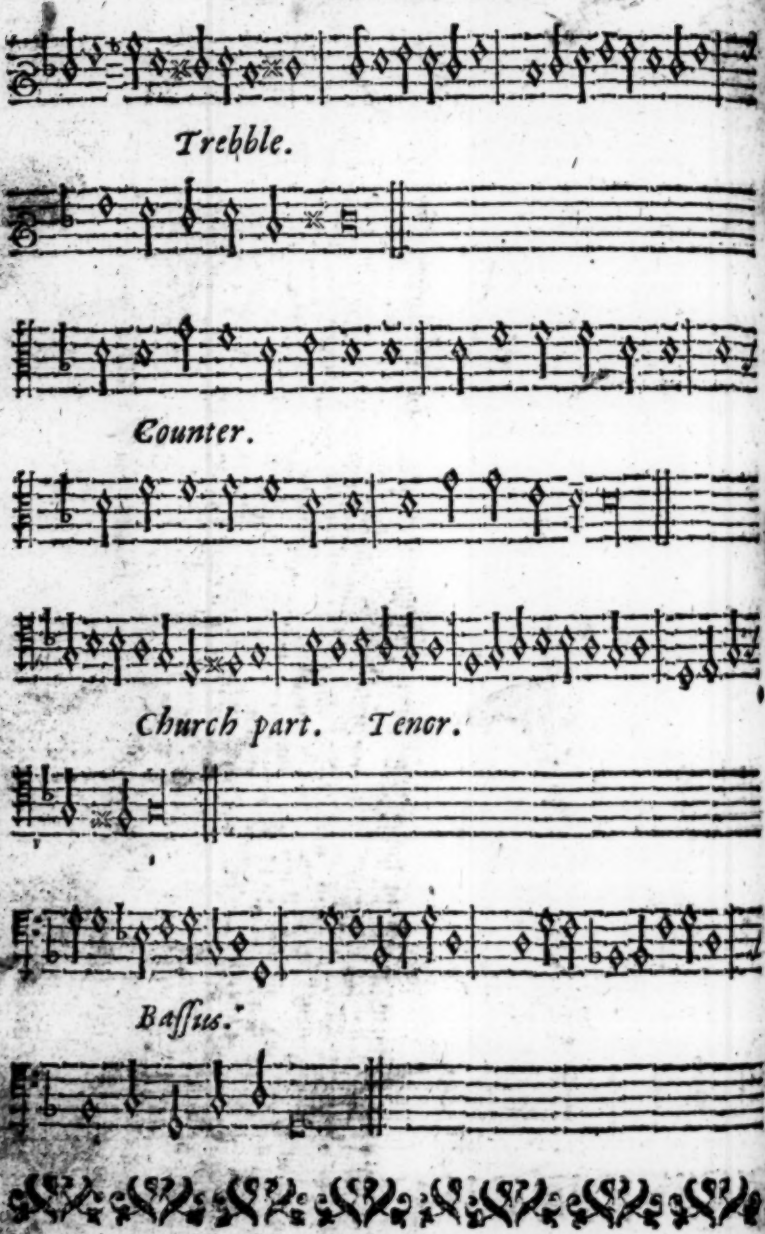




*Baſſus.*

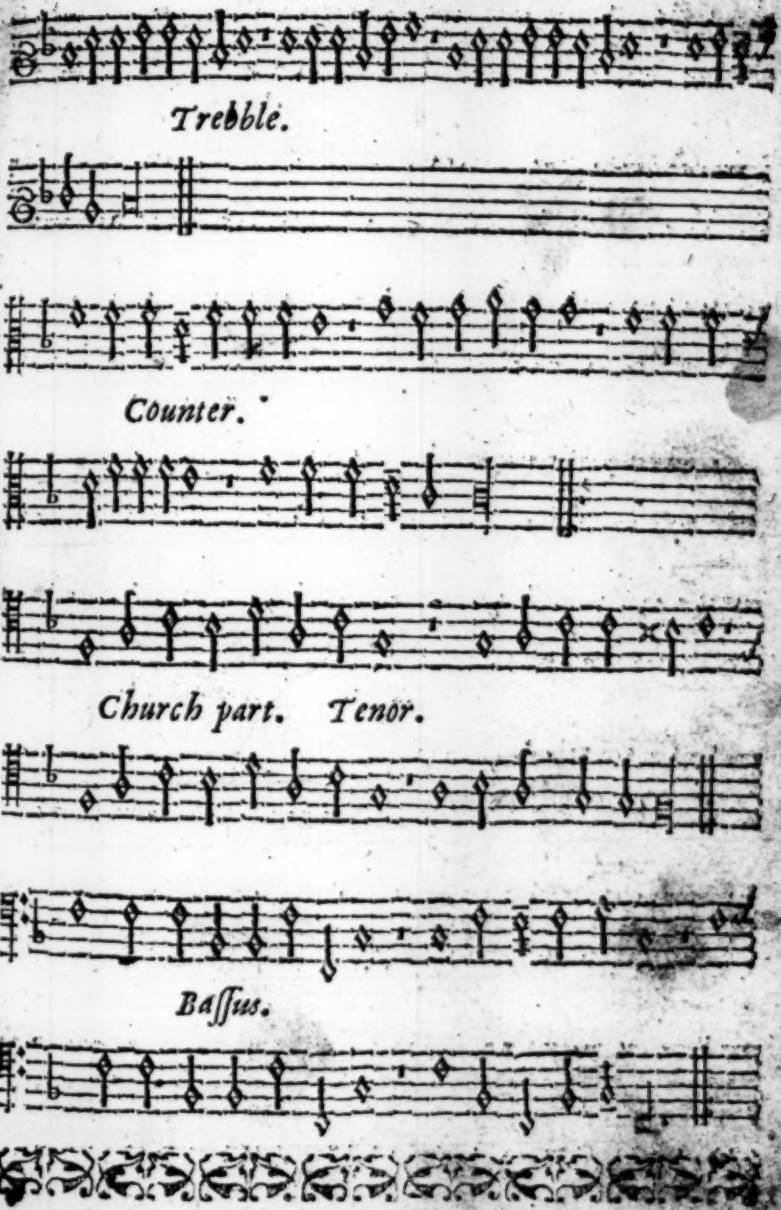




# VI. London Tone.



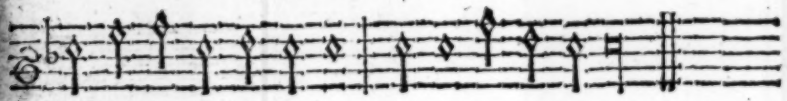
## VII. Stilt Tone.

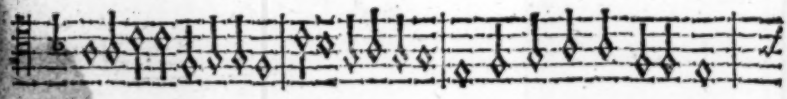


## VIII. Dumfermeling Tone.

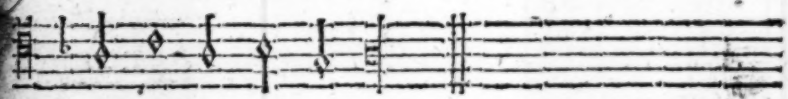


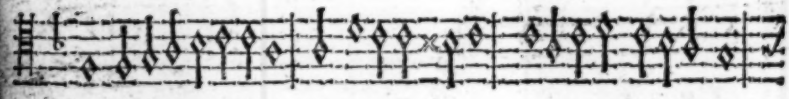
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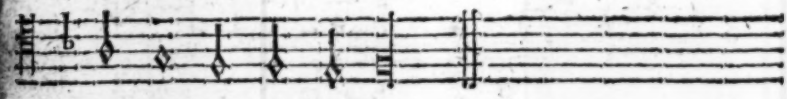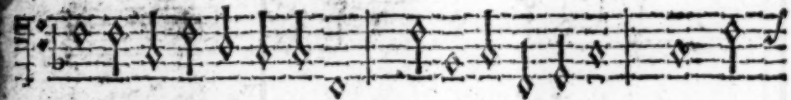




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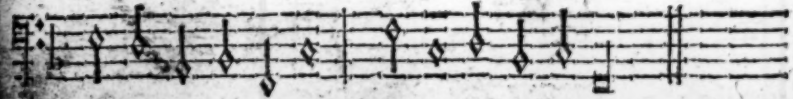




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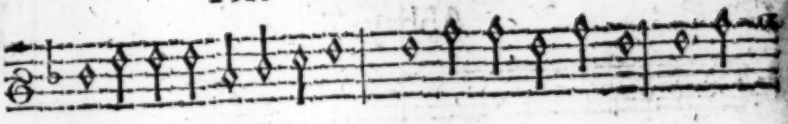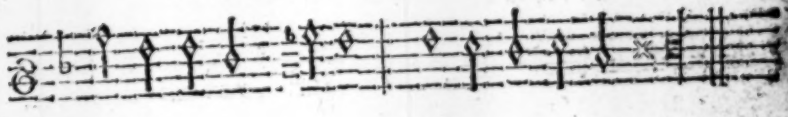




*Bassus.*

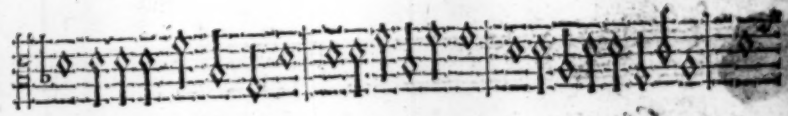


## IX. Dundie Tone.
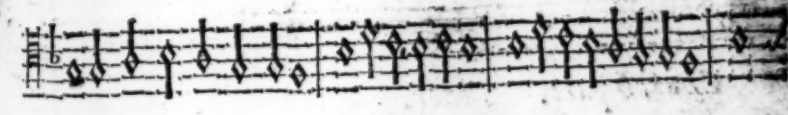


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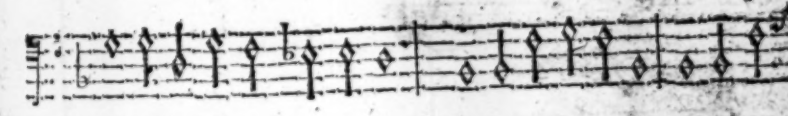




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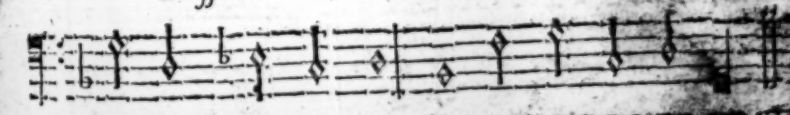




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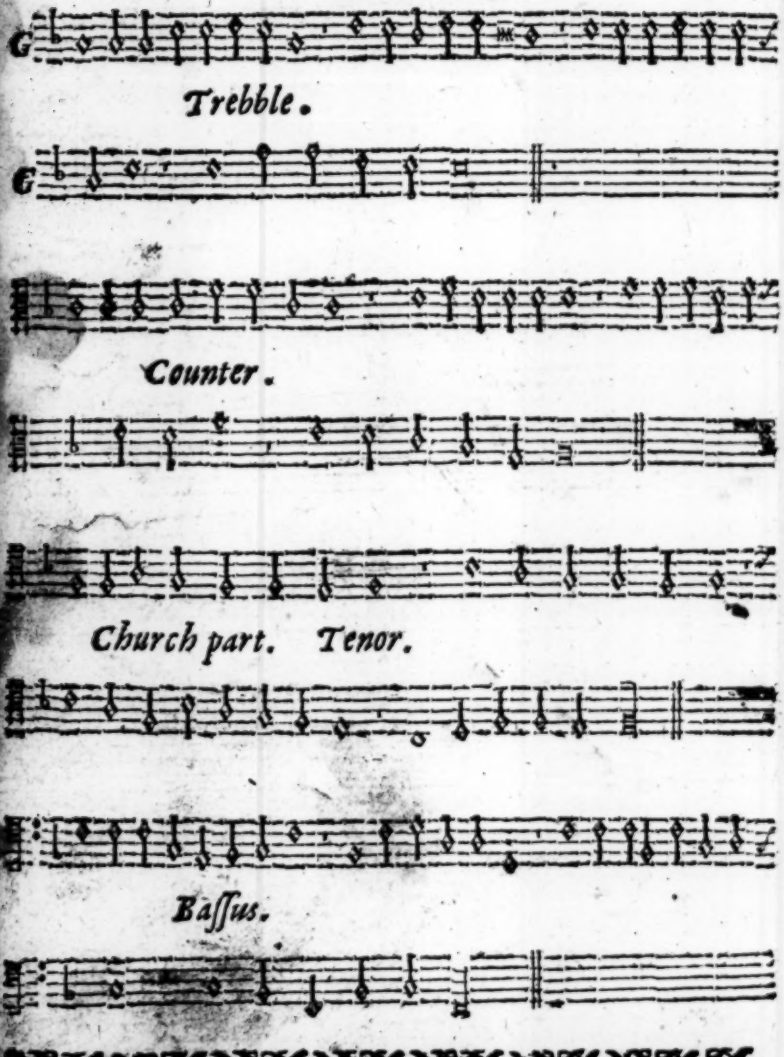




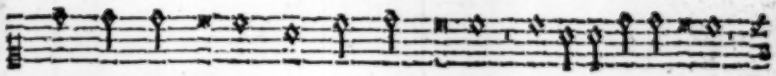
*Baſſus.*



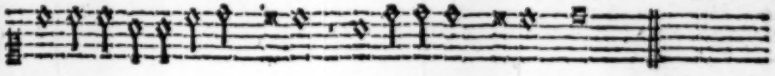
## X. Abbay Tone.

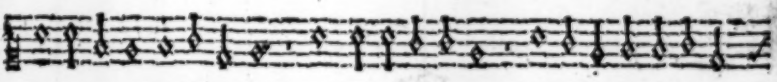


## XI. Martyres Tone.

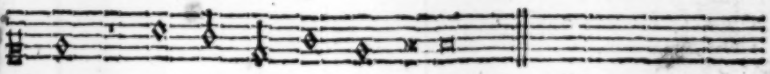


*Trebble.*





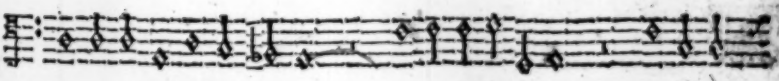
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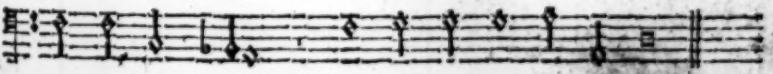


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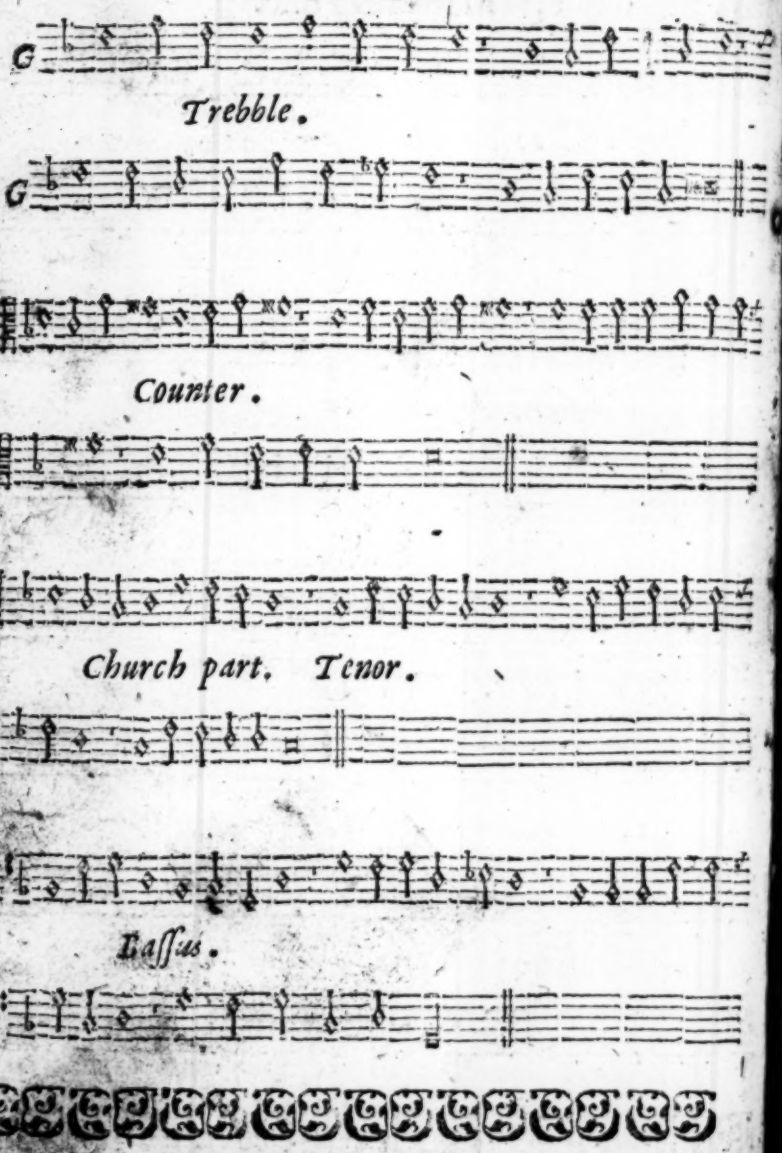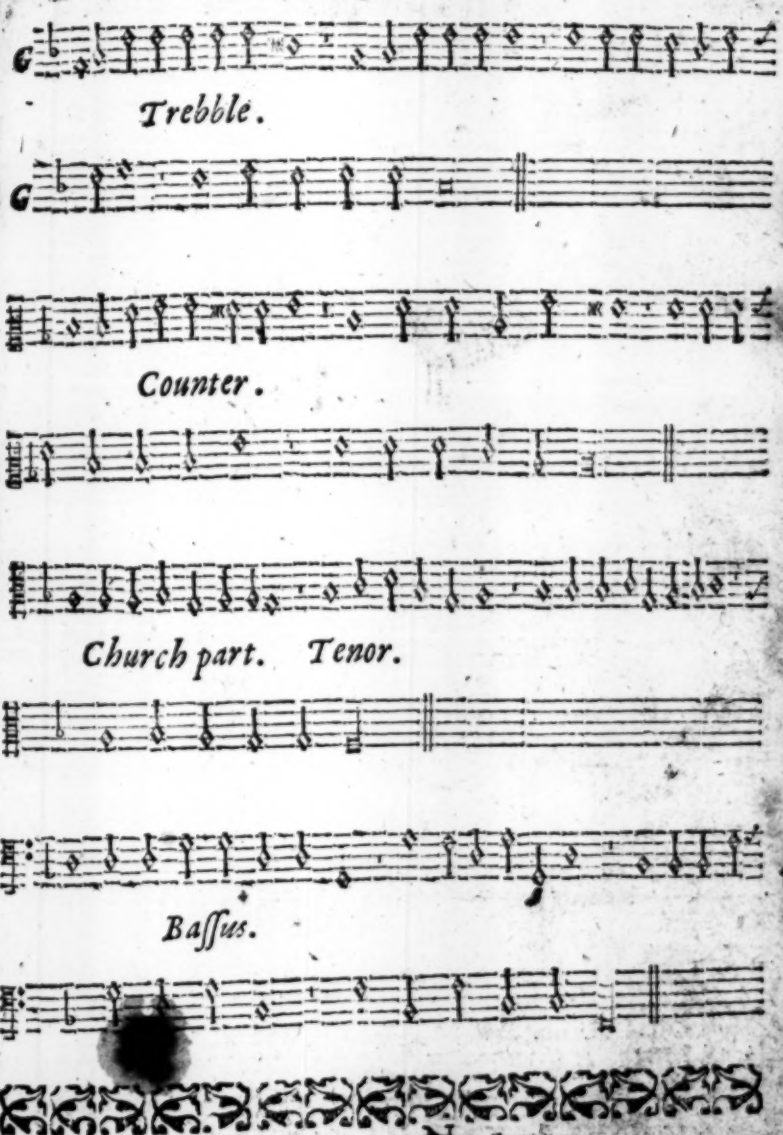




*Bassus.*



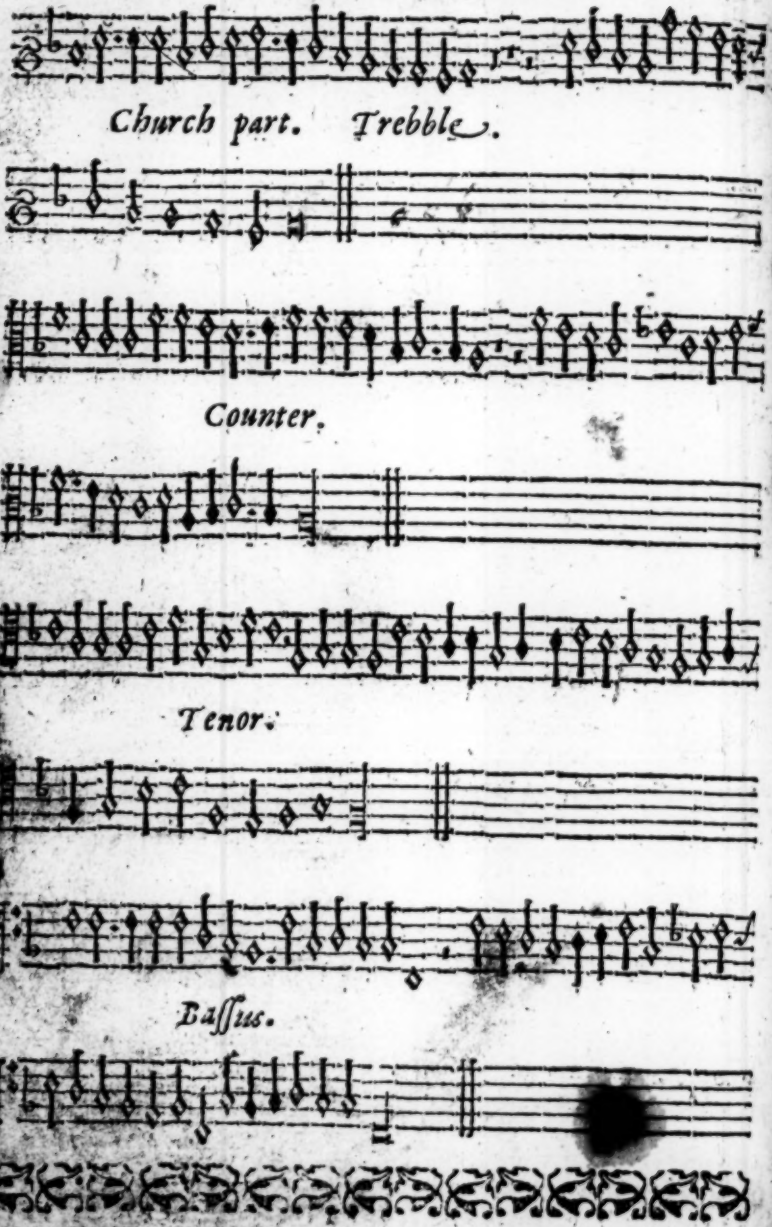
## XII. Elgin Tone.



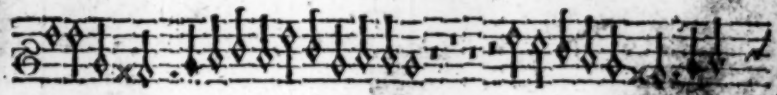
## XIII. Glaſgow Tone.
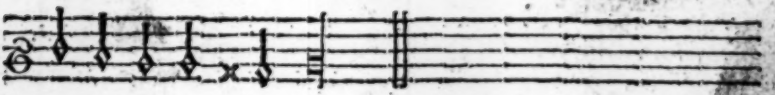


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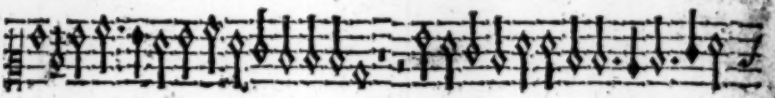


## XV. Bon-Accord Tone.
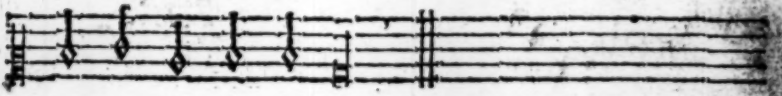


*Church part. Trebble.*
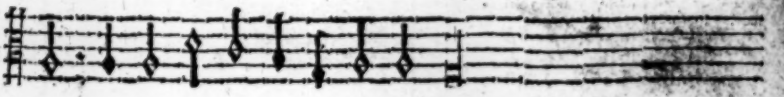




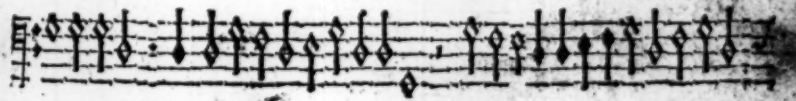
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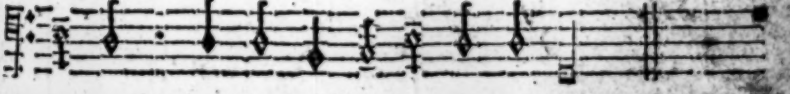


*Tenor.*





*Baſſus.*



*These Concluſions may be ſung after any Pſalme, which hath eyght ſyllabes in the firſt line, and ſixe in the ſeconde.*

O GOD, that art the Strength, and Rocke,
Of all that truſt in Thee;
Saue, and defende, Thy Choſen Flocke,
Which now in danger bee.

THY People, and Thyne Heritage,
LORD, bleſſe, guide, and preſerue.
Increaſe Them, LORD, and rule Their Hearts,
That They may never ſwerue.

GLORE to the FATHER, to the SONNE,
And to the Holy GHOST.
As it was in the Beginning,
Is now, and aye ſhall laſt.

אלוהים:

# THE PSAMES OF DAVID,

In Prose and Metre;

*According to the Church of* SCOTLAND.

The Psalms in Prose, on the Margine, according to the New Translation, 1610.

O, sing vnto the Lord a new Song. Sing vnto the Lord al the earth. *Psal. 96. 1.*



Sing vnto the Lord, Blesse His Name. Show forth His Salvation, frō day, to day. *Psal. 96. 2.*

IN ABERDENE,
Imprinted by EDWARD RABAN,
*for David Melvill*, 1633.
WITH PRIVILEDGE.

# THE ARGVMEMT.

THIS Booke of PSALMES, is ſet foorth vnto vs, by the holie Ghoſt, to bee eſteemed as a moſt precious Treaſure; wherein all things are contained which appertayne vnto true Felicitie, as well in this life preſent, as in the life to come.

For, the riches of true Knowledge, and Heavenlie Wiſdome, are here ſet open for vs, to take thereof moſt aboundantlie.

If wee would know the great and high Majeſtie of GOD, here we may ſee the brightneſſe thereof ſhyne moſt clearlie.

If we would ſeeke His incomprehenſible Wiſdome, here is the Schoole of the ſame Profeſſion.

If wee would comprehende His ineſtimable Bountie, and approach neare therevnto, and fill our Hands with that Treaſure, here wee may haue a moſt liuelie and comfortable Taſte thereof.

If wee would know wherein ſtandeth our Salvation, and how to attaine vnto Lyfe everlaſting, here is CHRIST, our onlie Redeemer, and Mediator, moſt evidentlie deſcribed.

The rich man may here learne the true vſe of his Riches,

The poore man may here finde full Contentation.

He that will rejoyce, may here know the true Ioy, and how to keepe meaſure therein,

They that are afflicted, and oppreſſed, may here beholde wherein their Comfort ſtandeth; and how they ought to praiſe GOD, when Hee ſendeth them Deliverance.

The Wicked, and perſecuters of GOD'S Children, may here ſee how the Hand of GOD is ever againſt them: and, although Hee ſuffer them to proſper for a while, yet Hee brydeleth them, in ſo much, as they cannot touch an haire of ones head, except Hee permit them: and how in the ende their deſtruction is moſt miſerable.

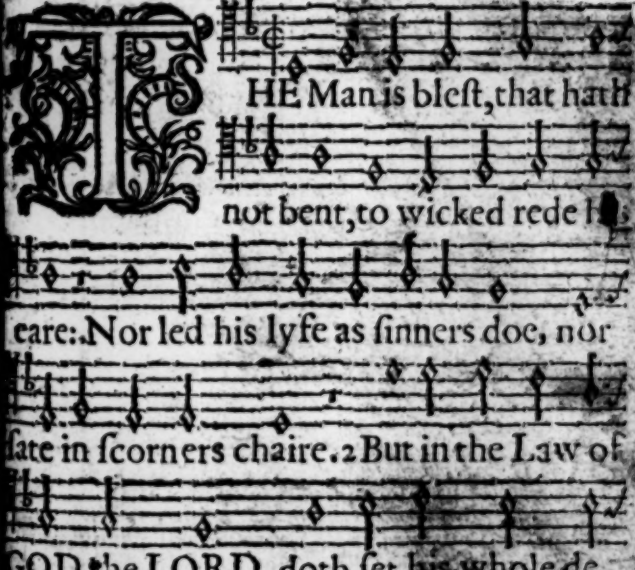
And briefelie, here we may haue moſt preſent Remedies againſt all Temptations, and Troubles of Mynde and Conſcience. So that being well practiſed herein, we may be aſſured againſt all dangers in this lyfe, liue in the true feare and loue of GOD; and at length, attaine vnto that incorruptible Crowne of Glorie, which is layde vp for all them that loue the comming of our LORD IESVS CHRIST: To whom, with the Father, and the Holie Spirit, bee all Prayſe, Honour, and Dominion, for evermore: Amen.

# THE PSALMES OF DAVID

In Metre.

## PSALME I. *Thom. Sternh.*

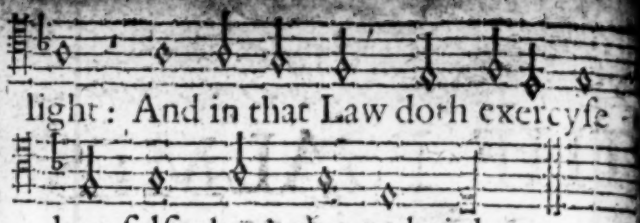
*Whether it was Esdras, or any other, that gathered the Psalms into a Booke, it seemeth he set this Psalme first, in manner of a Preface: to exhort all Godly People, to studie, and meditate, the Heavenly Wisdome. For, the effect hereof, is, That they are blessed, who give themselves wholly, all their lyfe, to Gods Law: and, That the wicked contemners of God, though they seeme fortunate, for a whyle, yet, at length, they shall come to miserable Destruction.*




THE *PSALMS of* David *in prose, according to the Newe Translation.*

PSALME I.

BLessed is the man, that walketh not in the counsel of the vngodly, nor standeth in the way of sinners; nor sitteth in the seate of the scornfull. 2 But his delight is in the Law of the Lord: and in his Law doth hee meditate day & night.



light: And in that Law doth exercyse him selfe, both day and night.

3 He shall be lyke the Tree that growes
faſt by the River syde;
Which bringeth foorth moſt pleaſant fruit,
in her due tyme and tyde.
Whoſe Leafe ſhall never fade, nor fall;
but flowriſh ſtill, and ſtand.
Even ſo ſhall all things proſper well,
which that Man takes in hand.

4 So ſhall not the vngodlie men:
they ſhall be nothing ſo.
But as the Duſt, which from the Earth
the Wynd dryues to and froe.
5 Therefore ſhall not the wicked men
in Iudgement ſtand vpright:
Nor yet the Sinners, with the Iuſt,
ſhall come in place, or ſight.

6 For why? The way of Godlie Men,
vnto the LORD is knowne:
And ſke the way of wicked men,
ſhall quyte be over-throwne.

3 And hee ſhall be lyke a Tree, planted by the riuers of water; which brings forth its fruit in its ſeaſon. His leafe alſo ſhal not wither. And whatſoever he doth, ſhal proſper.

4 The vngodlie are not ſo: but are lyke the chaffe, which the wynde dryues away

5 Therfore, the vngodlie ſhall not ſtād in the iudgemēt: nor ſinners, in the Cōgregation of the Righteous.

6 For the Lord knoweth the way of the Righteous: but the way of the vngodlie, ſhall periſh.

## PSALME II. *Thom. Sternh.*

*The Prophet David rejoyceth, that notwithſtanding his enemies rage, and worldly power, yet God will continue his kingdome for ever, and advance it, even to the farthest end of the*

*...world. And therefore, he exhorteth Kings and Rulers, That setting vayne glorie aside, they would humblie submit themselues vnder Gods Yoke. For it is in vayne to resist. And here is also figured Christ, and His Kingdome.*

Sing this as the first Psalme.

WHy did the Gentiles Tumults rayse?
what Rage was in their Brayne?
Why did the Iewish People muse,
seeing all is but vayne?

The Kings, and Rulers of the Earth,
conspyre, and are all bent,
Agaynst the Lord, and Christ, His Sonne,
whom He amongst vs sent.

Shall wee bee bound to them? say they:
Let all their Bonds bee broke:
And of their Doctrine, and their Law,
let vs reject the Yoke.

But Hee that in the Heaven dwelles,
their Doings will deryde:
And make them all as Mocking-stockes,
throughout the World, so wyde.

For, in His wrath, the Lord will speake
to them, vpon a day:
And in His Furie trouble them.
And then the Lord will say;
I haue anoynted Him My KING,
vpon Myne Holy Hill.
I will, therfore, Lord, preach Thy Lawes,
and eke declare Thy Will:

For, in this wyse, the LORD Him Selfe,
did say to mee, I wot;

Thou

WHY doe the Heathen rage, & the People imagine a vayne thing?
2 The Kings of the earth set themselues, & the Rulers take counsell together, agaynst the Lord, and agaynst His Anoynted, saying,
3 Let vs breake their Bandes asunder and cast awaye their Cordes from vs.
4 He that sitteth in the Heavés shall laugh. The Lord shall haue them in derision.
5 Then shall He speak vnto them, in His wrath, & vexe them in His sore displeasure.
6 Yet haue I set My King vpon My holy Hil of Sion
7 I will declare the de-

Thou art My deare and only Sonne,
this day I Thee begot.
8 All People I will giue to Thee,
as Heyres, at Thy Requeſt:
The endes, and Coaſtes of all the Earth,
by Thee ſhall bee poſſeſt.

9 Thou ſhalt them bruiſe, evē with a mace,
as men vnder foot trod:
And as the Potters Sheards, ſhalt breake
them, with an Yron Rod.
10 Now, yee, O Kinges, and Rulers all,
bee wyſe, therefore, and learn'd;
By whom the Matters of the World
bee judged, and diſcern'd.

11 See that yee ſerue the LORD aboue,
in trembling, and in feare.
See that with Reverence yee rejoyce
in Him, in lyke manner.
12 See that yee kiſſe, and eke imbrace,
His bleſſed Sonne, I ſay:
Leſt in His wrath yee ſuddenly
periſh in the mid-way.

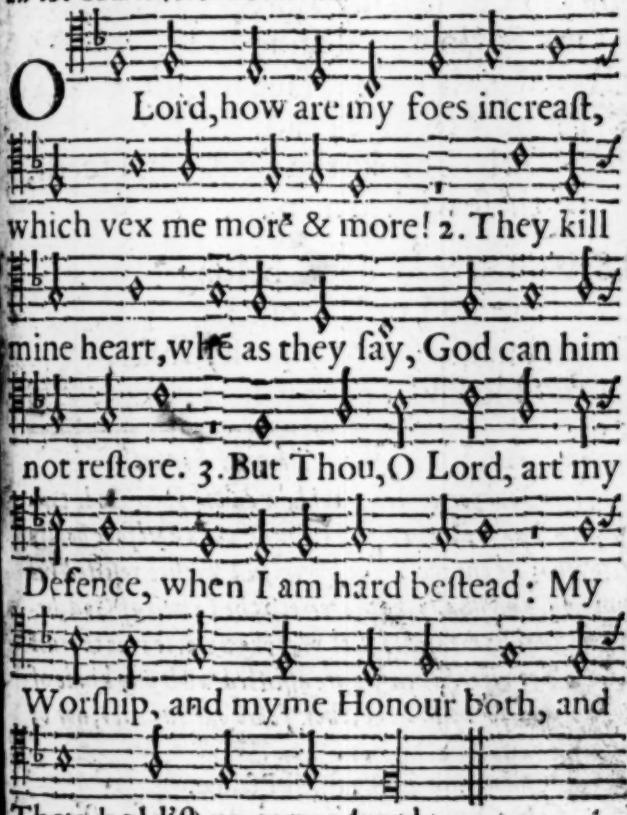
If once His wrath, never ſo ſmall,
ſhall kindle in His Breſt;
Oh, then all they that truſt in CHRIST,
ſhall happie bee, and bleſt.

Gree. The LORD hath ſayde vneo mee, Thou art My Son: This daye haue I begotten thee. 8 Ask of me, and I ſhall giue thee the Heathen for thyne Inheritance; and the vttermoſt parts of the earth for thy Poſſeſſion. 9 Thou ſhalt breake them with a rod of yron. Thou ſhalt daſh them in pieces, lyke a potters veſſel 10 Be wyſe, now, therefore, O yee Kings: be inſtructed, yee Iudges of the Earth. 11 Serue the Lord with feare: and rejoyce with trembling.

12 Kiſſe the Sonne, leſt Hee bee angrie, and yee periſh from the way, when His wrath is kindeled but a little. Bleſſed are all they that put their truſt in HIM.

PSALME

*David, being persecuted, and driven out of his kingdome, by his owne son, Absalom, was greatly tormented in mynd, for his sin against God: and therfore, calleth vpon God, & taketh bold, through His Promises, against the great terrour of his enemies; yea, and against Death it selfe, which he saw present before his eyes. Finally, he rejoyceth, for the good successe, and victorie, which God gaue him, and all the Church, over his enemies.*




4 Then with my voyce vnto the Lord,
I did both call and cry:
And he out of his holie Hill,
did heare me by and by.

O

Lord, how are they increased that trouble mee! Many are they that rise vp against mee.

2 Many there be, which say of my Soule; There is no help for him in God. Selah

3 But thou, O Lord, art a Shield for me: my glorie, and the lifter vp of myne head.

4 I cryed vnto the Lord with my voyce: & He heard me out of His Holie Hill. Selah.

5 I layde me downe, and slept. I awaked: for the Lord sustayned mee.

6 I will not be afrayd of ten thousands of people, which haue set themselues against me round about.

5 I layde

mee, O my God: for Thou haſt ſmitten al my enemies vpon the cheek bone. Thou haſt broken the teeth of the vngodly.
8 Salvation belongeth vnto the Lord. Thy Bleſſing is vpon Thy People. Selah.

5 I layde mee downe, and quyetlie
I ſlept, and roſe againe;
For why? I know aſſuredlie,
the Lord will me ſuſtaine.

6 If ten thouſand had hemm'd mee in,
I could not bee afrayde:
For thou art ſtill my Lord, my God,
my Saviour, and mine ayde.

7 Ryſe vp, therefore, ſaue me, my God,
for now to thee I call.
For thou haſt broke the cheeks and teeth,
of theſe wicked men all.

8 Salvation onlie doth belong
to thee, O Lord, aboue:
Thou doeſt beſtow vpon thy folke,
thy bleſſing, and thy loue.

## PSALME IV. *Thom. Sternh.*

*When Saul perſecuted David, he called vpon God, truſting moſt aſſuredly in His Promiſes: and therefore boldly reproveth his enemies, who by wilfull malice reſiſted his dominion. And finally, he preferreth the favour of God, before all worldly treaſures. Let vs, lykewyſe, learne to truſt in Gods Promiſes, when we are afflicted with any kinde of croſſe: and ſo we ſhall neyther feare our enemies, nor be overcome with temptations.*

Sing this as the third Pſalme.

HEare me when I call, O God of my righteouſneſſe. Thou haſt inlarged me, when I was in diſtreſſe. Haue mercie vpon me, & heare my Prayer.
2 Oye ſonnes of men! how long will yee turne my glorie into ſhame? How long will yee loue vanitie, and ſeeke after leaſings? Selah.
3 But know,

O GOD, that art my righteouſneſſe,
Lord, heare me when I call:
Thou haſt ſet mee at libertie,
when I was bound and thrall.
Haue mercie, Lord, therefore, on mee,
and grant mee this requeſt:

For

For vnto thee, vnceſſantlie,
to cry I will not reſt.

2 O mortall men! how long will yee
my glorie thus deſpiſe?
Why wander yee in vanitie,
and follow after lies?

3 Know yee, that good and godlie men,
the Lord doeth take, and chooſe:
And when to him I make my plaint,
hee doeth mee not refuſe.

4 Sinne not, but ſtand in awe, therefore:
examine well your heart:
And in your Chambers quietlie,
ſee yee your ſelues convert.

5 Offer to God the Sacrifice
of Righteouſneſſe, I ſay:
And looke that in the living Lord
yee put your truſt alway.

6 The greater ſort craue worldlie goods,
and riches doe embrace:
But, Lord, grant vs thy Countenance,
Thy Favour, and thy Grace.

7 For thou thereby ſhalt make mine heart
more joyfull, and more glad,
Than they that of their Corne and Wyne,
full great increaſe haue had.

8 In peace, therefore, lye downe will I,
taking my reſt, and ſleepe:
For thou onlie wilt mee, O Lord,
alone in ſafetie keepe.

that the Lord hath ſet apart him that is godly, for Himſelf. The Lord will heare, when I call vnto HIM.

4 Stand in awe, & ſinne not. Commune with your owne heart, vpon your Bed, and be ſtill. Selah.

5 Offer the Sacrifices of Righteouſneſſe: & put your truſt in the Lord.

6 There be manie that ſaye, Who will ſhow vs any good? Lord, lift Thou vp the light of Thy Countenáce vpon vs.

7 Thou haſt put gladneſſe in my heart, more than in the time that their Corn & their Wine increaſed.

8 I will both lay me down

peace, and ſleepe: For Thou, Lord, only makeſt me dwell in ſafetie.

*David, having suffered great calamitie, as well by Doeg and Achitophell, Sauls flatterers, as by other infinite enemies, calleth to God, for Succour: Showing, how requisite it is, that God should punish the malicious envy of his adversaries. Thereafter, being assured of prosperous successe, he conceiveth Comfort: concluding, That when God shall deliver him, others also shalbe partakers of the same mercie.*

Sing this as the third Psalme.

INcline thine Eares vnto my words:
O Lord, my playnt consider:
2 And heare my voyce, my King, my God:
to thee I make my prayer.
3 Heare me betyme, Lord: tarrie not:
for I will haue respect,
My prayer earlie in the morne,
to thee for to direct.

And I will trust, through patience,
in thee, my God alone;
4 That art not pleas'd with wickednesse
and ill with thee dwelles none.
5 And in thy sight shall never stand,
these furious fooles, O Lord:
Vaine workers of iniquitie,
thou hast alwayes abhorde.

6 The lyars, and the flatterers,
Thou shalt destroy them than:
And God will hate the blood-thirstie,
and the deceitfull man.
7 Therefore will I come to thine house
trusting vpon thy grace:
And rev'rentlie will worship thee,
towards thine holie place.

8 Lu

Giue eare to my wordes, O Lord. Consider my Meditation.
2 Hearke vnto the voyce of my Crye, my King, & my God: for vnto Thee will I pray.
3 My voyce shalt Thou heare in the morning, O Lord: in the morning wil I direct my Prayer vnto Thee, & will looke vp.
4 For Thou art not a God which hath pleasure in wickednesse: Neyther can evill dwell with Thee.
5 The foolish shalnot stand in Thy sight. Thou hatest all workers of iniquitie.
6 Thou shalt destroy them that speake leasing. The Lord wil ab-

8 Lord, leade me in thy righteousneſſe,
for to confound my foes:
And eke the way that I ſhall walke,
before my face diſcloſe.
9 For in their mouthes there is no trueth,
their heart is foule and vayne:
Their throate an open Sepulchre,
their tongues doe gloze and fayne.
10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subvert them in their heapes of ſinne,
which haue rebellion wrought.
11 But thoſe that put their truſt in thee,
let them bee glad alwayes.
And render thankes for thy defence,
and giue thy Name the prayſe.
12 For thou with favour wilt increaſe,
the juſt and righteous ſtill:
And with thy grace, as with a ſhield,
defend him from all ill.

bloodie and deceitful ma.
7 But as for mee, I will come into thy Houſe. in the multitude of Thy mercies: & in Thy Feare will I worſhip towards Thyne Holie Temple.
8 Lead me, O Lord, in Thy Righteouſneſſe, becauſe of myne enemies. Make Thy Waye ſtrayght before my face.
9 For there is no faithfulneſſe in their mouth: their inward part is verie wickedneſſe: their throat is an open ſepulchre: they flatter with their tongue. 10 Deſtroy thou them, O God: let them fall by their owne counſels. Caſt them out in the multitude of their tranſgreſſions; for they haue rebelled againſt thee. 10 But let all thoſe that put their truſt in thee, rejoyce: let them ever ſhout for joy, becauſe thou defendeſt them. Let them alſo that loue thy Name, bee joyfull in thee 12 For thou, Lord, wilt bleſſe the righteous: with favour wilt thou compaſſe him, as with a ſhield.

## PSALME VI. *Thom. Sternh.*

*When David, by his ſinnes, had provoked Gods wrath, and now felt not only Gods Hand againſt him, but alſo conceived the horrours of death everlaſting, hee deſireth*

*forgiuenesse, bewayling, That if God tooke him away in His indignation, he should want occasion to praise Him, as he was wont to doe, whilest he was amongst men. Then, suddenly feeling Gods Mercy, hee sharply rebuketh his enemies, which greatly rejoyced in his affliction.*

LOrd, in Thy wrath reproue me not,
though I deserue Thyne yre: Nor yet cor-
rect me in Thy Rage, O Lord, I Thee de-
sire. 2 For I am weake: therefore, O Lord,
of Mercy me forbeare: And heale mee,
Lord: For why? Thou knowst, my Bones
doe quake, for feare.

3 My soule is troubled verie sore,
and vexed vehementlie:
But, Lord, how long wilt thou delay,
to cure my miserie?

4 Lord, turne thee to thy wonted grace,
my sillie soule vptake:
Oh, saue me, not for my deserts,
but for thy mercies sake.

O Lord, rebuke me not in thyne anger, neyther chasten mee in thy hote displeasure.

2 Haue mercie vpon me, O Lord, for I am weake: O Lord, heale mee: for my bones are vexed.

3 My soule also is sore vexed: but thou, O Lord how long?

4 Returne, O Lord, deliver my soule: O saue mee, for thy mercies sake.

5 For in death there is no remembrance of thee: in the graue who shall giue thee thanks?

6 I am wearie with my groaning: all the night make I my bed to swim:

5 For why? no man amongſt the dead,
remembreth thee one whit:
And who ſhall worſhip thee, O Lord,
in the infernall pit?
6 So grievous is my playnt and moane,
that I waxe wondrous faynt:
All the night long I waſh my bed,
with teares of my complaynt.

7 My ſight is dimme, and waxed olde,
with anguiſh of myne heart:
For feare of thoſe that bee my foes,
and would my ſoule ſubvert.
8 But now, away from mee, all yee
that worke iniquitie:
For why? the Lord hath heard the voyce
of my komplaynt and cry.

9 Hee heard not onlie the requeſt,
and prayer of myne heart:
But it received at mine hand,
and tooke it in good part.
10 And now my foes, that vexed mee,
the Lord will ſoone defame:
And ſuddenlie confound them all,
to their rebuke and ſhame.

I water my couch with my teares.
7 Myne eye is conſumed becauſe of griefe; it waxeth old, becauſe of all myne enemies.
8 Depart from mee, all yee workers of iniquitie: for the Lord hath heard the voyce of my weeping.
9 The Lord hath heard my ſupplication: the Lord will receiue my prayer.
10 Let al myn enemies bee aſhamed, & ſore vexed; let them returne, and be aſhamed ſuddenlie.

## PSALME VII. *Thom. Sternh.*

*David, beeing falſely accuſed, crayeth diliverance of God: profeſſing his Fayth, and teſtimonie of his Conſcience: deſiring the evils which are deviſed againſt him, to be averted. And, being confirmed in his Fayth, he declareth the deſtruction of the wicked: pronouncing the Glorie of GOD, to be celebrated of the Godly.*

O Lord my God, in thee I put my truſt: ſaue me from al them that perſecute me, and deliver mee.

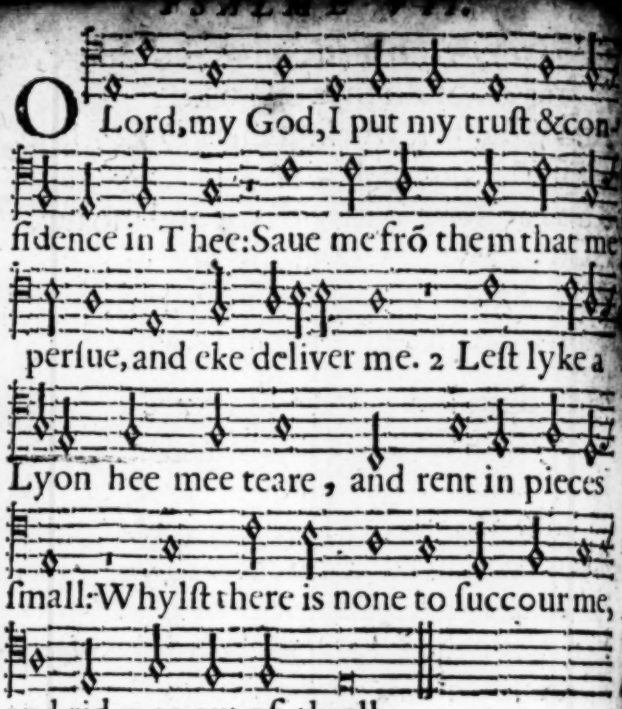
2 Leſt hee teare my ſoul like a Lyon, renting it in pieces while there is none to deliver.

3 O Lord, if I haue done this, if there bee iniquitie in my hands;

4 If I haue rewarded evill vnto him that was at peace with me: (yea, I haue delivered him that w thout cauſe is mine enemie:)

5 Let the enemy perſecute my ſoule, & take it: yea let him treade down my life vpon the earth, and lay mine honour in the duſt. Selah.

6 Ariſe, O




3 O Lord, my God, if I haue done
the thing that is not right:
Or elſe if I bee found in fault,
or guiltie in thy ſight:

4 Or to my friend rewarded evill,
or left him in diſtreſſe,
Which mee perſude moſt cruellie,
and hated mee cauſeleſſe:

5 Then let my foes perſue my ſoule,
and eke my lyfe downe thruſt
Vnto the earth: and alſo lay
mine honour in the duſt.

6 Start vp, O Lord, now in thy wrath,
and put my foes to paine:

Performe thy Kingdome promiſed
to mee, which wrong ſuſtaine.

7 Then ſhall great Nations come to thee,
and know thee by this thing:
If thou declare, for loue of them,
thy ſelfe as Lord and King.
8 And thou that art of all men judge,
O Lord, now judge thou mee:
According to my righteouſneſſe,
and myne integritie.

9 Lord, ceaſe the hate of wicked men,
and bee the juſt man's guyde:
By whom the ſecrets of all hearts,
are ſearched, and deſcryde.
10 I take mine helpe to come of God,
in all my griefe and ſmart:
That doeth preſerue all thoſe that bee
of pure and perfect heart.

11 The juſt man, and the wicked both,
God judgeth by his power:
So that hee feeles his mightie hand,
even everie day and houre.
12 Except hee change his mynde, I die:
for even as hee would ſmyte,
Hee whets his ſword, his Bow he bends,
ayming where hee may hit.

13 And doeth prepare his mortall darts,
his Arrowes keene and ſharpe,
For them that doe mee perſecute,
whylſt hee doeth miſchiefe warpe.

Lord, in thy anger: lift vp thy ſelfe, becauſe of the rage of mine enemies: and awake for me to the judgement that thou haſt commanded.
7 So ſhal the Congregatiõ of the people compas thee about: for their ſakes therefore returne thou on high.
8 The Lord ſhall judge the people: judge me, O Lord, according to my righteouſnes, & according to mine integritie that is in mee.
9 O let the wickednesſe of the wicked come to an end, but eſtabliſh the juſt: for the righteous God tryeth the heartes and reignes.
10 My defence

is of God, who saveth the vpright in heart.

11 God judgeth the righteous, & God is angry with the wicked everie day.

12 If he turne not, hee will whet his sword: hee hath bent his bow, and made it ready

13 Hee hath also prepared for him the instruments of death: hee ordaineth his arrowes a-

14 But loe, though hee in travell bee
of his dev'lish fore-cast,
And of his mischiefe once conceiv'd,
yet brings foorth nought at last.

15 Hee digs a ditch, and delues it deepe,
in hope to hurt his brother:
But hee shall fall into the Pit,
that hee digg'd vp for other.

16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the mischiefe that hee wrought,
shall fall vpon his head.
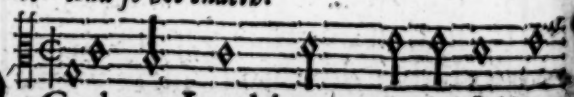
17 I will giue thankes to God, therefore,
that judgeth righteouslie:
And with my song will prayse the Name
of Him that is most hie.

gainst the persecuters. 14 Beholde, he travaileth with iniquitie, and hath conceived mischiefe, and brought foorth falsehood. 15 He hath made a pit, and digged it, and is fallen into the ditch which he made. 16 His mischiefe shall returne vpon his owne head, and his violent dealing shall come downe vpon his owne pate. 17 I will prayse the Lord, according to his righteousnesse: and will sing prayse to the Name of the Lord most high.
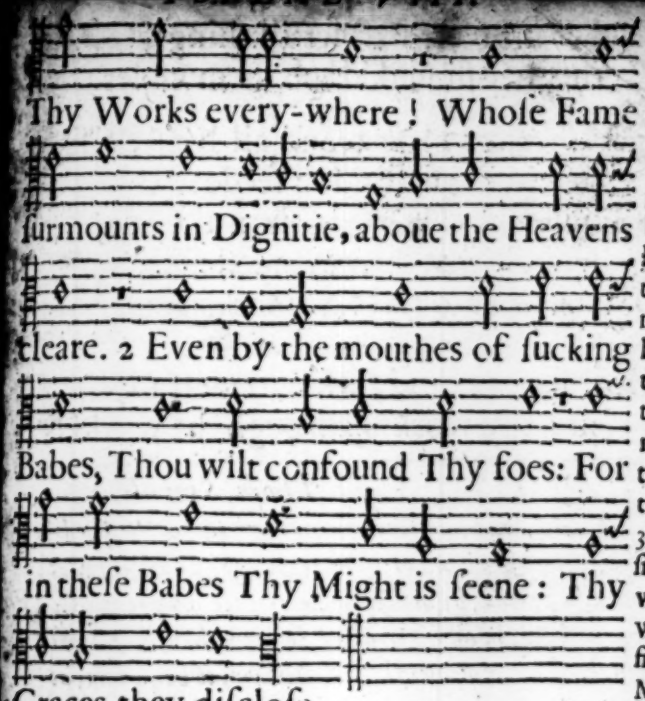
## PSAL. VIII. *Thom. Sternh.*

*The Prophet considering the excellent Liberalitie, and Fatherly Providence of God, towardes Man, whom Hee made, as it were, a god, over all His works; doeth not only giue great thanks; but is astonished with the admiration of the same: as one nothing able to compasse such great Mercies. And so hee endeth.*

O LORD our Lord how excellent is thy Name



O God, our Lord, how wonderfull are




3 And when I see thy heavens high,
the workes of thyne owne hand,
The Sunne, the Moone, and all the Starres,
in order as they stand;
4 What thing is man, Lord, thinke I then,
that thou doest him remember?
Or what is man's posteritie,
that thou doest it consider?

5 For thou hast made him little lesse,
than Angels in degree:
And thou hast crowned him also,
with glore and dignitie.
6 Thou hast preferr'd him to bee lord,
of all thy workes of wonder;

in all the earth! who hath set thy glorie aboue the heavens.
2 Out of the mouth of babes & sucklings hast thou ordayned strength, because of thy enemies, that thou mightest still the enemy & the avenger.
3 When I cōsider thy heavens, the worke of thy fingers, the Moone & the Stars, which thou hast ordained;
4 What is man, that thou art mindfull of him? and the son of man, that thou visitest him?
5 For thou hast made him a little lower than the Angels; & hast crowned him with glory & honour.
6 Thou madest him to

And

dominion over the works of thy hands; thou put all things vnder his feet
7 Al sheep & oxen, yea, and the beasts of the field.
8 The fowle of the aire, & the fish of the Sea: and whatsoever passeth through the paths of the Seas.
9 O Lord, our God, how excellent is thy Name in all the earth!
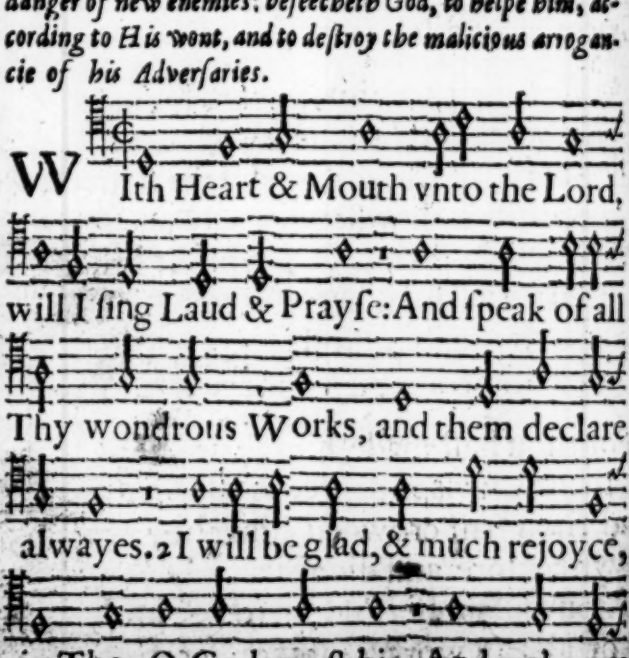
And at his feete hast set all things,
that hee should keepe them vnder.

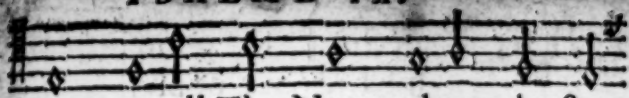
7 As sheepe and neat, and all beasts else,
that in the fields doe feede:
8 Fowles of the Aire, fish in the Sea,
and all that therein breede.
9 Therefore must I say once againe,
O God, that art our Lord:
How famous, and how wonderfull,
are thy workes through the world!

## PLALME IX. *Thom. Sternh.*

*After David had given thanks to God, for the sundrie Victories which He had given him againſt his enemies; and also proved, by manyfold experience, how readie God was at hand, in all his troubles; he being now lykewyse in danger of new enemies: beseecheth God, to helpe him, according to His wont, and to destroy the malicious arrogancie of his Adversaries.*

I Will praise thee, O Lord, with my whole heart: I will show foorth all thy marvelous works.
2 I will bee glad, and rejoyce in thee: I will sing prayse vnto thy Name, O thou most High.
3 When mine enemies are





Songes extoll Thy Name, aboue the ſtar-



rie Skie.

3 For that my foes are driven backe,
and turned vnto flight.
They fall downe flat, and are deſtroy'd,
by thy great force, and might.
4 Thou haſt revenged all my wrong,
my griefe, and all my grudge.
Thou doeſt with juſtice heare my cauſe,
moſt like a righteous judge.

5 Thou doeſt rebuke the Heathen folke,
and wicked ſo confound,
That afterward the memorie
of them cannot bee found.
6 My foe thou haſt made good diſpatch,
and all their townes deſtroy'd:
Thou haſt their fame, with them defac'd,
through all the world, ſo wyde.

7 Know thou, that hee which is aboue,
for evermore ſhall reigne:
And in the ſeate of equitie,
true judgement will mayntayne.
8 With juſtice hee will keepe, and guide,
the world, and everie wight:
And ſo will yeelde, with equitie,
to everie man his right.

turned back,
they ſhal fal,
and periſh, at
thy preſence.
4 For thou
haſt maintai-
ned my right
& my cauſe:
thou ſateſt in
the throne,
judging right
5 Thou haſt
rebuked the
heathen: thou
haſt deſtroied
the wicked:
thou haſt put
out their
name for ever
and ever.
6 O thou ene-
mie! deſtru-
ctions are
come to a
perpetual end
and thou haſt
deſtroyed ci-
ties: their me-
moriall is pe-
riſhed with
them.
7 But the Lord
ſhall endure
for ever: hee
hath prepared
his throne for
judgement.
8 And he ſhal
judge the
world in right-
teouſneſſe: he
ſhall miniſter
judgement to
the people in

9 Hee

vprightnesse.

9 The Lord also wil be a refuge for the oppressed: a refuge in tymes of trouble.

10 And they that know thy Name wil put their trust in thee: for thou Lord, hast not forsaken them that seek thee

11 Sing praises to the Lord, which dwelleth in Sion: declare amongst the people his doings.

12 When hee maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

13 Haue mercie vpon me, O Lord: consider my troble which I suffer of them that hate me, thou that liftest me vp from the gates of death

9 Hee is Protector of the poore,
what tyme they bee oppreſt:
Hee is in all adverſitie,
their Refuge, and their Reſt.

10 All they that know thine holie Name,
therefore, ſhall truſt in thee:
For thou forſakeſt not their Sute,
in their neceſſitie.

11 Sing Pſalmes, therfore, vnto the Lord,
that dwelles in Sion Hill:
Publiſh amongſt all Nations,
his noble actes, and will.

12 For hee is myndfull of the blood
of thoſe that bee oppreſt:
Forgetting not th'afflicted heart,
that ſeekes to him for reſt.

13 Haue mercy, Lord, on me, poor wretch,
whoſe enemies ſtill remaine:
Who from the gates of death art wont
to rayſe mee vp againe.

14 In Sion that I might ſet foorth
thy praiſe, with heart, and voyce:
And that in thy Salvation, Lord,
my ſoule might ſtill rejoyce.

15 The Heathen ſticke faſt in the Pit,
that they themſelues prepar'd:
And in the Net, which they did ſet,
their owne feete faſt are ſnar'd.

16 God ſhowes his judgemets, which were (good
for everie man to marke:

When

When as yee ſee the wicked man,
lye trapt in his owne warke.

17 The wicked and the ſinfull men,
goe downe to Hell for ever:
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget
the poore man's griefe, and payne:
The patient people never looke
for helpe of God in vayne.

19 O Lord, aryſe, leſt men prevayle,
that bee of worldlie might:
And let the Heathen folke receiue
their judgement in thy ſight.
20 O Lord, ſtryk ſuch terrour, feare, & dread,
into the hearts of them:
That they may know aſſuredlie,
they bee but mortall men.

14 That I may ſhow foorth all thy praiſe in the gates of the daughter of Sion: I will rejoyce in thy Salvation.

15 The heathen are ſunke downe in the pit that they made: in the net which they hid, is their owne foote taken.

16 The Lord is knowne by the judgemẽt which he executeth the wicked is ſnared in the work of his own hãds. Higgaion. Selah.

The wicked ſhall be turned into hell, and all the Nations that for- God. 18 For the needy ſhall not alway be forgotten: the expecta- of the poore ſhall not periſh for ever. 19 Ariſe, O Lord, let not prevaile: let the heathen bee judged in thy ſight. 20 Put them feare, O Lord: that the Nations may know themſelues to be but en. Selah.

## PSALME X. *Thom. Sternh.*

*He complayneth of the fraude, rapine, & wrong, and all ds of wronges, which worldly men vſe: aſſigning the ſe thereof; which was, That wicked men, being, as it e, drunken, with worldly proſperitie: and therefore, ing apart all feare and reverence towardes God, they ke they may doe all things, without controlling. Wher- bee calleth vpon God, to ſende ſome remedie againſt*

*theſe*

*these desperate evills. And, at length, comforteth himselfe, with hope of Deliverance.*

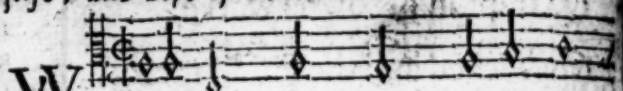
WHY standest thou afarre off, O Lord? why hidest thou thy selfe in tymes of trouble?

2 The wicked in his pryde doeth persecute the poore: let them be také in the devices that they haue imagined.
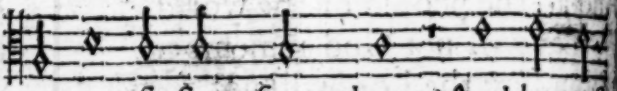
3 For the wicked boasteth of his heartsdesire, and blesseth thecovetous, whom the Lord abhorreth.

4 The wicked through the pryde of his countenance, wil not seeke after God: God is not in all his thoughts.

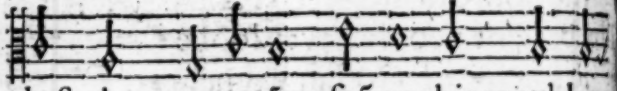
5 His wayes are alwayes grievous: thy judgements are farre aboue, out of



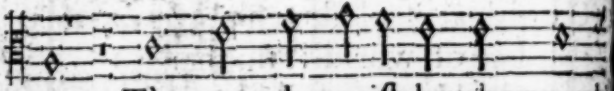
WHat is the cause, that thou, O Lord,



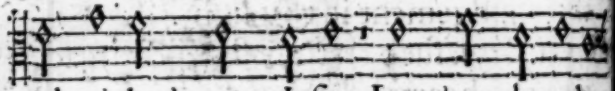
art now so farre from thyne? And keepest
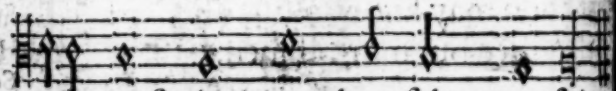


close thy countenãce, frõ vs this troublous



tyme? 2 The poor do perish by the proud,



and wicked mens desire: Let them be taken



in the craft, that they themselues conspire.

3 For in the lust of his owne heart,
th'vngodlie doeth delight:
So doeth the wicked praise himselfe,
and doeth the Lord despight.

4 He is so prowde, that right and wrong
hee setteth all apart:
Nay, nay, there is no God, sayth hee,
for thus hee thinkes in heart.

5 Because his wayes doe prosper still,
hee doeth thy Lawes neglect:

And with a blaſt doeth puffe agaynſt
ſuch as would him correct.
6 Tuſh, tuſh, ſayeth hee, I haue no dread,
leſt mine eſtate ſhould change:
And why? for all adverſitie
to him is verie ſtrange.

7 His mouth is full of curſednesſe,
of fraude, deceit, and guyle:
Vnder his tongue doeth miſchiefe ſit,
and travell all the whyle.
8 Hee lyeth hid in wayes and holes,
to ſlay the innocent:
Agaynſt the poore that paſſe him by,
his cruell eyes are bent.

9 And like a Lyon privilie,
lyes lurking in his denne:
(If hee may ſnare them in his Nette)
to ſpoyle poore ſimple men.
10 And for the nones full craftilie,
hee coucheth downe, I ſay:
So are great heaps of poore men made,
by his ſtrong power, his prey.

11 Tuſh, God forgetteth this, ſayeth hee,
therefore may I bee bolde:
His countenance is caſt aſide,
hee doeth it not beholde.
12 Aryſe, O Lord, O God, in whom
the poore man's hope doeth reſt:
Lift vp thyne Hand: forget not, Lord,
the poore, that bee oppreſt.

his ſighes for all his enemies, hee puffeth at them.

6 Hee hath ſaid in his heart, I ſhall not be mooved. for I ſhal never bee in adverſitie.

7 His mouth is full of curſing, and deceit, & fraud. Vnder his toung is miſchiefe, and vanitie.

8 He ſitteth in the lurking places of the Villages. In the ſecret places doth he murder the innocent. His eyes are privilie ſet agaynſt the Poore,

9 He lyeth in wait ſecretly, as a Lyon in his Den. He lyeth in wait, to catch the Poore. Hee doeth catch the Poore, whē he draw-eth him in to his Net.

10 He croucheth, and humbleth himselfe, that the poore may fall by his strong ones.

11 Hee hath saide in his heart, God hath forgotten: he hideth his face, he wil never see it.

12 Aryse, O Lord, O God lift vp thine hand: forget not the humble.

13 Wherfore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

14 Thou hast seene it, for thou beholdest mischief

13 What blasphemie is this to thee?
Lord, doest thou not abhorre it?
To heare the wicked in their hearts
say, Tush, thou car'st not for it?
14 But thou seest all this wickednesse,
and well doest vnderstand,
That friendlesse and poore fatherlesse,
are left into thine hand.

15 Of wicked, and malicious men,
then breake the power for ever:
That they, with their iniquitie,
may perish altogether.
16 The Lord shall reigne for evermore,
as King and God alone:
And hee will chase the Heathen folke
out of His land, eachone.

17 Thou hear'st, O Lord, the poore men
their prayers and request: (playne
Their hearts thou wilt confirme, vntill
thyne eares to heare bee prest;
18 To judge the poore and fatherlesse,
and helpe them to their right:
That they may bee no more oppresst,
with men of worldlie might.

and spite, to require it with thine hand. The poore cõmitteth himse vnto thee: Thou art the helper of the fatherlesse. 15 Breake thou t arme of the wicked, & the evil man: seek out his wickednesse, till th find none. 16 The Lord is King for ever and ever. The heathen are p rished out of his land. 17 Lord, thou hast heard the desire of the hu ble; Thou wilt prepare their heart; thou wilt cause thine eare to he 18 To judge the fatherles, and the oppressed; that the man of the e may no more oppresse.

*This Psalme containeth two parts: in the first David showeth, how hard assaults of temptations he sustayned, and in how great anguish of mynde hee was, when Saul persecuted him. Next, hee rejoyceth, That God sent him Succour in his necessitie: declaring His justice, as well in governing the good, and wicked men, as the whole world.*

Sing this as the tenth Psalme.

I Truſt in God, how dare yee then
ſay thus my ſoule vntill,
Flie hence as faſt as anie fowle,
and hyde you in your hill?
2 Beholde, the wicked bend their bowes,
and make their arrowes preſt:
To ſhoote in ſecret, and to hurt
the ſound and harmleſſe breſt.

3 Of worldlie hope all ſtayes were ſhrunk,
and clearlie brought to nought:
Alace, the juſt and righteous man,
what evill hath hee wrought?
4 But hee that in his Temple is,
moſt holie and moſt hie,
And in the Heaven hath his ſeat
of royall Majeſtie,

The poore and ſimple man's eſtate,
conſidreth in his mynde:
And ſearcheth out, full narrowlie
the manners of mankynde.
5 And with a chearfull countenance,
the righteous man will vſe:
But in his heart he doeth abhorre
all ſuch as miſchiefe muſe,

I N the Lord put I my truſt: how ſay yee to my ſoule, Flie as a bird to your mountaine?
2 For loe, the wicked bend their bowe, they make readie their arrow vpon the ſtring: that they may privily ſhoot at the vpright in heart
3 If the foundations bee deſtroyed: what can the righteous do
4 The Lord is in his holie Temple: the Lords Throne is in heaven: his eyes behold, his eyelids try the children of men.
5 The Lord tryeth the righteous: but the wicked and him that loveth violence, his ſoule hateth.
6 Vpon the wicked hee ſhall raine

6 And on the ſinners caſteth ſnares,
as thicke as anie rayne:
Fire & brimſtone, & whirle-winds thicke
appoynted for their payne.
7 Yee ſee then how a righteous God,
doeth righteouſneſſe embrace:
And to the juſt and vpright man,
ſhowes foorth his pleaſant Face.

ſhares, fire & brimſtone, & an horrible tempeſt: this ſhall bee the portion of their cup.

7 For the righteous Lord loveth righteouſnes: his countenance doeth beholde the vpright.

## PSAL. XII. *Thom. Sternh.*

*The Prophet, lamenting the miſerable eſtate of the people, and decay of all good order, he beſeecheth God, Speedilie to ſende ſuccour to His Children. Then, comforting himſelfe, and others, with the aſſurance of God's help, hee commendeth the conſtant Veritie which God obſerveth in keeping His Promiſes: Concluding, That when all Orders are moſt corrupted, then will God deliver His.*

Sing this as the ſeaventh Pſalme.

HElpe, Lord, for good and godly men
doe periſh and decay,
And fayth and trueth from worldlie men
is parted cleane away.
2 Who ſo doth with his neighbour talke
his talke is all but vayne.
For everie man bethinketh how
to flatter, lie, and feigne.
3 But flattring and deceitfull lips,
and tongues that be ſo ſtout,
To ſpeak proud words, & mak great brags
the Lord ſoone cut them out.
4 For they ſay ſtill, We will prevaile,
our tongues ſhall vs extoll.
Our tongues are ours, we ought to ſpeak
what Lord ſhall vs controll?

1 Helpe, Lord, for the godly mā ceaſeth; for the faithfull faile from amongſt the children of men.

2 They ſpeake vanitie every one with his neighbour: with flattering lips, and with a doble heart doe they ſpeake.

3 The Lord ſhall cut off al flattering lips and the tong that ſpeaketh proud things

4 Who haue ſaide, With our tongue will we pre-

5 But for the great complaint and cry,
of poore men, and oppreſt,
Aryſe will I, now ſaith the Lord,
and them reſtore to reſt.
6 God's Word is like the Silver pure,
which from the earth is tryde:
And hath no leſſe than ſeaven times
in fire beene purifide.

7 Now ſince thy promiſe is to helpe,
Lord, keepe thy promiſe then:
And ſaue vs now and evermore,
from this ill kinde of men.
8 For now the wicked world is full
of miſchiefs manifolde:
When vanitie with mortall men,
ſo highlie is extolde.

are our Lord who is Lord over vs?
5 For the oppreſſion of the poore, for the ſighing of the needie, now will I ariſe (ſaith the Lord,) I will ſet him in ſafety from him that puffeth at him.
6 The words of the Lord are pure words: as ſilver tried in a furnace of earth purified ſeaven times.
7 Thou ſhalt keepe them, (O Lord) thou ſhalt preſerue the from this generation for ever.
8 The wicked walk on every ſide, when the vil ſt men are exalted.

## PSAL. XIII. *Thom. Sternh.*

*David, as it were, over-come with ſundrie and new afflictions, fleeth to God, as his only Refuge. And ſo, at length, being encowraged, [illegible] God's Promiſes, hee conceyveth moſt ſure Confid[illegible] againſt the extreame horrours of Death.*

Sing this as the ſixt Pſalme.

HOw long wilt thou forget me, Lord?
ſhall I never be remembred?
How long wilt thou thy viſage hide,
as though thou wert offended?
2 In heart and mynde how long ſhall I,
with care tormented be?
How long eke ſhall my deadlie foe,
thus triumph over me?

HOw long wilt thou forget mee, (O Lord) for ever? how long wilt

hide thy face frō me?

2 How long shall I take counsell in my soule, having sorrow in mine heart daylie? how long shal my enemie bee exalted over mee?

3 Consider & heare me, O Lord my God, lighten mine eyes, lest I sleepe the sleepe of death.

4 Lest mine enemie say, I haue prevailed against him: & those that trouble mee, rejoyce when I am moved.

5 But I haue trusted in thy mercie: my heart shall rejoyce in thy Salvation.

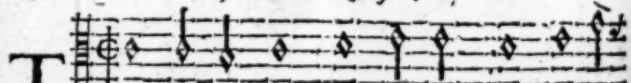
6 I will sing vnto the Lord, becaus he hath dealt bountifullie with mee.

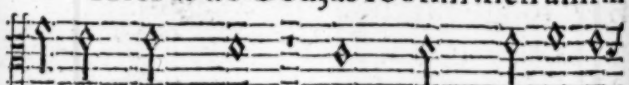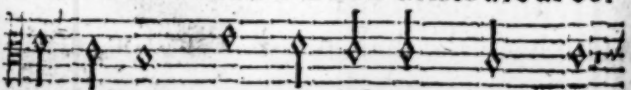
3 Beholde me now, my Lord, my God,
and heare mee, sore oppreſt:
Lighten mine eyes, leſt that I ſleepe,
as one by death poſſeſt.
4 Leſt thus mine enemie ſay to me,
Beholde, I doe prevaile:
Leſt they alſo, that hate my ſoule,
rejoyce to ſee me quaile.

5 But from thy mercies and goodneſſe,
mine hope ſhall never ſtart:
In thy reliefe and ſaving health,
right glad ſhall bee mine heart.
6 I will giue thankes vnto the Lord,
and praiſes to him ſing:
Becauſe hee hath heard my requeſt,
and granted my wiſhing.

## PSALME XIV. *Thom. Sternh.*

*He deſcribeth the perverſe nature of men, which were ſo growne to licentiouſneſſe, that God was vtterly contemned. For the which thing, although he was ſore grieved, yet, being perſwaded, that God would ſende ſome preſent Remedie, hee comforteth himſelfe, and others.*

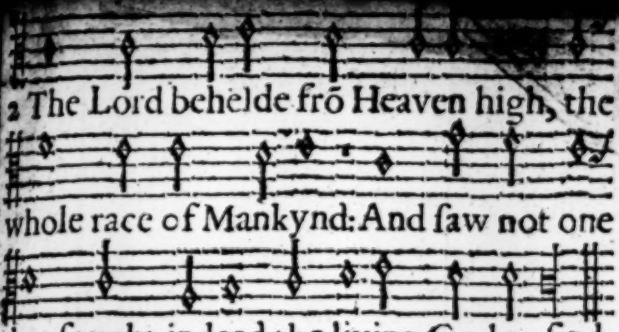


THere is no God, as fooliſh men affirm

in their mad mood. Their drifts are al cor-

rupt, & vayne: not one of them doth good.

1 He foole hath ſaid

The



2 The Lord behelde frō Heaven high, the whole race of Mankynd: And ſaw not one that ſought indeed the living God to find.

3 They went all wyde, and were corrupt,
and truelie there was none,
That in the world did anie good:
I ſay, there was not one.

4 Is all their judgement ſo farre loſt,
that all worke miſchiefe ſtill:
Eating my people even as bread,
not one to ſeeke God's will?

5 When they thus rage, then ſuddenlie,
great feare on them ſhall fall.
For God doeth loue the righteous men,
and will maintaine them all.

6 Yee mocke the doings of the poore,
to their reproach and ſhame:
Becauſe they put their truſt in God,
and call vpon his Name.

7 But who ſhall giue the people health?
and when wilt thou fulfill,
Thy promiſe made to Iſrael,
from out of Sion Hill?
Even when thou ſhalt reſtore againe,
ſuch as were captiue led:

There is no God: they are corrupt: they haue done abominable works: there is none that doeth good.

2 The Lord looked down from heauen vpō the children of men; to ſee if there were any that did vnderſtand, and ſeeke God.

3 They are al gone aſide: they are all together become filthie: there is none that doeth good, no, not one.

4 Haue al the workers of iniquitie no knowledge? who eate vp my people, as they eate bread, & call not vpon the Lord.

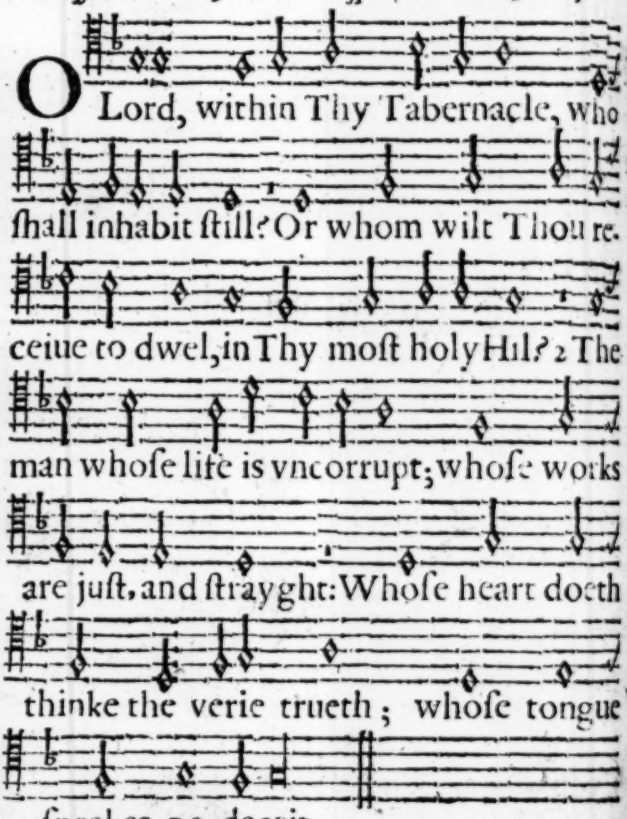
5 There were they in great fear: for God is in the generation of therighteous:

Then Iacob shall therein rejoyce, and Israel shall be glad.

* You haue shamed the counsell of the poore: because the Lord is his Refuge. 7 O that the salvation of Israell were come out of Sion! When the Lord bringeth backe the captivitie of His people, Iakob shall rejoyce, and Israell shall bee glad.

## PSAL. XV. *Thom. Sternh.*

*This Psalme teacheth, on what Condition God chose the Iewes for His peculiar People; and, wherefore He placed His Temple amongst them. Which was to the intent, That they, by living vprightly, and godly, might witnesse, That they were His speciall and holy People.*




LORD, who shal abyde in thy Tabernacle? who shall dwell in thy holie hill?

2 Hee that walketh vprightlie, and worketh righteousnes and speaketh the trueth in his heart.

3 Hee that backbiteth not with his tongue, nor doth evill to

3 Nor to his neighbour doeth none ill,
in bodie, goods, or name:
Nor willinglie doeth heare falſe tales,
which might impaire the ſame.
4 That in his heart regardeth not
malicious wicked men:
But thoſe that loue and feare the Lord,
hee maketh much of them.

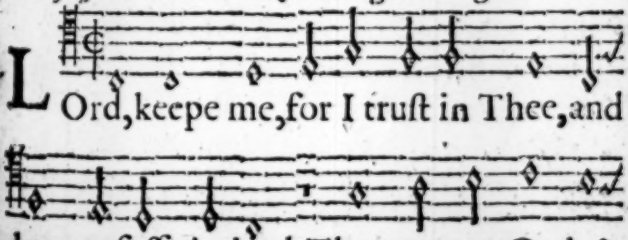
His oath, and all his promiſes,
that keepeth faithfully:
Although he make his covenant ſo,
that hee doeth loſe thereby.
5 That putteth not to vſurie
his money, and his coyne:
Nor yet to hurt the innocent,
doeth brybe, or elſe purloyne.

Who ſo doeth all things as you ſee,
that here is to bee done,
Shall never periſh in this world,
nor in the world to come.

his nighbour, nor taketh vp a reproach a-gainſt his neighbour.
4 In whoſe eyes a vile perſon is cõtemned; but he honoureth thẽ that feare the Lord: he that ſweareth to his owne hurt & chan-geth not.
5 He that put-teth not his money to v-ſurie, nor ta-keth reward againſt the innocent: he that doeth theſe things, ſhall never bee moved.

## PSAL. XVI. *Thom. Sternh.*

*David prayeth to God, for Succour: not for his works, but for his Fayths ſake: proteſting, That he hateth all Idolatrie: taking God only for his Comfort and Felicitie, who ſuffereth His to lacke nothing that is good.*



LOrd, keepe me, for I truſt in Thee, and doe confeſſe indeed, Thou art my God, &

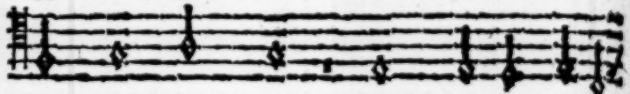
PReſerue mee, O God: for in thee doe I put my truſt.
2 O my ſoule, thou haſt ſaid vnto the Lord Thou art my Lord: my goodnes extendeth not to thee:
3 But to the Sanctſ, that



of my good, O Lord, Thou haſt no need.



I giue my goodnes to the Saints, that in



the world doe dwell: And namely, to the



faythfull flocke, in vertue that excell.

4 They ſhall heap ſorrows on their heads,
which run as they were mad,
To offer to the Idole-gods,
alace, it is too bad.
As for their bloodie ſacrifice,
and offrings of that ſort,
I will not touch, nor yet thereof
my lips ſhall make report.

5 For why? the Lord the portion is
of mine inheritance:
And thou art hee that doeſt maintaine
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beautie doeth excell:
Mine heritage aſſign'd to mee,
doeth pleaſe me wondrous well.

7 I thanke the Lord, that cauſed mee.
to vnderſtand the right:

are in the earth, and to the excellent inwhom is al my delight.
4 Their ſorrowes ſhalbe multiplied, that haſten after another god: their drinke offerings of blood will I not offer, nor take vp their names into my lips.
5 The Lord is the portion of mine inheritance, & of my cup: thou maintaineſt my lot.
6 The lines are fallen vntome in pleaſant places: yea, I haue a goodlie heritage.
7 I wil bleſſe the Lord, who hath given me counſell: my reines alſo inſtruct me in the night ſeaſon.

For by his meanes my ſecret thoughts,
doe teach mee everie night.
8 I ſet the Lord ſtill in my ſight,
and truſt him over all:
For hee doeth ſtand on my right hand,
therefore I ſhall not fall.

9 Wherefore, mine heart, and tongue alſo,
doe both rejoyce together;
My fleſh and bodie reſt in hope,
when I this thing conſider:
10 Thou wilt not leaue my ſoule in graue,
(for, Lord, thou loveſt mee)
Nor yet wilt giue thine holie One
corruption for to ſee.
11 But wilt me teach the way of life;
for all treaſures and ſtore
Of perfect joy, are in thy face,
and power for evermore.

8 I haue ſet the Lord alwayes before me. becauſe hee is at my right hand, I ſhall not bee mooved.

9 Therefore mine heart is glad, and my glorie rejoyceth: my fleſh alſo ſhall reſt in hope.

10 For thou wilt not leaue my ſoule in hell, neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhow me the path of life: in thy preſence is fulneſſe of joy, at thy right hand there are pleaſures for evermore

## PSAL. XVII. *Thom. Sternh.*

*Here hee complayneth to God, of the cruell pryde and arrogancie of Saul, and the reſt of his enemies, who thus raged, without any cauſe giv.n on his part. And therefore, hee beſeecheth God, to revenge his innocencie, and to deliver him. This Pſalme ought diligently to bee noted of all men; and eſpecially of ſuch, as receiue evill, for well-doing.*

Sing this as the ſixteenth Pſalme.

O Lord, giue eare to my juſt cauſe,
attende when I complaine:
And heare the prayer that I put foorth
with lips that doe not feigne.
2 And let the judgement of my cauſe,
proceede alwayes from thee:

HEare the right, O Lord, attend vnto my cry: giue eare vnto my prayer that goeth not out of

And let thine eyes beholde, and cleare
this my ſimplicitie.

3 Thou haſt well tryde mee in the night,
and yet couldſt nothing finde,
That I haue ſpoken with my tongue,
that was not in my minde.

4 As for the workes of wicked men,
and paths perverſe and ill,
For loue of thy moſt holie Word,
I haue refrained ſtill.

5 Then in thy pathes, that bee moſt pure,
ſtay mee, Lord, and preſerue:
That from the way wherein I walke,
my ſteps may never ſwerue.

6 For I doe call to thee, O Lord,
ſurelie thou wilt mee ayde:
Then heare my prayer, & weigh right wel,
the words that I haue ſayde.

7 O thou the Saviour of all them,
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne
againſt thy Majeſtitie.

8 Oh, keep me, Lord, as thou wouldſt keep
the apple of thine eye:
And vnder covert of thy wings,
defend mee ſecretlie.

9 From wicked men that trouble mee,
and daylie mee annoy:
And from my foes, that goe about
my ſoule for to deſtroy.

10 Who

a Let my ſentence come foorth from thy preſence: let thine eyes beholde the thinges that are equall.

3 Thou haſt proved mine heart: thou haſt viſited mee in the night: thou haſt tryed me & ſhalt find nothing, I am purpoſed that my mouth ſhall not tranſgres

4 Concerning the works of men, by the word of my lips, I haue kept me from the pathes of the deſtroyer

5 Hold vp my goings in thy pathes, that my footſteps ſlip not.

6 I haue called vpon thee, for thou wilt heare me, O God: incline thine eare vnto me and heare

10 Who wallow in their worldlie wealth,
so full, and eke so fat:
That in their pryde they doe not spare,
to speake they care not what.

11 They lye in wait where I should passe,
with craft mee to confound:
And musing mischiefe in their mindes,
to cast mee to the ground.
12 Much like a Lyon, greedilie,
that would his prey embrace:
Or lurking, like a Lyons Whelpe,
within some secret place.

13 Vp, Lord, with haste prevent my foe,
and cast him at my feete:
Saue thou my soule from the ill man,
and with thy sword him smite.
14 Deliver me, Lord, by thy power,
out of these tyrants hands:
Who now so long time reigned haue,
and kept vs in their bands.

I meane, from worldlie men, to whom
all worldlie goods are ryfe:
That haue none hope, nor part of joy,
but in this present lyfe.
Thou of thy store their bellies fill'st,
with pleasures to their mynde:
Their children haue anough, and leaue
to theirs the rest behinde.

15 But I shall with pure conscience,
beholde thy gracious face:

my speach.
7 Show thy marveilous loving kindnesse. O thou that savest by thy right hand, them which put their trust in thee, from those that rise vp against them.
8 Keep me as the apple of the eye: hide me vnder the shadow of thy winges:
9 From the wicked that oppresse me, from my deadlie enemies, who compasse mee about.
10 They are inclosed in their owne fat: with their mouth they speake prowdlie.
11 They haue now compassed vs in our steps: they haue set their eyes bowing down to the earth:
12 Likeas a lyon
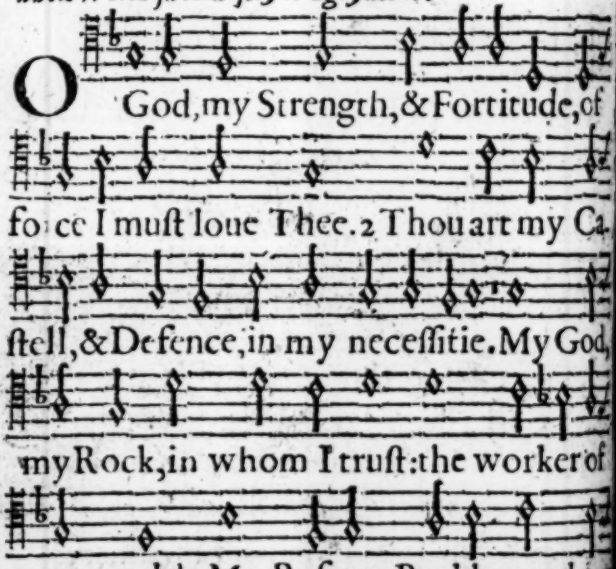
So when

on that is greedy of his prey, and as it were a young Lyon, lurking in secret places. 13 Aryse, O Lord, disappoynt him; cast him downe: deliver my sonle from the wicked, which is thy sword: 14 From men which are thy hand, O Lord: from men of the world, which haue their portion in this life, and whose bellie thou fillest with thy hid treasure. They are full of children, and leaue the rest of their substance to their babes. 15 As for me, I will behold Thy Face in righteousnes: I shall be satisfied, when I awake, with Thy likenesse.

So when I wake, I shall bee full
with Thyne Image and Grace.

## PLAL. XVIII. *Thom. Sternh.*

*This Psalme is the first beginning of his Gratulation, and Thanks-giving, at the entering into his kingdome: wherein he extolleth, and prayseth most highly, the marvelous Mercies, and Grace of God, who hath thus preserved, and defended him. Also, hee setteth foorth the Image of Christ's Kingdome; that the Faythfull may be assured, That Christ shall alwayes conquer, & overcome, by the unspeakeable power of His Father, though the whole World should stryve agaynst it.*

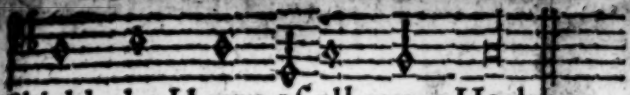



I Will loue thee, O Lord my strength.

2 The Lord is my rocke, & my fortresse, and my deliverer: my God, my strength, in whom I will trust: my buckler, and the horne of my salvation, and my high Tower.

3 I will call vpon the Lord, who is worthy to be praised: so shall I be saved from my enemies.

4 The sorrowes of death compassed me, and the floods of vn-



Shield, the Horne of all myne Health.

3 When I ſing laude vnto the Lord,
moſt worthie to bee ſerved:
Then from my foes I am right ſure,
that I ſhall bee preſerved.

4 The pangues of death did compaſſe me,
and bound mee everie where:
The flowing waves of wickedneſſe
did put mee in great feare.

5 The ſlie and ſubtill ſnares of hell,
were round about mee ſet:
And for my death there was prepar'd,
a deadlie trapping Net.

6 I thus beſet with payne and griefe,
did pray to God for Grace:
And he foorth-with did heare my plaint,
out of his holie place.

7 Such is his power, that in his wrath,
hee made the earth to quake:
Yea, the foundations of the mount
of Baſhan for to ſhake.

8 And from his noſtrils came a ſmoake,
when kindled was his yre:
And from his mouth came kindled coales
of hote conſuming fire.

9 The Lord deſcended from aboue,
and bowde the Heavens hie:
And vnderneath his feete hee caſt,
the darkneſſe of the Skie.

made mee afraide.

5 The ſorrowes of hell compaſſed mee about: the ſnares of death prevented mee.

6 In my diſtreſſe I called vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry came before him, even into his eares.

7 Then the earth ſhooke & trembled the foundations alſo of the hils mooved, & were ſhaké becauſe he was wroth

8 There went vp a ſmoake out of his noſtrils & fire out of his mouth devored: coales were kindled by it.

9 He bowed the heavens alſo, & came downe: and

darknes was vnder his feet

10 And hee rode vpon a Cherub, and did flie: yea, hee did flie vpon the wings of the winde.

11 Hee made darkneſſe his ſecret place: his pavilion round about him were dark waters, and thicke clowdes of the skies.

12 At the brightneſſe that was before him, his thick clowds paſſed, haileſtones and coales of fire

13 The Lord alſo thundred in the heavens, and the higheſt gaue his voyce; haileſtons & coales of fire

14 Yea, hee ſent out his arrowes, and ſcattered thē and hee ſhot out lightnings, & diſ-

10 On Cherubs, and on Cherubims,
full royallie hee rode:
And on the winges of all the windes
came flying all abroad.

11 And lyke a den moſt darke hee made
his hid and ſecret place:
With waters blacke, and ayrie clowdes,
environed hee was.

12 But when the preſence of his face
in brightneſſe did appeare:
13 Then clowds conſum'd, & in their ſtead
came hayle and coales of fire.

14 Theſe fierie darts, and thunder-bolts,
diſperſe them here and there:
And with his often lightenings,
hee puts them in great feare.

15 Lord, at thy wrath & threatnings ſharp,
and at thy chyding cheare,
The ſprings, and the foundations,
of all the world appeare.

16 And from aboue the Lord ſent downe
to teach mee from below:
And pluckt me out of waters great,
that would mee overflow.

17 And me delivered from my foes,
that would haue made mee thrall:
Yea, from ſuch foes, as were too ſtrong
for mee to deale withall.

18 They did prevent, mee to oppreſſe,
in tyme of my great griefe:

But yet the Lord was my defence,
my ſuccour, and reliefe.
19 Hee brought me foorth, in open place,
whereas I might bee free:
And kept mee ſafe, becauſe hee had
a favour vnto mee.

20 And as I was innocent,
ſo did hee mee regard:
And to the cleanneſſe of mine hands,
hee gaue mee my reward.
21 For that I walked in his wayes,
and in his paths haue trod:
And haue not wavered wickedlie,
againſt the Lord my God.

22 But evermore I haue reſpect
to His Law and Decree:
His Statutes and Commandements,
I caſt not out from mee.
23 But pure, and cleane, and vncorrupt,
appear'd before his face:
And did refraine from wickedneſſe,
and ſinne, in anie caſe.

24 The Lord, therefore, will me reward,
as I haue done aright:
And to the cleanneſſe of myne hands,
appearing in His Sight.
25 Thou wilt with him that holy is,
bee holy, Lord, alſo:
And with the good, and vertuous men,
right vertuouſly wilt doe.

vomited the
15 Then the
chanels of
waters were
ſeene, & the
foundations
of the world
were diſco-
vered: at thy
rebuke, O
Lord, at the
blaſt of the
breath of
thy noſtrils,
16 Hee ſent
from aboue:
he tooke me:
he drew me
out of manie
waters.
17 He delive-
red me from
my ſtrong e-
nemie, and
from them
which hated
me: for they
wer too ſtrog
for mee.
18 They pre-
vented me in
the day of my
calamitie: but
the Lord was
my ſtay.
19 He broght
me foorth al-
ſo into a
large place:
he delivered
mee, becauſe
he delighted
in mee.
20 The Lord

according to my righteousnesse: according to the cleannes of my hands hath hee recompensed mee.
21 For I haue kept the wayes of the Lord, & haue not wickedlie departed from my God
22 For all his judgements were before me, and I did not put away his statutes from mee.
23 I was also vpright before him: & I kept my selfe frõ mine iniquitie.
24 Therefore hath the Lord recompensed mee, according to my righteousnes according to the cleannes of my hands in his eyesight
25 With the mercifull, Thou wilt

26 And to the Loving, and Elect,
Thy loue Thou wilt reserue:
And Thou wilt vse the wicked men,
as wicked men deserue.
27 For Thou doest saue the simple folke,
in troubles when they lye:
And doest bring downe the countenance
of them that looke full hye.

28 The Lord will light my Candle so,
that it shall shyne full bright:
The Lord, my God, will make also
my Darknesse to bee Light.
29 For, by Thyne helpe, an hoast of men
discomfite, Lord, I shall:
By Thee I scale, and over-leape,
the strength of any Wall.

30 Unspotted are the Wayes of GOD;
His Word is surely tryde.
HEE is a sure Defence to such
as in His Fayth abyde.
31 For, Who is God, except the Lord?
For other there is none.
Or else, Who is Omnipotent,
saving our GOD alone?

32 The God that girdeth me with strẽgth,
is HEE that I doe meane:
That all the wayes wherein I walke
did evermore keepe cleane.
33 That made my feete lyke to the Harts,
in swiftnesse of my pace:

And

And for my ſuretie brought mee foorth,
into an open place.

34 Hee did in order put myne handes,
to Battell, and to Fight:
To breake in ſunder Barres of Braſſe,
Hee gaue myne armes the might.
35 Thou teacheſt me Thy Saving health;
Thy Right Hand is my Tower:
Thy Loue, and Familiaritie,
doeth ſtill increaſe my power.

36 And vnder mee Thou makeſt playne,
the way, where I ſhould walke:
So that my feete ſhall never ſlip,
nor ſtumble at a Balke.
37 And fiercely I perſue, and take,
my foes, which mee annoyde:
And from the Fielde doe not returne,
till they bee all deſtroyde.

38 So I ſuppreſſe, and wound my foes,
that they can ryſe no more:
For, at my feete they fall downe flat,
I ſtryke them all ſo ſore.
39 For thou doſt gird me with thy ſtrēgth,
to warre in ſuch a wyſe;
That they bee ſcattred all abroad,
that vp agayngſt mee ryſe.

40 Lord, thou haſt put into myne handes,
my mortall enemies yoake:
And all my foes thou doeſt divide
in ſunder, with thy ſtroake.

ſhow Thy ſelfe merciſull: with an vpright mā, Thou wilt ſhow Thy Self vpright.
26 With the pure, Thou wilt ſhowe thy ſelf pure: and with the frowarde, Thou wilt ſhowe Thy ſelfe froward
27 For Thou wilt ſaue the afflicted peeple: but wilt bring downe high looks.
28 For Thou wilt light my Candle. The Lord, my God, will enlighten my darkneſſe.
29 For, by thee I haue run throgh a Troup: & by my God haue I leaped over a wall.
30 As for God his waye is perfect. The word of the Lord is tried. He is a bukler to all thoſe that

trust in Him.
31 For who is God, saue the Lord? or who is a rock, saue our God?
32 It is God that girdeth mee with strength, and maketh my way perfect.
33 He maketh my feet lyke hinds feet, & setteth mee vpon high places.
34 Hee teacheth myne hãds to war: so that a bow of steele is broken by myne armes.
35 Thou hast also giuen me the shield of thy saluation: and thy right Hand hath holde mee vp: and thy gentlenesse hath made mee great.
36 Thou hast enlarged my steps vnder mee, that my feete did not slippe.
37 I haue persued myne

41 They cald for help, but none wold heare,
nor yet giue them reliefe:
Yea, to the Lord they call'd for ayde,
yet heard Hee not their griefe.

42 And still like dust before the winde,
I dryue them vnder feete:
And treade them downe lyke filthie clay
that lyeth in the streete.

43 Thou kepst mee from seditious folke,
that still in stryfe bee led:
And thou doest of the Heathen folke,
appoynt mee to bee head.

44 A people strange, to mee vnknowne,
and yet they shall mee serue,
And at the first obey my word,
whereas mine owne will swerue.

45 I shall bee irksome to mine owne,
they will not see my light:
But wander wide out of the way,
and hyde them out of sight.

46 But blessed bee the living Lord,
most worthie of all prayse:
Who is my Rocke and saving health,
praised bee hee alwayes.

47 For God it is that gaue mee power,
reuenged for to bee:
And with his onlie word subdude
the people vnto mee.

48 And from my foes delivered mee,
and set mee vp from those

That cruell and vngodlie were,
and vp againſt mee roſe.
49 And for this cauſe, O Lord, my God,
to thee giue thanks I ſhall:
And ſing out prayſes to thy Name,
amongſt the Gentiles all.

50 Thou gaveſt great proſperitie
vnto the King, I ſay:
To David thyne anoynted King,
and to his ſeede for aye.

enemies, and overtaken thē: neyther did I turne agayne, till they were conſumed.
38 I haue wounded thē, that they wer not able to ryſe: they are fallen vnder my feet.
39 For Thou haſt girded me with ſtrenth, vnto the battel. Thou haſt ſubdued vnder me, thoſe that roſe vp againſt me, 40 Thou haſt alſo given me the necks of mine enemies: that I might deſtroy thē that hate me. 41 They cried: but there was none to ſaue them: even vnto the Lord; but he anſwered them not. 42 Then did I beat them ſmall, as the duſt before the wind: and I did caſt them out, as the dirt in the ſtreets. 43 Thou haſt delivered me from the ſtrivings of the people: and thou haſt made mee the head of the heathen. A people whom I haue not known, ſhal ſerue me. 44 Aſſoone as they heare of me, they ſhall obey me. The ſtrangers ſhall ſubmit themſelues vnto me. 45 The ſtrangers ſhall fade away, and be afraid, out of their cloſe places. 46 The Lord liveth: and bleſſed be my rock: and let the God of my ſalvatiō be exalted. 47 It is God that avēgeth me, & ſubdueth the people vnder me. 48 He delivereth me from mine enemies. Yea, thou lifteſt me vp, aboue thoſe that riſe vp againſt me. Thou haſt delivered me from the violent man 49 Therfore will I giue thanks vnto thee, O Lord, amongſt the heathen: and ſing praiſes vnto thy Name. 50 Great deliverance giveth he to his king: and ſhoweth mercy to his anointed: to David, and to his ſeed, for evermore.

## PSAL. XIX. *Thom. Sternhold.*

*To the intent he might moue the Faythfull to a deeper conſideration of Gods glory, be ſetteth before their eys the moſt exquiſit workmanſhip of the Heavēs, with their proportion & ornaments. And, afterwards, calleth them to the Law, wherin God hath reveled Himſelfe more familiarly to his choſen People. The which peculiar Grace, by commending the Law, hee ſetteth foorth more at large. And, in the ende, hee concludeth with a Prayer.*

THe heavens declare the glorie of God: and the firmament ſhoweth his handie worke.

2 Day vnto day vttereth ſpeach, and night vnto night ſheweth knowledge.

3 There is no ſpeach nor language, where their voyce is not heard.

4 Their line is gone out through all the earth, & their words to the end of the world: In them hath he ſet a Tabernacle for the Sunne;

5 Which is as a Bridegrome comming out of his chamber, & rejoyceth as a ſtrong man to run a race.

6 His going

THe Heavens, and the Firmament, doe
wondrouſly declare, the glore of God om-
nipotent, His works, and what they are.
2 The wondrous workes of God appeare,
by every dayes ſucceſſe: The nightes,
which lykewyſe their race run, the ſelfe
ſame thing expreſſe.

3 There is no language, tongue, or ſpeach,
where their ſound is not heard:
4 In all the earth, and coaſts thereof,
their knowledge is conferd.
In them the Lord made for the Sunne,
a place of great renowne:
5 Who like a Bridegroome readie trim'd,
doeth from his Chamber come.

And as a valiant Champion,
who for to get a pryze,

With

With joy doeth haſte to take in hand,
ſome noble enterpryze.
6 And all the Skye, from ende to ende,
hee compaſſeth about:
Nothing can hyde it from his heate,
but hee will finde it out.

7 How perfect is the law of God!
how is his covenant ſure!
Converting ſoules, and making wyſe,
the ſimple and obſcure!
8 Iuſt are the Lords commandements,
and glad both heart and minde:
His Precept's pure, and giveth light,
to eyes that bee full blinde.

9 The feare of God is excellent,
and doeth endure for ever:
The judgements of the Lord are true,
and righteous altogether.
10 And more to bee embrac'd alwayes,
than fined golde, I ſay:
The Honey, and the Honey-combe,
are not ſo ſweete as they.

11 By them thy ſervant is fore-warn'd,
to haue God in regard:
And in performance of the ſame,
there ſhall bee great reward.
12 But, Lord, what earthly man doth know
the errours of his lyfe?
Then cleanſe my ſoule from ſecret ſinnes,
which are in mee moſt ryfe.

forth is from the ende of the heaven, and his circuit vnto the ends of it: & there is nothing hid frō the heate thereof.

7 The law of the Lord is perfect, converting the ſoule: the teſtimonie of the Lord is ſure, making wiſe the ſimple.

8 The ſtatutes of the Lord are right, rejoycing the heart: the Commandement of the Lord is pure, inlightening the eyes.

9 The feare of the Lord is cleane, enduring for ever: the judgements of the Lord are true, and righteous altogether.

10 More to bee deſired are they than golde; yea,

than golde: sweeter also than honey, and the honey combe.

11 Moreouer, by them is thy seruant warned: and in keeping of them there is great reward.

13 And keep me, that presumptuous sinne
prevayle not over mee:
And then shall I bee innocent,
and great offences flee.
14 Accept my mouth, and eke mine heart,
my words, and thoughts eachone:
For my Redeemer, and my Strength,
O Lord, thou art alone.

12 Who can vnderstand his errours? Cleanse thou me fró secret faults. 13 Keep back thy seruant also from presumptuous sinnes: let them not haue dominion over mee. Then shall I be vpright: and I shall be innocent from the great transgression. 14 Let the words of my mouth, and the meditation of mine heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer.

## PSALME XX. *Thom. Sternh.*

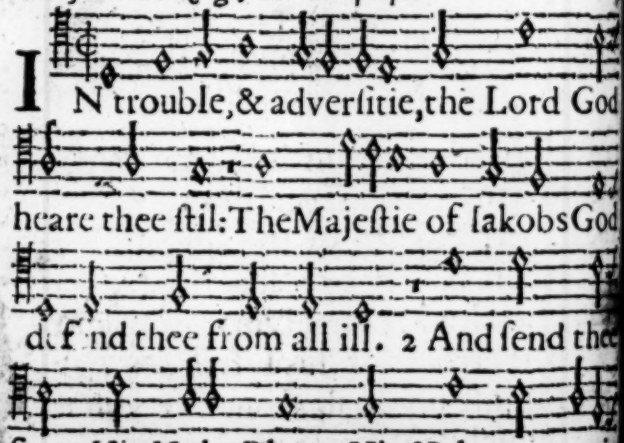
*A Prayer, of the people, vnto God; That it would please Him, to heare their king, & receiue his sacrifice, which he offered before hee went to battell against the Ammonits. Declaring, how that the heathen put their trust in Horses and Chariots: but they trust only in the Name of the Lord their God. Wherefore, the other shall fall; but the Lord will saue the king, and his people.*

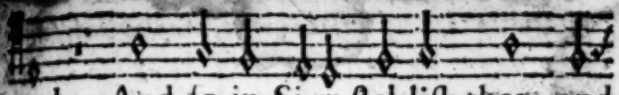
THe Lord heare thee in the day of trouble: the Name of the God of Iacob defende thee.

2 Send thee helpe from the Sanctuarie, & strengthen thee out of Sion.

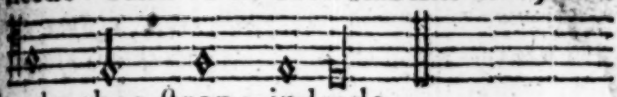
3 Remember all thy offerings, and accept thy burnt sacrifice. Selah.

4 Grant thee





neede: And ſo in Sion ſtabliſh thee, and



make thee ſtrong indeede.

3 Remembring well the ſacrifice,
that now to him is done:
And ſo receiue right thankfullie,
thy burnt offrings eachone.

4 According to thine hearts deſire,
the Lord grant vnto thee:
And all thy counſell, and deviſe,
full well performe may hee.

5 Wee ſhall rejoyce, when thou vs ſav'ſt,
and our banners diſplay,
Vnto the LORD, who thy requeſts
fulfilled hath alway.

6 The Lord will his Anoynted ſaue,
I know well by his grace:
And ſend him health, by His right hand,
out of His holie place.

7 In Chariots ſome put confidence,
and ſome in Horſes truſt:
But wee remember God our Lord,
who keepeth promiſe juſt.

8 They fall downe flat, but wee doe ryſe,
and ſtand vp ſtedfaſtlie:
9 Now ſaue and helpe vs, Lord, and King,
on thee when wee doe cry.

according to thine owne heart, & fulfill all thy counſell.

5 We wil rejoyce in thy ſalvation, & in the Name of our God wee will ſet vp our banners: the Lord fulfil al thy petitions

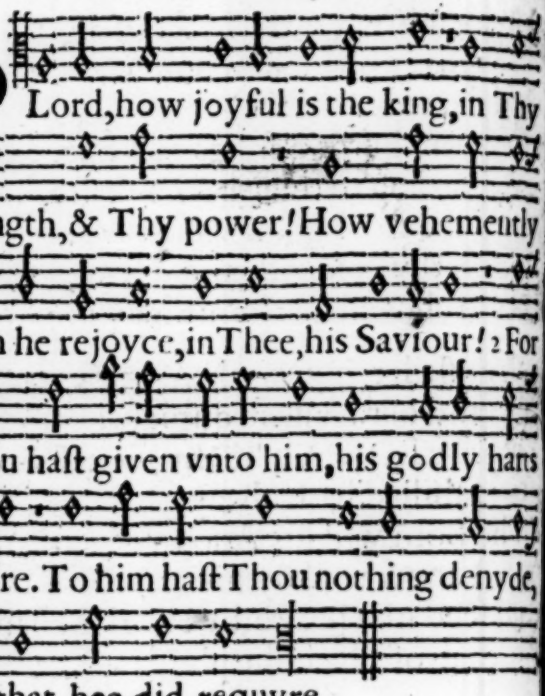
6 Now know I, that the Lord ſaveth his Anointed; he will heare him from his holy heaven, with the ſaving ſtrength of his right hand.

7 Some truſt in charets, & ſome in horſes: but wee will remember the Name of the Lord our God.

8 They are broght down and fallen: but wee are riſen, and ſtand vpright.

9 Saue, Lord: let the King heare vs, when wee call.

*David, in the person of the people, prayseth God, for the victory which He gaue them against the Syrians, & Ammonites, 2. Sam. 10. 11. Wherin he had the rich Crown of the king of Ammon set vpon his head, 2. Sam 12. And was endewed with the manyfolde Blessings of God; and, contrary-wyse, his enemies destroyed.*




3 Thou didst prevent him with thy gifts,
and blessings manifold:
And thou hast set vpon his head
a crowne of perfect gold.
4 And when hee asked lyfe of thee,
thereof thou mad'st him sure,
To haue long lyfe, yea, such a lyfe,
as ever should endure.

THe King shaljoyin thy strength, O Lord: and in thy salvation how greatlie shall hee rejoyce?
2 Thou hast given him his heartsdesire; and hast not withholden the request of his lips. Selah.
3 For thou preventest him with the blessings of goodnesse: thou settest a crowne of pure gold on his head.
4 He asked life of thee, and thou gavest it him, even length of dayes for ever & ever.
5 His glorie isgreat in thy salvation: honour andMajestie hast thou layde vpon him.
6 For thou hast made him most

5 Great

5 Great is his glorie, by thine helpe,
thy benefite, and ayde:
Great worship, and great honour both,
thou haſt vpon him layde.
6 Thou wilt giue him felicitie,
that never ſhall decay:
And with thy chearfull countenance,
wilt comfort him alway.

7 For why? the King doth ſtrongly truſt,
in God for to prevayle:
Therefore his goodneſſe, and his grace,
will not that hee ſhall quayle.
8 But let thine enemies feele thy force,
and thoſe that thee withſtand:
Finde out thy foes, and let them feele
the power of thy right hand.

9 As in an Oven burne them, O Lord,
in fierie flame and fume:
Thine anger ſhall deſtroy them all,
and fire ſhall them conſume.
10 And thou wilt roote out of the earth
their fruit, which ſhould increaſe:
And from the number of thy folke,
their ſeede ſhall ende and ceaſe.

11 For why? much miſchiefe did they
againſt thine holie Name: (muſe,
did they fayle, and had no power,
for to performe the ſame.
But as a marke, thou ſhalt them ſet,
in a moſt open place:

And

bleſſed for ever: thou haſt made him exceeding glad with thy countenance.
7 For the King truſteth in the Lord, and through the mercy of the moſthigh he ſhall not bee mooved.
8 Thine hand ſhall find out all thine enemies: thy right hand ſhall find out thoſe that hate thee.
9 Thou ſhalt make them as a fierie oven in the time of thine anger: the Lord ſhall ſwallow them vp in his wrath, & the fire ſhall devoure them.
10 Their fruit ſhalt thou deſtroy from the earth, & their ſeed from amongſt the children of men.
11 For they intended evil

And charge thy bow-ſtrings readilie,
againſt thine enemies face.

13 Bee thou exalted, Lord, therefore,
in thy ſtrength everie houre:
So ſhall wee ſing right ſolemnlie,
prayſing thy might and power.

againſt thee: they imagined a miſchievous device, which they are not able to performe.
12 Therefore ſhalt thou make them turne their backe, when thou ſhalt make readie thine arrowes vpon thy ſtrings, againſt the face of them. 13 Bee thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

## PSAL. XXII. *Thom. Sternh.*

*Dauid complayneth, that he is brought into ſuch extremitie, that he is lyke a man deſparate, and paſt all hope. And after declareth, wherof he recovereth himſelfe from the bottomleſſe pit of temptations: and, vnder his own perſon, he ſetteth foorth the figure of Chriſt; whom he did fore-ſee in the ſpirit of propheſie. So this Pſalme, after two ſorts, doeth declare that Propheſie of Iſaias, ſaying, Hee was taken foorth of Priſon, and Iudgement.*

Sing this as the twentie one Pſalme.

O God, my God, wherefore doeſt thou
forſake mee vtterlie?
And helpeſt not, when I doe make
my great complaynt and cry?

2 To thee, my God, even all day long,
I doe both cry and call:
I ceaſe not all the night, and yet
thou heareſt not at all.

3 Even thou that in thy Sanctuarie,
and holie place doeſt dwell:
Thou art the comfort, and the joy,
and glore of Iſrael:

My God, my God, why haſt thou forſaken mee? why art thou ſo farre from helping mee, and from the words of my roaring?
2 O my God, I cry in the daytime, but thou heareſt not; and in the nightſeaſon, and am not ſilent.
3 But thou art holie, O thou that inhabiteſt the praiſes of Iſrael!
4 Our fathers truſted in thee; they truſted, and

4 And

4 And Hee in whom our fathers olde,
had all their hope for ever:
And when they put their truſt in thee,
thou didſt them aye deliver.

5 They were delivered ever when
they called on thy Name:
And for the fayth they had in thee,
they were not put to ſhame.

6 But I am now become a worme,
more lyke than anie man:
An out-caſt, whom the people ſcorne,
with all the ſpyte they can.

7 All mee deſpyſe, as they beholde
mee walking on the way:
Theygrin,theymow,theynod their heads
and on this wyſe they ſay;

8 This man did glorie in the Lord,
his favour, and his loue;
Let him redeeme and helpe him now,
his power for to proue.

9 Even from my mothers wombe, O Lord,
to take mee thou waſt preſt:
Thou didſt preſerue mee ſtill in hope,
whylē I did ſucke her breſt.

10 I was committed from my birth,
with thee to haue abode:
Since I was in my mothers wombe,
thou haſt beene aye my God.

11 Then, Lord, depart not now from me,
in this my preſent griefe:

thou diddeſt deliver them
5 They cryed vnto thee, & were delivered: they truſted in thee, and were not confounded.
6 But I am a worme, and no man; a reproach of men, and deſpiſed of the people.
7 All they that ſee me, laugh me to ſcorne: they ſhoot out the lip: they ſhake the head, ſaying;
8 He truſted on the Lord, that he wold deliver him: let him deliver him, ſeeing he delighted in him.
9 But thou art hee that tooke me out of the womb; thou didſt make me hope when I was vpon my mothers breſts.
10 I was caſt

Since I haue none to bee mine helpe,
my ſuccour, and reliefe.
12 So manie Bulles doe compaſſe mee,
that bee full ſtrong of head:
Yea, Bulles ſo fat, as though they had
in Baſhan fielde beene fed.

13 They gape vpon mee greedilie,
as though they would mee ſlay:
Much lyke a Lyon, roaring out,
and ramping for his prey.
14 But I drop downe, let water ſhed,
my joynts in ſunder breake:
Mine heart doeth in my bodie melt,
lyke waxe againſt the heate.

15 And like a potſhard dryes my ſtrength,
my tongue it cleaveth faſt
Vnto my jawes, and I am brought
to duſt of death at laſt.
16 And manie dogges doe compaſſe me,
and wicked counſell eke,
Conſpyre againſt mee curſedlie,
they pierce mine hands and feete.

17 I was tormented ſo, that I
might all my bones haue tolde:
Yet ſtill vpon mee they doe looke,
and ſtill they mee beholde.
18 My garments they divided eke,
in parts amongſt them all:
And for my coate they did caſt lots,
to whom it might befall.

19 Thou

vpon thee from the womb: thou art my God from my mothers bellie.
11 Be not far from me, for trouble is neare: for there is none to helpe.
12 Many Buls haue compaſſed mee: ſtrong Bulles of Baſhan haue beſet mee round.
13 They gaped vpon me with their mouthes, as a ravening and a roaring Lyon.
14 I am powred out like water, and al my bones are out of joynt: my heart is like waxe, it is melted in the midſt of my bowels.
15 My ſtrength is dryed vp like a potſheard: and my tongue cleaveth to my jawes, &

19 Therefore, I pray thee, bee not farre,
from me at my great neede:
But rather ſith thou art my ſtrength,
to helpe mee, Lord, make ſpeede.
20 And frō the ſword, Lord, ſaue my ſoule
by thy might and thy power:
And keepe my ſoule, thy darling deare,
from dogges that would devoure.
21 And from the Lyons mouth, that wold
mee all in ſunder ſhiver:
And from the hornes of Unicornes,
Lord, ſafelie mee deliver.
22 And I ſhall to my brethren all,
thy Majeſtie record:
And in thy Church ſhall praiſe the Name
of thee the living Lord.

23 All ye that feare the Lord, him praiſe,
exalt him Iakobs ſeede:
And thou, O houſe of Iſrael,
looke thou him feare and dread.
24 For hee deſpyſeth not the poore,
hee turneth not awry
His countenance when they doe call,
but granteth to their cry.

25 Amongſt the flocke that feare the Lord,
I will therefore proclaime
My prayſe, and keepe my promiſe made,
for ſetting foorth thy Name.
26 The poore ſhall eate, and bee ſuffic'd,
and thoſe that doe endever

To

thou haſt brought me into the duſt of death.
16 For dogs haue compaſſed mee: the aſſembly of the wicked haue incloſed mee: they piereed my handes and feete.
17 I may tell al my bones: theylooke & ſtare vpon mee.
18 They part my garments amongſt thē, and caſt lots vpon my veſture.
19 But be not thou farre from me, O Lord; O my ſtrength, haſte thee to helpe mee.
20 Delivermy ſoule from the ſword: thy darling from the power of the dogge.
21 Saue mee from the Lyonsmouth for thou haſt

heard mee from the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee.

23 Yee that feare the Lord, prayse him: all yee the seede of Iacob, glorifie him, and feare him, all ye the seede of Israel

24 For hee hath not despised, nor abhorred the affliction of the afflicted, neither hath hee hid his face from

To know the Lord, their heart shall l[illegible],
and prayse him evermore.

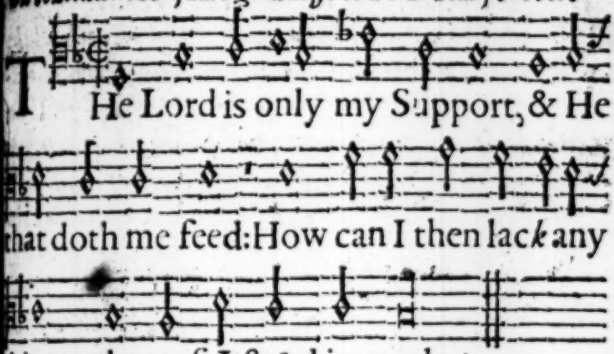
27 Al coasts of th'earth shal praise the Lord
and turne to him for grace:
The Heathen folke shall worship him,
before his blessed face.
28 The Kingdome of the Heathen folke,
the Lord shall haue therefore:
And hee shall bee their Governour,
and King for evermore.

29 The rich man of his goodlie gifts,
shall feed and taste also:
And in his presence worship him,
and bow their knees full low.
And all that shall goe downe to dust,
of lyfe by him must taste:
30 My seed shall serue, & praise the Lord,
whyle anie world shall last.

31 My seede shall playnlie show to them
that shall bee borne hereafter:
His Iustice, and his Righteousnesse,
and all his workes of wonder.

him: but when he cryed vnto him, he heard. 25 My praise shall be thee in the great Congregation: I will pay my vowes, before tha that feare him. 26 The meeke shall eate, and bee satisfied: they sh praise the Lord, that seeke him; your heart shall liue for ever. 27 A the endes of the world shall remember and turne vnto the Lord: a all the kinreds of the Nations shall worship before thee. 28 For t Kingdome is the Lords, & he is the governour amongst the Natio 29 All they that be fat vpon the earth shall eate, and worship: al th that goe downe to the dust, shal bow before him: and none can kee alyne his owne soule. 30 A seed shall serue him: it shall be accoun to the Lord for a generation. 31 They shall come, and shal declare righteousnes vnto a people that shall be borne, that he hath done t

*Because the Prophet had proved the great Mercies of God diverse tymes, and in sundry sorts, he gathereth a certayne assurance, fully perswading himselfe, That God will continue the same goodnesse towards him for ever.*



THe Lord is only my Support, & He
that doth me feed: How can I then lack any
thing, whereof I stand in neede?

2 He doeth me folde, in Coats, most safe,
the tender Grasse fast by:
And, after, dryues mee to the Streams,
which run most pleasantly.

3 And when I feele my selfe neare lost,
then doeth Hee mee home take:
Conducting mee in His right Pathes,
even for His owne Names sake.

4 And though I were even at Deaths doore,
yet would I feare none ill:
For by Thy Rod, & Shepheards Crooke,
I am comforted still.

5 Thou hast my Table richly deckt,
in despight of my foe:
Thou hast myne head with Balm refresht,
my Cup doeth over-flow.
And finally, whylst breath doeth last,
Thy Grace shall mee defende:

THe Lord is my Shepheard: I shal not wat.
2 He maketh mee to lye downe, in greene Pastures. He leadeth me beside the still waters.
3 He restores my soule. He leades me in the pathes of righteousnesse, for His Names sake.
4 Yea, though I walke throw the valley of the shadow of death I will fear no evil: for thou art with me. Thy Rod, & thy Staf, they comfort me.
5 Thou preparest a Table before me, in the presence of mine enemies. Thou anointest my head with Oyle: My Cup runneth over.
6 Surely goodnesse &

mercie shall follow mee, all the dayes of my lyfe: and I will dwell in the House of the Lord for ever.

And in the House of GOD will I, my lyfe for ever spende.

## PSALME XXIV. I. C.

*Albeit the Lord God hath made, & governeth all the world; yet, towards His chosen People, His Gracious Goodnesse doth most abundantly appeare: in that amõgst them He will haue His Dwelling Place. Which, though it was appoynted amongst the Children of Abraham; yet only doe they enter rightly into this Sanctuary, which are the true Worshippers of God, purged from the sinfull filth of this world. And finally, he magnifieth Gods Grace, for the building of the Temple: to the ende he might stirre vp all the Faythfull, to the true Service of GOD.*

Sing this as the fifteenth Psalme.

THE earth is the Lords, & the fulnes therof: the worlde, & they that dwel therin.

2 For he hath founded it vpõ the seas, and established it vpon the floods.

3 Who shall ascende into the Hil of the Lord? And, Who shall stand in His Holy Place?

4 Hee that hath cleane hands, and a pure heart: who hath not lift vp his soule vnto vanitie, nor sworne deceitfullie.

5 He shal receiue the blessing from the Lord, &

TO God the earth doeth appertayne,
with all thinges great and small:
The world also is his demayne,
with the indwellers all.

2 For hee hath founded it full fast,
vpon the salt Sea strand:
And stablisht it t'abyde and last,
and on the floods to stand.

3 Now, who is hee that shall vp goe,
into Gods holie Hill?
And in his holie place also,
who shall continue still? (wrought

4 The man whose hands no wrong hath
whose heart is pure and neat:
Whose mynde for vanitie not sought,
nor sworne hath with deceit.

5 Hee that is such, the Lord will sende,
his blessings him vpon:

A

And righteousnesse vnto him lende
shall God his salvation.
6 This is the stocke and off-spring eke,
of those that search for thee:
Of them, O Lord, that thy face seeke,
and true Israelites bee.

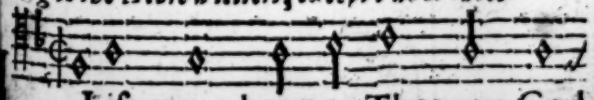
7 Exalt your heads, yee gates on hie;
yee doores that last for aye,
Bee lift, so the King of glorie
shall through you make his way.
8 Who is this King so glorious?
the strong and mightie Lord:
Even hee that is victorious,
in Battell tryde by sword.

9 Exalt your heads, yee gates on hie,
yee doores that last for aye,
Bee lift, so the King of Glorie
shall through you make his way.
10 Who is this glorious King, I say?
the Lord of Hoasts most hie:
Even hee is King, and shall bee aye,
of everlasting Glorie.

righteousnes from the God of his Salvation.
6 This is the generation of them that seeke him: that seek his face, O Iacob. Selah.
7 Lift vp your heads, O ye gates, and be ye lift vp, yee everlasting doores: and the King of glorie shall come in.
8 Who is the King of glorie? the Lord strong and mightie, the Lord mighty in battell.
9 Lift vp your heads, O ye gates, even lift them vp, yee everlasting doores; and the King of glorie shall come in.
10 Who is the King of glorie? the Lord of Hoastes, he is the King of glorie. Selah.

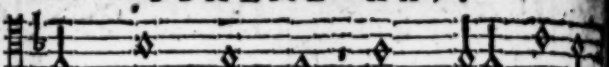
## PSAL. XXV. *Thom. Sternh.*

*The Prophet, being touched with the consideration of his sinnes, and also grieved with the cruell malice of his enemies, prayeth to God most fervently, to forgiue him his offences; especially, such as hee had committed in his youth. And, he beginneth every verse of this Psalme according to the Hebrew letters, except two or three*

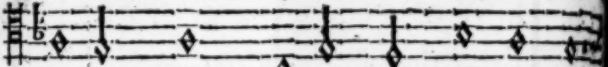


Lift myne heart to Thee, my God

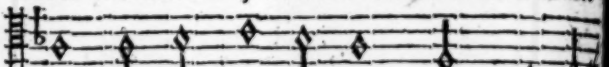
VNto thee O Lord, doe I lift vp my soule.
2 O my God, I trust in thee, let me not be ashamed: let not my enemies triumph over mee.
3 Yea, let none that wayt on thee be ashamed: let them be ashamed which transgresse without cause.
4 Show mee thy wayes, O Lord: teach me thy paths
5 Leade mee in thy trueth, & teach me: for thou art the God of my salvation, on thee doe I wayte all the day.
6 Remember, O Lord, thy tender mercies, and thy loving kyndnesses: for they haue beene ever of olde.
7 Remember not the sins



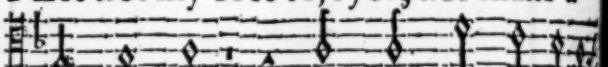
and Guide, most just: Now suffer me to



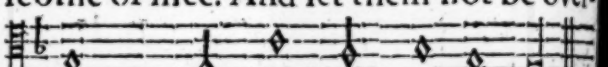
take no shame, for in Thee doe I trust.



2 Let not my foes rejoyce, nor make a



scorne of mee: And let them not be over-



throwne, which put their trust in Thee.

3 But shame shall them befall,
which harme them wrongfullie:
Therfore thy pathes, and thy right wayes,
vnto me, Lord, descrie.
4 Direct mee in thy trueth,
and teach mee, I thee pray:
Thou art my God and Saviour,
on thee I wayte alway.

5 Thy mercies many folde,
I pray thee, Lord, remember:
And eke thy pittie plentifull,
for they haue beene for ever.
6 Remember not the faults,
nor frailtie of my youth:
Remember not how ignorant,
I haue beene of thy trueth.

N

Nor after my deserts,
let mee thy mercies finde:
But of thyne owne benignitie,
Lord, haue mee in thy mynde.
7 His mercie is full sweet,
his trueth a perfect guide:
Therefore the Lord will sinners teach,
and such as goe aside.

8 The humble hee will teach,
his precepts for to keepe:
Hee will direct in all his wayes,
the lowlie, and the meeke.
9 For all the wayes of God,
are trueth, and mercie both;
To them that keepe his Testament,
the witnesse of his trueth.

10 Now, for thyne holie Name,
O Lord, I thee intreat,
To grant mee pardon for my sinne,
for it is wondrous great.
11 Who so doeth feare the Lord,
the Lord will him direct,
To leade his lyfe in such a way,
as hee doeth best accept.
12 His soule shall evermore,
in goodnesse dwell and stand;
His seede and his posteritie,
inherite shall the land.
13 All those that feare the Lord,
know his secret intent:
And vnto them hee doeth declare
his will and Testament.

of my youth, nor my trangressions: according to thy mercie remember thou me, for thy goodnes sake, O Lord

8 Good and vpright is the Lord: therefore will hee teach sinners in the way.

9 The meeke will he guide in judgement & the meeke will he teach his way.

10 All the pathes of the Lord are mercie and trueth: vnto such as keep his Covenant and his Testimonies.

11 For thy Names sake, O Lord, pardon myne iniquitie: for it is great.

12 What man is he that feareth the Lord him shall he teach in the way that hee shall choose.

13 His soule

14 Myne eyes, and eke mine heart,
to him I will advance:
That plukt my feete out of the snare
of sinne and ignorance.
15 With mercie mee beholde,
to thee I make I moane:
For I am poore and desolate,
and comfortlesse alone.

16 The troubles of mine heart,
are multiplied indeede:
Bring mee out of this miserie,
necessitie, and neede.
17 Beholde my povertie,
myne anguish, and my payne:
Remit my sinne, and myne offence,
and make mee cleane agayne.

18 O Lord, beholde my foes,
how they doe still increase:
Persuing mee with deadlie hate,
that fayne would liue in peace.
19 Preserue and keepe my soule,
and eke deliver mee:
And let mée not bee overthrowne,
becausé I trust in thee.

20 Let my simple pureneſſe,
mee from myne enemies shende:
Becausé I looke as one of thyne,
that thou shouldst mee defende.
21 Deliver, Lord, thy folke,
and sende them some reliefe:
I meane

that dwel at ease: and his seed shall inherit the earth.
14 The secret of the Lord is with them that feare him: and hee wil shew thē his Covenant
15 Mine eyes are ever towardes the Lord: for hee shall plucke my feet out of the net.
16 Turne thee vnto me, and haue mercie vpon me: for I am desolate and afflicted.
17 The troubles of mine heart are enlarged: O bring thou me out of my distresses.
18 Looke vpon myne affliction, and my payne & forgiue all my sinnes.
19 Consider my enemies, for they are manie, and they hate me with

I meane, thy choſen Iſrael,
from all thy payne and griefe.

*O LORD, the Strength and Rocke,*
*of all that truſt in Thee;*
*Saue and defend Thy choſen Flocke,*
*from all Calamitie.*
*Glore to the Father bee,*
*the Sonne, and Holy Ghoſt.*
*As it hath beene continuallie,*
*is now, and aye ſhall laſt.*

hatred.

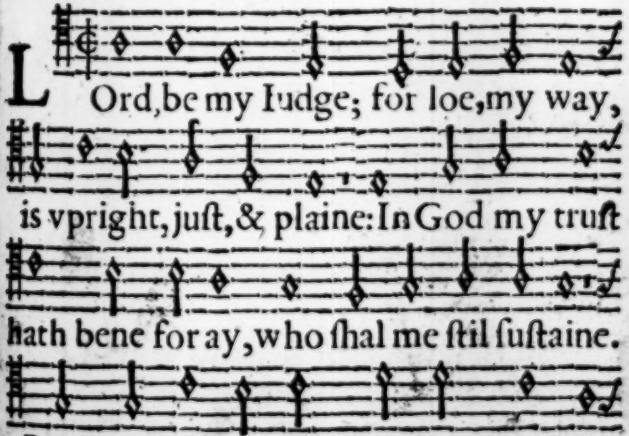
20 O keepe my ſoule and deliver mee: let me not be aſhamed, for I put my truſt in thee.

21 Let integrity and vprightneſſe preſerue me: for I wayte on thee.

22 Redeeme Iſrael ô God, out of all his troubles.

## PSALME XXVI. *I. H.*

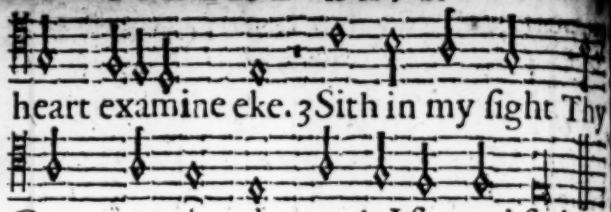
*David, being oppreſſed with many injuries, and finding no helpe in the world, calleth to God for ayde. And, being aſſured of his integritie towards Saul, beſeecheth God, to be his judge, & to defend his innocencie. Finally, he maketh mention of his Sacrifice, which he will offer for his deliverance: deſiring to bee in the company of the Faythfull, in the Congregation of God; whence Saul had baniſhed him: promiſing integritie of lyfe, with open Prayſes, and Thanks-giving.*




1 IVdge mee, O Lord, for I haue walked in myne integritie: I haue truſted alſo in the Lord; therefore I ſhal not ſlide.

2 Examine me, O Lord, and proue me; trye my

reynes and myne heart.
3 For thy loving kindnes is before my eyes: and I haue walked in thy trueth.
4 I haue not sate with vain persons, neyther wil I goe in with dissemblers.
5 I haue hated the congregation of evill doers: and will not sit with the wicked.
6 I will wash mine handes in innocency: so wil I compasse thyne Altar, ô Lord:
7 That I may publish with the voyce of thanksgiving and tell of all thy wonderous workes.
8 Lord, I haue loved the habitatiõ of thy house, and the place where thyne honour dwelleth.
9 Gather not my soul with



heart examine eke. 3 Sith in my sight Thy Grace remains, thy truth I sue and seeke.

4 I had no will to haunt or vse,
with men whose works are vayne:
The companie I did refuse,
of the deceitfull trayne.
5 I much abhorr'd the wicked sort,
their deedes I did despyse:
To them I would not once resort,
which hurtfull things devyse.

6 Myne hands I wash, and doe proceede,
in workes that are vpright:
Then to thyne Altar I make speede,
to offer there in sight.
7 That I may speak and preach the praise,
that doth belong to thee:
And so declare how wondrous wayes,
thou hast beene good to mee.

8 O Lord, thine house I loue most deare,
to mee it doeth excell:
I haue delight, and would bee neare,
whereas thy grace doeth dwell.
9 Oh, gather not my soule with them,
to sinne that bend their will:
Nor yet my lyfe amongst those men,
that thirst much blood to spill:

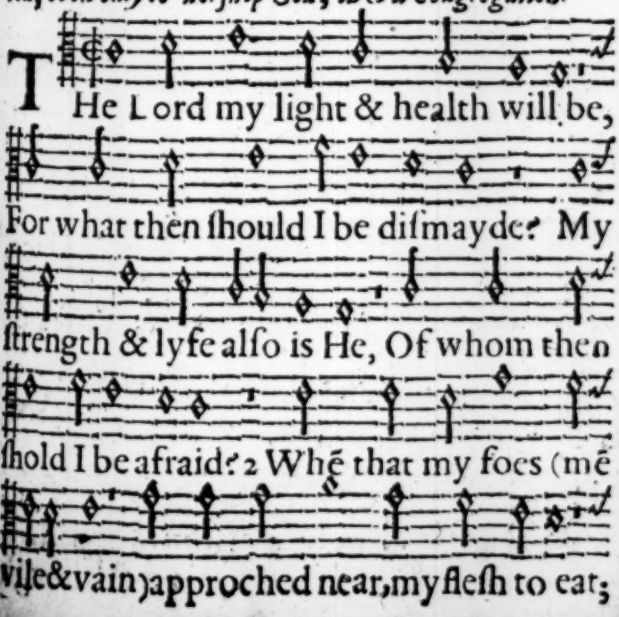
10 Whose

10 Whose hands are heapt and stuffed ful
of fraude, deceit, and guyle:
And their right hand for brybes doth pul
and plucke with wrench and wyle.
11 But I in righteousnesse intende,
my tyme and dayes to serue:
Haue mercie, Lord, and mee defende,
so that I doe not swerue.
12 My foot is stayde gaynst all assayes,
it standeth well and right:
Therefore, O God, thee will I prayse,
in all the peoples sight.

sinners, nor my lyfe with bloody men:
10 In whose hand is mischiefe: and their right hand is full of brybes.
11 But as for mee, I will walke in my integritie: redeeme mee, and be merciful vnto me
12 My foot standeth in an euen place in the Congregations: will I blesse the Lord.

## PSAL. XXVII. *W. K.*

*David maketh this Psalme, being delivered from great perils, as appeareth by the Prayses and Thanks-giving here annexed. Wherein we may see the constant fayth of David, agaynst the assaults of all his enemies: and also, the ende wherefore hee desireth to liue, and to bee delivered; even only to worship God, in His Congregation.*




THe Lord is my light, and my Salvation, whom shal I feare? the Lord is the strength of my life, of whom shall I be afrayd?
2 When the wicked, even myne enemies and my foes came vpon me to eat

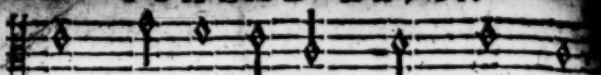
vp my flesh, they stumbled and fell.

3 Though an hoste should encampe against me, my heart shal not feare: thogh warre should ryse agaynst mee, in this wil I be confident.

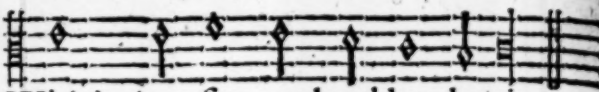
4 One thing haue I desired of the Lord that wil I seeke after: That I may dwell in the house of the Lord, all the dayes of my lyfe, to beholde the beauty of the Lord, and to enquire in his Temple.

5 For in the time of trouble hee shall hyde mee in his pavilion: in the secret of his Tabernacle shal he hyde me: he shall set mee vp vpon a rocke.

6 And now



They stumbled in the selfe-same tryne,



Which they for me layd by deceit.

3 Against me thogh there pitch an hoast,
Myne heart from feare yet farre it is:
Thogh warres be raised with great boast,
Yet will I surelie trust in this.

4 One thing I haue the Lord besoght,
That I may in his house still dwell;
To see his beautie passing thought,
His Temple eke, which doeth excell.

5 For in the tyme of troubles great,
His Tabernacle shall mee hyde:
His secret tents shall bee my seat,
And on a Rocke I shall abyde.

6 And now mine head lift vp will hee,
Aboue my foes, which worke such fraude:
With sacrifice and offrings free,
Within his Tents I will him laude.

7 My voyce, O Lord, let it take place,
With mercie heare mee when I cry:
8 When thou didst say, Seeke ye my face:
With full consent, Loe, here, said I.

9 Hyde not thy face, therfore, me froe,
Nor in thy wrath thy servant spill.
Thou hast mee helpt: then leaue not so:
O God of health, helpe thou mee still.

10 Although

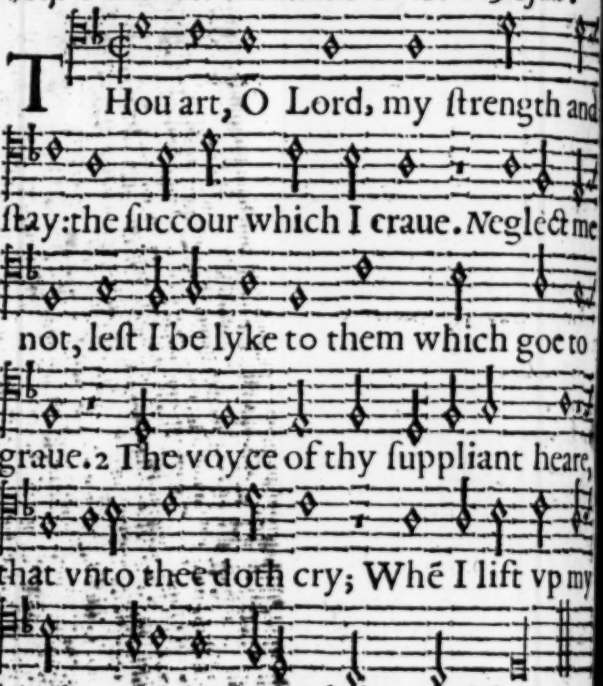
10 Although my parents mee forſake,
The Lord yet will me rayſe and ſtay.
My foes ſet ſnares, mee in to take:
11 But, Lord, leade me in thy right way.
12 Unto myne Adverſaries luſt,
Lord, giue me not, in anie wyſe:
For witneſſe falſe, with words vnjuſt,
They ſeeke againſt mee to devyſe.

13 I ſhould waxe faint, & ſore diſmayde,
But that I did belieue to ſee
Gods goodneſſe in that land diſplayde,
Whereas his faythfull ſervants bee.
14 Hope in the Lord, and be thou ſtrong:
Hee comfort will thyne heart indeede.
Truſt in the Lord, and thinke not long,
For hee will ſurelie come with ſpeede.

*All people on the earth rejoyce,*
*In God, of moſt miſericord:*
*With inward mynde, and outward voyce,*
*Let vs giue laude vnto the Lord.*
*To God bee glore interminable,*
*And his Sonne Chriſt, both God and man,*
*And holie Ghoſt inſeparable,*
*As was aye ſince the world began.*

that my head bee lifted vp aboue myne enemies round about me: therfore will I offer in his Tabernacle ſacrifices of joy: I wil ſing; yea, I will ſing praiſes vnto the Lord.
7 Heare, O Lord, when I crye with my voyce: haue mercie alſo vpon me, and anſwere me.
8 When thou ſaideſt, Seeke yee my face, myheart ſaid vnto thee, Thy face Lord will I ſeeke.
9 Hyde not thyface farre from me: put not away thy ſervant in anger: thou haſt bene my help: leaue me not, neither forſake me, O God of my Salvation. 10 When my father & my mother forſake me, then the Lord will take mee vp. 11 Teach me thy way, O Lord, & leade me in a playne path, becauſe of my enemies. 12 Deliver me not over vnto the will of my enemies: for falſe witneſſes are riſen vp againſt mee, and ſuch as breathe out cruelty. 13 I had fainted, vnleſſe I had believed to ſee the goodneſſe of the Lord in the land of the living. 14 Wait on the Lord: be of good courage, and he ſhall ſtrengthen thyne heart: waite, I ſay, on the Lord.

*David, being in great feare, and penſiueneſſe, to ſee*
*diſhonoured by wicked men, hee deſireth to be rid of them*
*and cryeth for vengeance againſt them. And, at length*
*aſſureth himſelfe, That God hath heard his Prayer: vnto*
*whoſe Tuition hee commendeth all the Faythfull.*




3 Repute mee not amongſt the ſort
of wicked and pervert:
That ſpeake right faire vnto their friends,
and thinke full ill in heart.
4 According to their handie worke,
as they deſerue indeede;
And after their inventions,
let them receiue their meede.

5 For they regard nothing Gods workes,
his lawes, nor yet his lore:

VNto thee will I cry, O Lord, my rocke: be not ſilent to mee: leſt if thou be ſilent to mee, I become lyke them that go downe into the pit.
2 Heare the voyce of my ſupplications when I cry vnto thee: when I lift vp my hands towards thy holie Oracle.
3 Draw mee not away with the wicked, and with the workers of iniquitie: which ſpeak peace to their neighbours, but miſchiefe is in their hearts.
4 Giue them according to their deedes, & according to the wickedneſſe of their ende-

Therefore will hee them, and their ſeede,
deſtroy for evermore.
6 To render thankes vnto the Lord,
how great a cauſe haue I?
My voyce, my prayer, and my complaint,
that heard ſo willinglie.

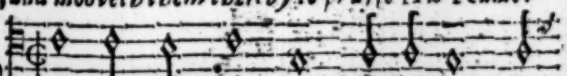
7 Hee is my ſhield, and fortitude,
my buckler in diſtreſſe:
Mine hope, mine help, mine hearts reliefe,
my ſong ſhall Him confeſſe.
8 Hee is our ſtrength, and our defence,
our enemies to reſiſt:
The health, and the Salvation,
of His Elect by Chriſt.

9 Thy People, and Thyne Heritage,
Lord, bleſſe, guyde, and preſerue.
Increaſe them, Lord, and rule their hearts,
that they may never ſwerue.

vours: giue them after the worke of their hands: render to them their deſert.
5 Becaus they regarde not the works of the Lord, nor the operation of his hands, hee ſhall deſtroy them & not build them vp.
6 Bleſſed bee the Lord, becauſe he hath heard the voyce of my ſupplications
7 The Lord is my ſtrength & my ſhield, mine heart truſted in him, & I am helped: therfore mine heart greatly rejoyceth, and with my ſong will I praiſe Him. 8 The Lord is their ſtrength, and he is the ſaving ſtrength of his Anointed. 9 Saue thy people, & bleſſe thy inheritance: feed them alſo, & lift them vp for ever.

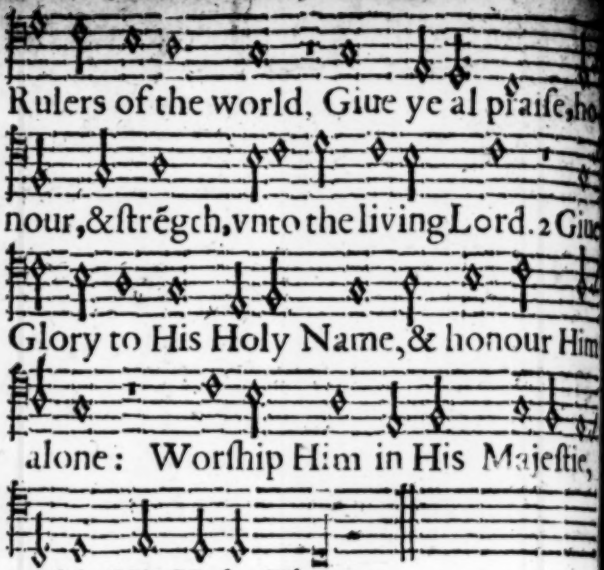
## PSAL. XXIX. *Th. Sternh.*

*An excellent Pſalme, wherein the Prophet exhorteth the very Princes, and Rulers of the world, (which otherwyſe, for the moſt part, thinke there is no God) at the leaſt to feare Him for the Thunders, and Tempeſts: for feare whereof, all creatures tremble. And, although thereby God threatneth ſinners, yet is Hee alwayes mercyfull to His owne, and moveth them thereby to praiſe His Name.*



GIue to the Lord, ye Potentates, yee

GIue vnto the Lord (O ye mightie) giue vnto the Lord glorie and ſtrength:
2 Giue vnto the Lord the glorydue vn-




to his Name, worship the Lord in the beautie of holinesse.

3 The voyce of the Lord is vpon the waters: the God of glory thundreth: the Lord is vpon manie waters.

4 The voyce of the Lord is powerfull: the voyce of the Lord is full of Majestie.

5 The voyce of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon.

6 He maketh them also to skippe like a calfe: Lebanon, and Sirion, lyke a young Vnicorne.

7 The voyce of the Lord divideth the flames of fire

8 The voyce of the Lord shaketh the

3 His voyce doeth rule the waters all,
even as himselfe doeth please:
Hee doeth prepare the thunder-claps,
and governes all the Seas.

4 The voyce of God is of great force,
and wondrous excellent:
It is most mightie in effect,
and much magnificent.

5 The voyce of God doth rent and breake
the Cedar trees so long:
The Cedar trees of Libanus,
which are most high and strong.

6 And makes them leape lyke as a Calfe,
or else the Unicorne.
Not onlie trees, but mountaines great,
whereon the trees are borne.

7 His

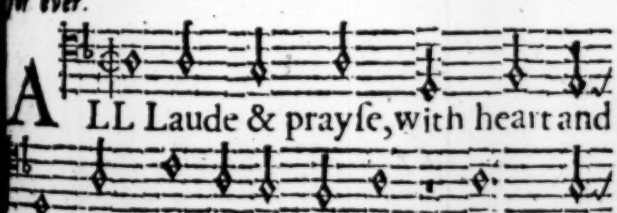
7 His voyce divideth flames of fire,
and shakes the wilderneſſe:
8 It makes the Deſart quake for feare,
that called is Cadeſh.
9 It makes the Hyndes for feare to calue,
and makes the Covert playne.
Then in His Temple, everie man
His glorie doeth proclayme.

10 The Lord was ſet aboue the floods,
ruling the raging Sea:
So ſhall hee reigne as Lord and King,
for ever and for aye.
11 The Lord will giue his people power,
in vertue to increaſe:
The Lord will bleſſe his choſen folke,
with everlaſting peace.

wilderneſſe: the Lord ſhaketh the wilderneſſe of Kadeſh.
9 The voyce of the Lord maketh the Hyndes to calue, & diſcovereth the forreſts: and in his Temple doeth everie one ſpeak of his glorie.
10 The Lord ſitteth vpon the flood: yea, the Lord ſitteth King for ever.
11 The Lord will giue ſtrength vnto his people: the Lord wil bleſſe his people with peace.

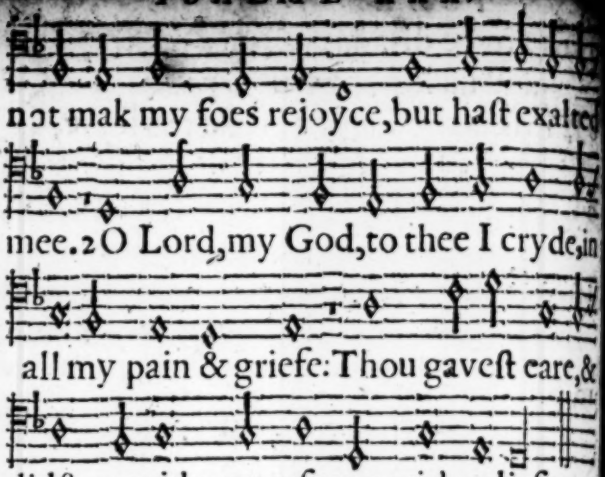
## PSAL. XXX. *I. H.*

*When David ſhould haue dedicated his houſe to the Lord, he fell ſo extreame ſicke, that he was without all hope of lyfe: and therfore, after his recoverie, he rendereth thankes to God; exhorting others to the lyke: and learne, by his example, that God is rather mercifull, than ſeuere and rigorous, towardes His Children: and alſo, that the fall from proſperitie to adverſitie, is ſudden. This done, he returneth to Prayer, promiſing to prayſe God for ever.*



ALL Laude & prayſe, with heart and voyce, O Lord, I giue to thee; Which didſt not

I Wil extoll thee, O Lord, for thou haſt lifted mee vp: and haſt not made my foes to rejoyce over mee.
2 O Lord my




God, I cryed vnto thee, & thou hast healed mee.
3 O Lord, thou hast brought vp my soule frō the graue: thou hast keptme aliue that I should not go down into the pit.
4 Sing vnto the Lord, (O ye Saincts of his) and giue thanks at the remembrāce of his holines
5 For his anger endureth but a moment; in his favour is life: weepingmay endure for a night, but joy commeth in the morning.
6 And in my prosperitie I said, I shall never bee mooved.
7 Lord by thy favour thou hast made my mountaine to stand strong: thou

3 Of thy good-will thou hast call'd backe
my soule, from hell to saue:
Thou didst reviue, when strength did lack,
and kepst mee from the graue.
4 Sing praise, ye Saincts, that proue & see
the goodnesse of the Lord:
In memorie of his Majestie
rejoyce with one accord.

5 For why? his anger but a space
doeth last, and slacke agayne:
But in his favour, and his grace,
alwayes doeth lyfe remayne.
Thogh grips of griefe, & pangues ful sore
shall lodge with mee all night:
The Lord to joy shall vs restore,
before the day bee light.

6 When I enjoyde the world at will,
thus would I boaste, and say;

Tush

Tush, I am sure to feele none ill,
this wealth shall not decay.
7 For thou, O Lord, of thy good grace,
hadst sent mee strength and ayde:
But when thou turn'dst away thy face,
my mynde was sore dismayde.

8 Wherefore agayne yet will I cry
to thee, O Lord of might:
My God, with playnts I did apply,
and prayde both day and night.
9 What gayne is in my blood, sayde I,
if death destroy my dayes?
Doeth dust declare thy Majestie,
or yet thy trueth doeth prayse?

10 Wherefore, my God, some pittie take,
O Lord, I thee desire:
Doe not this simple soule forsake,
of helpe I thee require.
11 Then didst thou turne my griefe & woe,
vnto a chearfull voyce:
The mourning weede thou took'st me fro,
and mad'st mee to rejoyce.

12 Wherefore my soule vncessantlie
shall sing vnto thee prayse:
My Lord, my God, to thee will I
giue laude and thankes alwayes.

thy face, & I was troubled.
8 I cryed to thee, O Lord and vnto the Lord I made supplication.
9 What profit is there in my blood, when I goe down to the pit? Shall the dust prayse thee? Shall it declare Thy Trueth?
10 Heare, O Lord, & haue mercie vpon me: Lord, be Thou mine Helper.
11 Thou hast turned for me my mourning into dancing. Thou hast put off my sackcloth, & girded mee with gladnesse:
12 To the end that my glorie may sing praise to thee, & be not silēt. O Lord, my God: I will giue thankes vnto Thee, for ever.

## PSALME XXXI. *I. H.*

*David, being delivered from some great danger, first bearseth, what meditation hee had, by the power of Feyth, even when as Death was before his eyes, his ene-*

*mies being ready to take him. Then, hee affirmeth, That the Favour of God is alwayes ready, to those that feare him. And finally, he exhorteth all the Faythfull, to trust in God, and to loue Him; because Hee preserveth and strengtheneth them: as they may see by Davids example.*

Sing this as the eyghteenth Psalme.

O Lord, I put my truſt in thee;
let nothing worke me ſhame:
As thou art juſt, deliver mee,
and ſet me quyte from blame.

2 Heare mee, O Lord, and that anone:
to helpe me make good ſpeede.
Bee thou my Rocke, and Houſe of ſtone;
my Fence, in tyme of neede.

3 For why? as ſtones thy ſtrength is tryde:
Thou art my Fort and Tower.
For thy Names ſake bee thou my Guide,
and leade me in thy Power.

4 Pluck foorth my feet, & break the ſnare,
which they for me haue layde.
Thou art my Strength; and all my care
is in thy Might and Ayde.

5 Into thine Hands, Lord, I commit
my Sprite, which is thy due:
For why? Thou haſt redeemed it,
O Lord, my God, moſt true.

6 I hate ſuch folke, as will not parte
from things to be abhord.
When they on tryfles ſet their heart,
my truſt is in the LORD.

7 For I will in thy mercy joye;
I ſee it doeth excell.

In thee, O Lord, doe I put my truſt: let me never be aſhamed. Deliver mee in thy righteouſneſſe.

2 Bow down thine eare vnto mee: deliver me ſpeedilie. Be thou my ſtrong Rocke, for an houſe of defence, to ſaue mee.

3 For thou art my Rock, and my Fortreſſe: therefore, for thy Names ſake, leade me, & guide mee.

4 Pul me out of the net, which they haue laid privily for me: for thou art my ſtrength.

5 Into thine hand I cõmit my ſpirit. Thou haſt redeemed me, O Lord God of trueth.

6 I haue hated them that regard lying vanities: but

Thou ſeeſt when ought would me annoy,
and knowſt my ſoule full well.
8 Thou haſt not left me in their hand
that would me over-charge:
But thou haſt ſet me out of band,
to walke abroad, at large.

9 Great griefe, O Lord, doth me aſſayle,
ſome pitie on me take:
Mine eyes wax dim; my might doth fayle;
my wombe for woe doeth ake.
10 My lyfe is worne, with griefe & paine;
my years are gone, and paſt.
My ſtrength is gone, and through diſdaine
my bones corrupt, and waſte.

11 Amongſt my foes, I am a ſcorne;
my friends are all diſmayde.
My neyghbours, and my kinſ-men borne,
to ſee me, are afrayde.
12 As men once dead, are out of mynde,
ſo am I now forgot:
As ſmall effect in me they fynde,
as in a broken Pot.

13 I heard the braggs of all the rout:
their threats my mynd did fray:
How they conſpyrd, and went about,
to take my lyfe away.
14 But, Lord, I truſt in thee for ayde,
not to be over-trod:
For I confeſſe, and ſtill haue ſayd,
Thou art my Lord, and God.

I truſt in the LORD.

7 I will bee glad, and rejoyce in thy mercie: for thou haſt conſidered my trouble: thou haſt knowne my Soule in adverſities.

8 And haſt not ſhut mee vp, into the hand of the enemy. Thou haſt ſet my feet in a large roome

9 Haue mercie vpon me, O Lord, for I am in trouble: mine eie is conſumed with griefe: yea, my ſoule & my bellie.

10 For my life is ſpent with griefe, & my yeares with ſighing. My ſtrength faileth, becauſe of mine iniquitie; & my bones are conſumed.

11 I was a reproch amog all mine enemies, but ſpe-

15 The length of all my lyfe, and age,
O Lord, is in thy Hand.
Defend me from the wrathfull rage
of them that me with-ſtand.
16 To me, thy ſervant, Lord, expreſſe,
and ſhow thy joyfull Face:
And ſaue me, Lord, for thy goodneſſe,
thy Mercy, and thy Grace.

17 Lord, let me not be put to blame,
for that on thee I call:
But let the wicked beare their ſhame,
and in the Graue to fall.
18 O Lord, make dumbe their lips our-
which are addict to lies: (right,
And cruellie with pryde and ſpight,
agaynſt the juſt devyſe.

19 Oh, how great good haſt thou in ſtore
layd vp, and done for them,
That feare, and truſt in thee, before
the ſonnes of mortall men!
20 Thy preſence doth them fence & guide
from all great brags and wrongs:
Within thy place thou doeſt them hyde
from all the ſtryfe of tongues.

21 Thanks to the Lord, who hath declar'd
on mee his grace ſo farre;
Mee to defende with watch and ward,
as in a towne of warre.
22 Though in my griefe and haſte ſaid I
Loe; ſee, I am reject:

Yet

ciallie amõg my nighbors & a feare to mine acquaintance: they that did ſee me without, fled from me
12 I am forgotten, as a dead mã out of mind. I am like a broken veſſell.
13 For I haue heard the ſlander of manie: feare was on every ſide. While they tooke counſel together againſt me, they deviſed, to take away my life
14 But I truſted in thee, O Lord: I ſaide, Thou art my God.
15 My times are in thine hand: deliver me from the hand of mine enemies, and from them that perſecute mee.
16 Make thy face to ſhine vpon thy ſervant: ſaue me

Yet, Lord, on thee when I did cry,
my playnt thou didſt accept.

23 Yee Saincts, loue yee the Lord, I ſay,
the Faythfull Hee doeth guyde:
And to the prowde Hee will repay,
according to their pryde.

24 Be ſtrong, & God ſhall ſtay your heart;
bee bolde, yee that are juſt:
For ſure the Lord will take your part,
ſith yee on Him doe truſt.

for thy mercies ſake. 17 Let me not be aſhamed, O Lord: for I haue called vpō thee. Let the wicked be aſhamed: and let them bee ſilent in the graue. 18 Let the lying lippes be put to ſilēce, which ſpeake grieuous things, prowdly and contemptuouſly, aganyſt the righteous. 19 O, how great is thy goodneſſe, which thou haſt layd vp for them that feare thee! which thou haſt wrought for them that truſt in thee, before the ſonnes of men! 20 Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly, in a pavilion, frō the ſtrife of tongues. 21 Bleſſed be the Lord, for he hath ſhowed me his marveilous kindnes, in a ſtrong citie. 22 For I ſaid in my haſte; I am cut off, from before thine eyes. Nevertheleſſe, thou heardſt the voice of my ſupplications, when I cried vnto thee. 23 O loue the Lord, all ye his ſaints: for the Lord preſerveth the faithfull, and plentifullie rewardeth the proud doer. 24 Be of good cowrage, and Hee ſhall ſtrengthen your heart: all yee that hope in the LORD.

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## PSAL. XXXII. *Thom. Sternh.*

*David, puniſhed with grieuous ſickneſſes for his ſins, counteth them happie, to whom God doth not impute their tranſgreſſions. And after that, he had confeſſed his ſins, and obtained pardon, he exhorteth the wicked men, to liue godlie; and the good to rejoyce.*

Sing this as the 29 Pſalme.

THe man is bleſt whoſe wickedneſſe
the Lord hath cleane remitted:
And he whoſe ſinne and wretchedneſſe
is hid, and alſo covered.

BLeſſed is he whoſe tranſgreſſion is forgiven, whoſe ſinne is covered. 2 Bleſſed is the man vnto whom the Lord imputeth not iniquitie: and in whoſe ſpirit there is no guyle.

2 And bleſt is hee to whom the Lord
imputeth not his ſinne:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whyles that I kept cloſe my ſinne,
by ſilence and conſtraint,
My bones did weare and waſte away,
with daylie mone and plaint.
4 For night and day thyne hand on mee
ſo grievous was, and ſmart,
That all my blood and humours moyſt,
to dryneſſe did convert.

5 I did, therefore, confeſſe my fault,
and all my ſinnes diſcover:
Then thou, O Lord, didſt mee forgiue,
and all my ſinnes paſſe over.
6 The humble man ſhall pray, therefore,
and ſeeke thee in due time:
So that the floods of waters great,
ſhall haue no power on him.

7 When trouble and adverſitie
doe compaſſe mee about,
Thou art my refuge, and my joy,
and thou doeſt rid me out.
8 Come hither, and I ſhall thee teach,
how thou ſhalt walke aright:
And will thee guide, as I my ſelfe
haue learn'd by proofe and ſight.

9 Bee not ſo rude, and ignorant,
as is the Horſe and Mule;

whoſe

kept ſilence, my bones waxed olde; through my roaring all the day long
For day & night thyne hand was heavie vpon me: mymoyſture is turned into the drought of Summer. Selah.
5 I acknowledge my ſin vnto thee, & mine iniquitie haue I not hid: I ſaid, I will confeſſe mytranſgreſſionsvntothe Lord; & thou forgaveſt the iniquitie of my ſin. Selah
6 For thisſhal everie one that is godly pray vnto Thee, in a time when thou mayeſt bee found: ſurely, in the floods of great waters, they ſhal not come nigh vnto him.

Whoſe mouth without a raigne, or bit,
from harme thou canſt not rule.
10 The wicked man ſhall manifolde
ſorrowes and griefe ſuſtayne:
But vnto him that truſts in God,
his goodneſſe ſhall remaine.

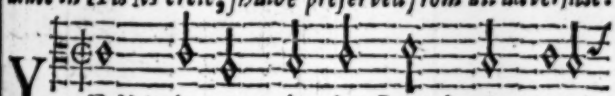
11 Bee merrie, therefore, in the Lord;
yee Iuſt, lift vp your voyce:
And yee of pure and perfect heart,
bee glad, ahd eke rejoyce.

my hyding place, thou ſhalt preſerue mee from trouble: thou ſhalt compas mee about with ſongs of deliverance. Selah.

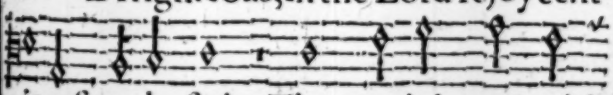
8 I will inſtruct thee, & teach thee in the way which thou ſhalt goe: I wil guyde thee with myne eye. 9 Be ye not as the horſe, or as the mule, which haue no vnderſtanding: whoſe mouth muſt bee held in with bit and brydle, leſt they come neare vnto thee. 10 Manie ſorrowes ſhall be to the wicked: but hee that truſteth in the Lord, mercie ſhall compaſſe him about. 11 Be glad in the Lord, and rejoyce, ye righteous: and ſhout for joy, all ye that are vpright in heart.

## PSAL. XXXIII. *I. H.*

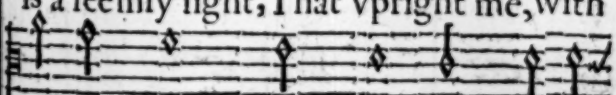
*Hee exhorteth good men, to praiſe God, for that Hee hath not onlie created all things, and by His Providence governeth the ſame; but alſo is faythfull in His Promiſes. He vnderſtandeth mans heart, and ſcattereth the counſell of the wicked: ſo that no man can be preſerved, by anie creature, or mans ſtrength: but they that put their confidence in His Mercie, ſhalbe preſerved from all adverſitie.*



YE Righteous, in the Lord rejoyce: it



is a ſeemly ſight, That vpright mē, with



thankfull voice, ſhould praiſe the God of

R Ejoice in the Lord, O yee righteous, for prayſe is comelie for the vpright.

2 Praiſe the Lord with harpe: ſing vnto him with the Pſalterie, and an inſtrument of ten ſtrings.

3 Sing vnto him a new song, play skilfully with a lowd noyse

4 For the word of the Lord is right: and all his workes are done in truth

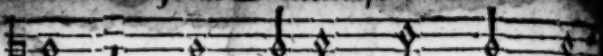
5 Hee loveth righteousnes and judgement: the earth is ful of the goodnes of the Lord.

6 By the word of the Lord were the heavens made: and all the hosteof them bythe breath of his mouth

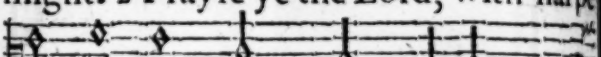
7 Hee gathereth the waters of the Sea together as an heape: he layeth vp the depth in store-houses.

8 Let all the earth feare the Lord: let all the inhabitants of the world stād in awe of him.

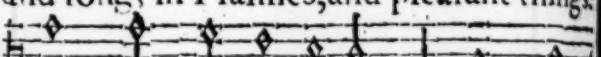
9 For he spak and it was done: he cō-



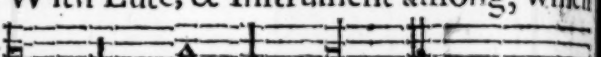
might. 2 Prayse ye the Lord, with harpe



and song, in Psalmes, and pleasant things:



With Lute, & Instrument among, which



soundeth with ten strings.

3 Sing to the Lord a song most new,
with cowrage giue him prayse:
4 For why? his word is ever true;
his workes, and all his wayes.
5 To judgement, equitie, and right,
hee hath a right good will:
And with his gifts hee doeth delight
the earth throughout to fill.

6 For by the word of God alone,
the heavens all were wrought:
Their hoasts and powers everie one,
his breath to passe hath brought.
7 The waters great gathred hath hee,
on heapes within the shore:
And hid them in the depth to bee,
as in an house of store.

8 All men on earth, both least and most,
feare God, and keepe his law:
Yee that inhabite in each coast,
dread him, and stand in awe.

9 What hee commanded, wrought it was,
at once, with preſent ſpeede:
What hee doeth will, is brought to paſſe,
with full effect indeede.

10 The counſels of the Nations rude,
the Lord doeth driue to nought:
Hee doeth defeat the multitude,
of their deuiſe and thought.
11 But his decrees continue ſtill,
they never ſlacke nor ſwadge:
The motions of his minde and will,
take place in everie age.

12 And bleſt are they, to whom the Lord,
as God and guyde is knowne,
Whom he doeth chooſe of mere acccord,
to take them as his owne.
13 The Lord frō heavē doth caſt his ſight,
on men mortall by birth:
14 Conſidring from his ſeat of might,
the dwellers on the earth.

15 The Lord, I ſay, whoſe hād hath wrought
mans heart, and doeth it frame:
For hee alone doeth know the thought
and working of the ſame.
16 A King that truſteth in his hoaſte,
ſhall not prevayle at length:
The man that of his might doeth boaſt,
ſhall fall, for all his ſtrength.

17 The troups of horſemen eke ſhall faile,
their ſturdie ſteeds ſhall ſterue:

it ſtood faſt.
10 The Lord bringeth the counſel of the heathen to nought: hee maketh the deuices of the people of none effect.
11 The counſell of the Lord, ſtādeth for ever: the thoughts of his heart to al generations.
12 Bleſſed is the Nation, whoſe God is the Lord: and the people whō he hath choſen for his owne inheritance.
13 The Lord looketh from heaven: hee beholdeth al the ſonnes of men.
14 From the place of his habitation he looketh vpō all the inhabitants of the earth.
15 Hē faſhioneth their hearts alike; hee conſide-

The

workes.
16 There is no King saued by the multitude of an hoste: a mightie man is not delivered by much strength.
17 An horse is a vainthing for safetie: neither shall hee deliver anie by his great strength.
18 Beholde, the eye of the Lord is vpon them that feare him; vpon them that hope in his mercie:
19 To deliver their soule from death, and to keepe them aliue in famine.

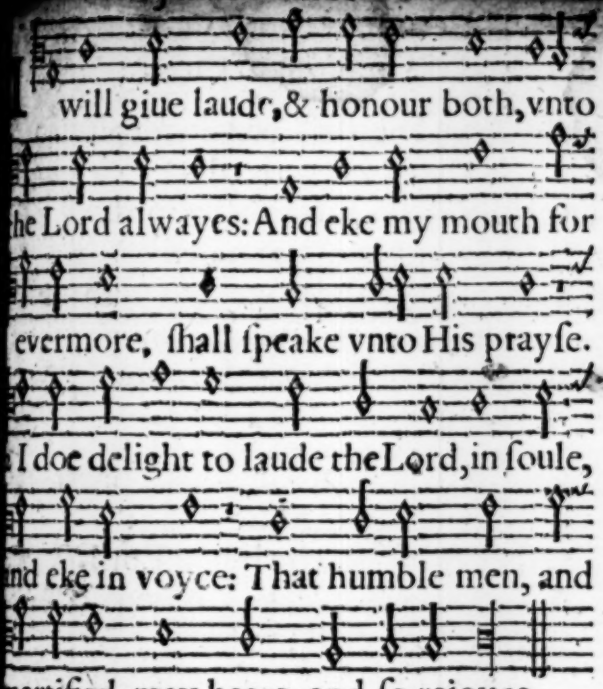
The strength of horse shall not prevaile,
the ryder to preserue.
18 But, loe, the eyes of God intende,
and watch to ayde the Iust:
With such as feare him to offende,
and on his goodnesse trust.
19 That hee of death, and all distresse,
may set their soules from dread.
And if that dearth the land oppresse,
in hunger them to feede.
20 Wherfore our soule doth still depend,
on God our strength and stay:
Hee is our shield, vs to defend,
and driue all darts away.
21 Our soule in God hath joy and game,
rejoycing in his might:
For why? in his most holie Name
wee hope, and much delight.
22 Therefore let thy goodnesse, O Lord,
still present with vs bee,
As wee alwayes with one accord,
doe onlie trust in thee.

20 Our soule wayteth for the Lord: He is our helpe, and our shield. 21 For our heart shall rejoyce in him; because we haue trusted in his holie Name. 22 Let thy mercie (O Lord) be vpon vs: according as wee hope in thee.

## PSAL. XXXIV. *Th. Sternh.*

*After David had escaped Achis, according as is written in the 1. Sam. 21. whom in this tytle hee calleth Abimelech, (which was a generall Name to all the Kings of the Philistims) he prayseth God for his deliverance, provoking all others, by his example, to trust in God, to feare and serue Him, who defendeth the godlie with His Angels, and vtterlie destroyeth the wicked in their sinnes.*

I Wil blesse the Lord at all times: his prayse shall continuallie bee in my




Therefore see that yee magnifie
with mee the living Lord:
And let vs now exalt his Name,
together with one accord.

For I my selfe besought the Lord,
hee answer'd mee agayne:
And mee reliev'd incontinent,
from all my feare and payne.

Who so they bee that him beholde,
shall see his light most cleare:
Their countenance shall not bee dasht,
they neede it not to feare.

This sillie wretch, for some reliefe,
vnto the Lord did call:

mouth.

2 My soule shall make her boast in the Lord: the humble shall heare therof, and be glad.

3 O magnifie the Lord with mee, and let vs exalt his Name together.

4 I sought the Lord, and he heard me; & delivered mee from all my feares.

5 They looked vnto him & were lightened: and their faces were not ashamed.

6 This poore man cried, & the Lord heard him, & saved him out of all his troubles.

7 The Angel of the Lord encampeth round about them that feare him, & delivereth them.

Who

Who did him heare without delay,
and rid him out of thrall.

7 The Angel of the Lord doeth pitch
his tents in everie place,
To saue all such as feare the Lord,
that nothing them deface.
8 Taste, and consider well, therefore,
that God is good and just:
O happie man, that maketh him
his onlie stay and trust.

9 Feare yee the Lord, his holie ones,
aboue all earthlie thing:
For they that loue the living Lord,
are sure to lacke nothing.
10 The Lyons shall bee hunger-bit,
and pyn'd with famine much:
But as for them that feare the Lord,
no lacke shall bee to such.

11 Come near, therfore, my childrē deare
and to my words giue eare:
I shall you teach the perfect way,
how yee the Lord shall feare.
12 Who is that man that would liue long
and leade a blessed lyfe?
13 See thou refraine thy tongue and lips
from all deceit and stryfe.

14 Turne backe thy face from doing ill,
and doe the godlie deede.
Inquyre for peace and quyetnesse,
and follow it with speede.

15 F

see that the Lord is good blessed is the man that trusteth in him.
9 O feare the Lord yee his Saincts: for there is no want to them that fear him
10 The young Lyons doe lack, and suffer hunger: but they that seek the Lord shal not want anie good thing.
11 Come ye children, hearken vnto me: I will teach you the feare of the Lord.
12 What man is he that desireth life? & loveth manie dayes, that hee may see good?
13 Keepe thy tongue from evill, and thy lips from speking guile
14 Depart from evill, & doe good: seeke peace,

15 For why? the eyes of God aboue
vpon the juſt are bent:
His eares lykewyſe doe heare the playnt
of the poore innocent.

16 But he doth frown, & bend his brows,
vpon the wicked trayne:
And cuts away the memorie
that ſhould of them remayne.

17 But when the juſt doe call and cry,
the Lord doeth heare them ſo,
That out of payne and miſerie,
foorth-with hee lets them goe.

18 The Lord is kynde, & ſtraight at hand,
to ſuch as bee contrite:
Hee ſaues alſo the ſorrowfull,
the meeke, and poore in ſprite.

19 Full manie bee the miſeries
that righteous men doe ſuffer:
But out of all adverſities,
the Lord doeth them deliver.

20 The Lord doeth ſo preſerue and keepe
his verie bones alway;
That not ſo much as one of them
doe periſh, or decay.

21 The ſinne ſhall ſlay the wicked man,
which he himſelfe hath wrought:
And ſuch as hate the righteous man,
ſhall ſoone be brought to nought.

22 But they that ſerue the living Lord,
the Lord doeth ſaue them ſound:

& perſue it.
15 The eyes of the Lord are vpon the righteous, & his eares are open vnto their cry.
16 The face of the Lord is againſt thē that doe evil to cut off the remembrāce of them from the earth.
17 The righteous cry, & the Lord heareth; and deliver eththem out of all their troubls
18 The Lord is nigh vnto them that are of a broken heart: and ſaveth ſuch as be of a contrite ſpirit.
19 Many are the afflictions of the righteous: but the Lord delivereth him out of thē al.
20 He keepeth all his bones: not one of them is broken.
21 Evill ſhal

lay the wicked: and they that hate the righteous, ſhall bee deſolate.

22 The Lord redeemeth the ſoule of his ſervants: and none of them that truſt in him ſhall bee deſolate.

PLead my cauſe (O Lord) with them that ſtryue with me: fight againſt them that fight againſt mee.

2 Take hold of ſhield and buckler, and ſtand vp for myne helpe.

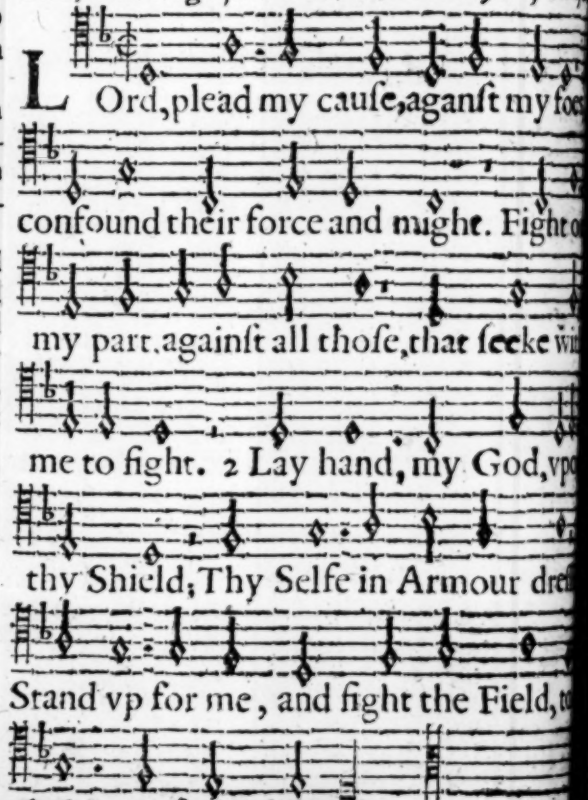
3 Draw out alſo the ſpeare, and ſtop the way againſt them that perſecute me: ſay vnto my ſoul, I am thy ſalvation.

4 Let them be confounded and put to ſhame that

And who ſo puts their truſt in Him, nothing ſhall them confound.

## PSAL. XXXV. *I. H.*

*So long as Saul was enemie to David, all that had authoritie vnder him to flatter their King, (as is the cu of the world) did alſo moſt cruellie perſecute David; gayuſt whom hee prayeth God, to pleade, and avenge cauſe: that they may be taken in their own nets & ſuc that his innocencie may bee declared; and that the in cent, which taketh part with him, may rejoyce, & pra the Name of the Lord, who thus delivereth His ſerva And ſo he promiſeth to ſpeake footh the juſtice of Lord, and to magnifie His Nawe, all the dayes of hi*



Bring foorth the ſpeare, & ſtop the way,
myne enemies to withſtand:
Then, Lord, vnto my ſoule thus ſay,
I am thyne helpe at hand.
Confound them with rebuke and blame,
that ſeeke my ſoule to ſpill:
Let them turne back, and flee with ſhame,
that thinke to worke mee ill.

Let them bee ſcattred all abroad:
as chaffe let them bee toſt:
And by the Angel of our God,
diſperſt, deſtroyde, and loſt.
Let all their wayes bee voyde of light,
and ſlippric, lyke to fall:
And ſend thyne Angel, with thy might,
to perſecute them all.

For why? without my fault they haue
in ſecret ſet their grin:
And for no cauſe haue digg'd a caue,
to take my ſoule therein.
When they thinke leaſt, & haue no care,
O Lord, deſtroy them all:
Let them bee trapt in their owne ſnare,
and in their miſchiefe fall.

Then ſhall my ſoule, my heart, & voyce,
in God haue joy and wealth:
That in the Lord I may rejoyce,
and in his ſaving health.
And then my bones ſhal ſpeake, & ſay,
my parts ſhall all agree;

O Lord

ſeek after my ſoule: let thē bee turned backe and brought to confuſion: that devyſe myne hurt.

5 Let them bee as chaffe before the winde: and let the Angel of the Lord chaſe them.

6 Let their way be dark and ſlippery, and let the Angel of the Lord perſecute them.

7 For without cauſe haue they hid for me their net in a pit, which without cauſe they haue digged for my ſoule.

8 Let deſtruction come vpon him at vnawares, & let his net that he hath hid, catch himſelfe: into that verie deſtruction let him fall.

9 And my ſoul ſhalbe joyful in the Lord: it ſhalrejoice inhisſalvatiõ

10 All my bones ſhall ſaye, Lord, who is lyke vnto thee, which delive rſt the poor frõ him that is too ſtrong for him: yea, the poore, & the needie, frõ him that ſpoileth him?

11 Falſe witneſſesdid riſe vp: they layd to my charge things that I knew not.

12 They rewarded mee evil forgood, to the ſpoyling of my ſoule.

13 But as for me, whẽ they were ſick, my clothing was ſack-cloth: I humbled my ſoule with faſting: and my prayer returned into my own boſome

14 I behaved my ſelfe, as

O Lord, though they doe ſeeme full gay,
what man is lyke to Thee?

11 That doſt defend the weake from them
that are both ſtout and ſtrong:
And ridſt the poore from wicked men,
that ſpoyle, and doe them wrong.

12 Againſt mee cruell men did ryſe,
to witneſſe things vntrue:
And to accuſe mee did devyſe,
of that I never knew.

13 And where to them I beare good-will,
they quyte mee with diſdayne:
For their intent was for to ſpill,
and bring my ſoule to payne.

14 Yet I, whẽ they were ſick took thoght,
and clad my ſelfe in ſacke.
With faſting I my ſelfe low brought:
to pray I was not ſlacke.

15 As to my friend, and brother deare,
I did my ſelfe behaue:
And as one making wofull cheare,
about his mothers graue:

16 But in my troubles they did joy,
and gather on a rout:
Yea, abject ſlaues at mee did toy,
with mocks and checks full ſtout.

17 The bellie-gods, and flattring trayn
at feaſts did mee deryde:
They gnaſht their teeth, with great d
and wryde their mouth aſide. (d

18 Lord, whē wilt thou amend this geare?
why doeſt thou ſtay, and pauſe?
Oh, rid my ſoule, repleat with feare,
out of theſe Lyons clawes.

19 So then will I giue thanks to thee,
before thy Church alwayes:
And where in preaſſe the people bee,
there will I ſhow thy prayſe.

20 Let not my foes prevayle on mee,
which hate mee for no fault:
Nor yet to winke, or turne their eye,
that cauſeleſſe mee aſſault.

21 Of peace no word they thinke, or ſay:
their talke is all vntrue.
They ſtill conſult, and would betray
all ſuch as peace enſue.

22 With open mouth they run at mee:
they gape, they laugh, they flyre:
Well, well, ſay they, our eye doeth ſee
the thing that wee deſire.

23 But, Lord, thou ſeeſt what wayes they take:
ceaſe not this geare to mend.
Bee not farre off, nor mee forſake,
as men that fayle their friend.
Awake, ariſe, and ſtirre abroad:
defende mee in my right.
Revenge my cauſe, my Lord, my God,
and ayde mee with thy might.

24 According to thy righteouſneſſe,
my Lord God, ſet mee free:

had been my friende, or brother: I boweddown heavilie, as one that mourneth for his mother.

15 But in my adverſitie they rejoyced, and gathered themſelues together: yea, the abiects gathered themſelues together againſt mee, and I knew it not: they did teare me, and ceaſed not.

16 With hypocriticall mockers in feaſtes: they gnaſhed vpon mee with their teeth.

17 Lord, how lōg wilt thou looke on? reſcue my ſoule from their deſtructions, my darling frō the lions.

18 I wil giue thee thankes in the great Cōgregatiō

thee amongſt much people.

19. Let not them that are my enemies wrongfullie, rejoyce over me: neyther let them winke with the eye, that hate mee without a cauſe.

20 For they ſpeake not peace: but they devyſe deceit full matters againſt them that are quiet in the land.

21 Yea, they opened their mouth wyde againſt mee, & ſaid, Aha, aha, our eye hath ſeene it.
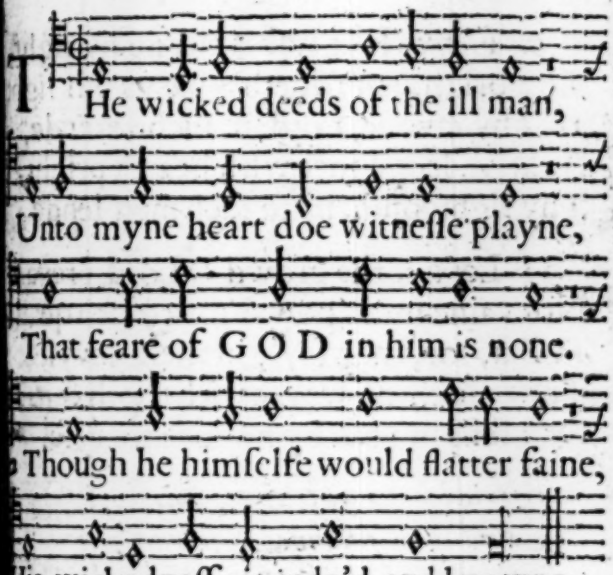
And let them not their pryde expreſſe,
nor triumph over mee.
25 Let not their hearts rejoyce, and cry,
There, there, this geare goes trim.
Nor giue them cauſe to ſay on hye,
Wee haue our will of him.

26 Confound them with rebuke & ſhame,
that joy when I doe mourne:
And pay thē home with ſpight & blame,
that brag at mee with ſcorne.
27 Let them bee glad, and eke rejoyce,
which loue mine vpright way:
And they all tymes with heart and voyce,
ſhall prayſe the Lord, and ſay;

Great is the Lord, and doeth excell,
for why? hee doeth delight
To ſee his ſervants proſper well:
that is his pleaſant ſight.
28 Wherefore my tongue I will apply
thy righteouſneſſe to prayſe:
Unto the Lord, my God, will I,
ſing laude and prayſe alwayes.

22 This thou haſt ſeene (O Lord) keepe not ſilence: O Lord, bee not farre from mee. 23 Stirre vp thy ſelfe, and awake, to my judgement even vnto my cauſe, my God, and my Lord. 24 Iudge me, O Lord, my God, according to thy righteouſneſſe, and let them not rejoyce over mee. 25 Let them not ſay in their hearts, Ah, ſo would we haue it: let them not ſay, We haue ſwallowed him vp. 26 Let them be aſhamed, and brought to confuſion together, that rejoyce at mine hurt: let them be cloathed with ſhame & diſhonour, that magnify themſelues againſt mee. 27 Let them ſhout for joy, and bee glad, that favour my righteous cauſe: yea, let them ſay continuallie, Let the Lord be magnified, which hath pleaſure in the proſperitie of his ſervant. 28 And my tongue ſhall ſpeake of thy righteouſneſſe, and of thy praiſe, all the day long.

*The Prophet, being grievously vexed by the wicked, complayneth of their malicious wickednesse. Then, beeturneth, to consider the vnspeakeable goodnesse of God, towards all creatures; but, especially, towardes His owne Children: that, by the fayth thereof, he may be comforted, and assured, of his deliverance, by the ordinary course of GODS Worke: who, in the ende, destroyeth the wicked, and saveth the just.*




3 His mouth is bent to vile deceat,
With ignorance hee is repleat:
And to doe good hee hath no will.
4 In bed hee doeth for mischiefe wait,
Full bent to seeke the way most ill.

5 Thy mercies, Lord, to heaven reach:
Thy faythfulnesse the clowds doe preach:
Thy righteousnes as mountaines hudge:

THe transgression of the wicked sayeth within mine heart, That there is no feare of God before his eyes.
2 For he flattereth himselfe in his own eyes vntil his iniquitie bee found to bee hatefull.
3 The words of his mouth are iniquitie and deceit: hee hath left off to be wise and to doe good.
4 Hee devyseth mischief vpon his bed, hee setteth himselfe in a way that is not good; he abhorreth not evill.
5 Thy mercy (O Lord) is in the heavens; and thy faithfulnesse reacheth vn-

to the clouds.
6 Thy righteousnesse is like the great mountaines; thy judgements are a great deepe; O Lord, thou preservest man & beast
7 How excellent is thy loving kindnes, O God! therfore the children of men put their trust vnder the shadow of thy wings
8 They shall bee aboundantlie satisfied with the fatnesse of thy house: & thou shalt make them drinke of the river of thy pleasures.
9 For with thee is the fountaine of life: in thy light, shall we see light. 10 O, continue thy loving kyndnesse vnto them that know thee, and thy righteousnesse to the vpright in heart. 11 Let not the foote of pryde come against me: and let not the hand of the wicked remoue me. 12 There are the workers of iniquitie fallen: they are cast downe, and shall not bee able to ryse.

Thy judgements deep no tong can teach
To man and beast thou art refuge.

7 O God, how great thy mercies bee
The sonnes of men doe trust in thee.
8 With thee they shall bee fullie fed:
And thou wilt giue them drinke full free
Of pleasant rivers, largelie spred.

9 The well of lyfe is thyne by right,
Thy brightnesse doeth giue vs our light
10 Thy favour, Lotd, to such extende,
As knowledge thee with heart vpright:
Thy righteousnesse to such men lende.

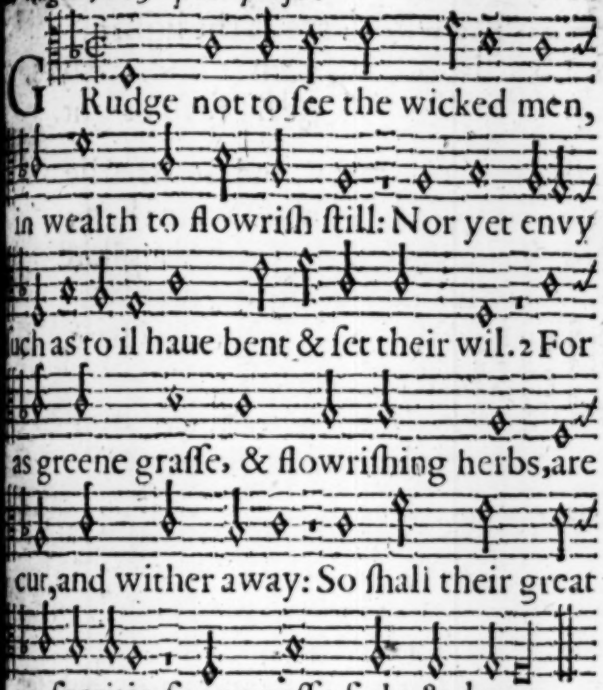
11 Let not the prowd, O Lord, prevaile
Nor vaine mens power mak me to quaile
12 But, loe, they fayle in their devyse:
They mischiefe worke with tooth & naile
And fall, but can by no meanes ryse.

*Glorie be to our GOD onlie,*
*And to His Sonne, æternallie:*
*And to the Holie Paraclite,*
*Three Persons, in one Deitie.*
*In world of worldes still infinite.*

## PSALME XXXVII. W. W.

*Because the Godly should not wonder, to see wicked prosper in this world, the Prophet showeth, that al*

*shall be granted, according to their heartes desire, to them that loue, and feare God. And, they that doe the contrary, although they seeme to flowrish for a tyme, yet, in length, they shall perish.*




3 Trust thou, therefore, in God alone:
to doe well giue thy mynde:
So shalt thou haue the land as thyne,
and there sure food shalt fynde.
4 In God set all thyne hearts delight,
and looke what thou wouldst haue,
Or elsse canst wish in all the world,
thou needst it not to craue.

5 Cast both thy selfe, and thyne affaires,
on God, with perfect trust:

FRet not thy selfe because of evill doers: neyther bee thou enuious against the workers of iniquitie.

2 For they shall soone be cut down like the gras, and wither as the greene herbe.

3 Trust in the Lord, & doe good, so shalt thou dwel in the land, and verilie thou shalt be fed.

4 Delight thy selfe also in the Lord, and he shall giue thee the desires of thine heart.

5 Commit thy way vnto the Lord: trust also in him, and hee shall bring it to passe.

6 And he shal bring foorth thy righteousnesse, as the light, and thy judge-

And thou ſhalt ſee with patience,
th'affect both ſure and juſt.
6 Thy perfect lyfe, and godlie name,
hee will cleare as the light:
So that the Sunne, even at noone dayes,
ſhall not ſhyne halfe ſo bright.

7 Bee ſtill, therefore, and ſteadfaſtlie
on God ſee thou wayte then:
Not ſhrinking for the proſprous ſtate
of lewde and wicked men.
8 Shake off deſpyte, envye, and hate,
at leaſt in anie wiſe:
Their wicked ſteps avoyde and flee,
and follow not their guyſe.

9 For everie wicked man will God
deſtroy, both more and leſſe:
But ſuch as truſt in him, are ſure
the land for to poſſeſſe.
10 Watch but a whyle, and thou ſhalt ſee
no more the wicked trayne:
No, not ſo much as houſe, or place,
where once hee did remayne.

11 But mercifull, and humble men,
enjoy ſhall Sea and land:
In reſt and peace they ſhall rejoyce;
for nought ſhall them withſtand.
12 The lewde men, and malicious,
agaynſt the juſt conſpyre:
They gnaſh their teeth at him, as men
which doe his bane deſyre.

ment, as the noone day.
7 Reſt in the Lord, & wait patientlie for him: fret not thy ſelfe becauſe of him who proſpereth in his way, becauſe of the man who bringeth wicked devices to paſſe.
8 Ceaſe from anger, & forſake wrath: fret not thy ſelfe in anie wiſe to doe evill.
9 For evill doers ſhal be cut off: but thoſe that waite vpon the Lord they ſhall inherite the earth.
10 For yet a little whyle, and the wicked ſhall not be: yea, thou ſhalt diligently conſider his place, and it ſhall not be.
11 But the meeke ſhall inherite the

13 But while that lewd mē thus doe think,
the Lord laughs them to ſcorne:
For why? he ſees their tearme approach,
when they ſhall ſigh and mourne.
14 The wiked haue their ſword out drawn
their bow eke haue they bent,
To overthrow and kill the poore,
as they the right way went.

15 But the ſame ſword ſhall pierce their (hearts,
which was to kill the juſt:
Likewiſe the Bow ſhall breake in ſhivers,
wherein they put their truſt.
16 Doubtleſſe the juſt mans poore eſtate,
is better a great deale more,
Than all theſe lewde and worldlie mens
rich pompe, and heaped ſtore.

17 For bee their power never ſo ſtrong,
God will it overthrow:
Where contrarie hee doeth preſerue
the humble men and low.
18 Hee ſees, by his great providence,
the good mens trade and way:
And will giue them inheritance,
which never ſhall decay.

19 They ſhall not bee diſcouraged,
when ſome are hard beſted:
When others ſhall bee hunger-bit,
they ſhall bee clad and fed:
20 For whoſoever wicked is,
and enemies to the Lord,

earth, & ſhal delight them ſelues in the aboundance of peace.

12 The wicked plotteth againſt the juſt, and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh at him: for Hee ſeeth that his day is comming.

14 The wicked haue drawne out their ſword, & haue bent their bow, to caſt downe the poore & needy, and to ſlay ſuch as be of vpright converſation

15 Their ſword ſhall enter into their owne heart, and their bowes ſhalbe broke

16 A little that a righteous man hath, is better than the riches of manie wicked.

armes of the wicked shall bee broken: but the Lord vpholdeth the righteous

18 The Lord knoweth the dayes of the vpright: and their inheritance shal be for ever.

19 They shall not be ashamed in the evill time: & in the dayes of famine they shall be satisfied.

20 But the wicked shall perish, & the enemies of the Lord shal bee as the fat of Lambes: they shal consume: into smoake shall they consume away.

21 The wicked borroweth, and payeth not againe: but the righteous showeth mercie, and giveth.

Shal quaile; yea, melt, evē as Lambs grease,
or smoake that flyes abroad.

21 Beholde, the wicked borrowes much,
and never payes agayne:
Whereas the just, by liberall gifts,
makes manie glad and fayne.

22 For they whō God doth blesse, shal haue
the land for heritage:
And they whom he doth curse lykewyse,
shall perish in his rage.

23 The Lord the just mans ways doth guid
and giues him good successe:
To everie thing hee takes in hand,
hee sendeth good addresse.

24 Though that hee fall, yet is hee sure
not vtterlie to quayle;
Because God stretcheth out his hand
at neede, and doeth not fayle.

25 I haue beene young, and now am olde,
yet did I never see
The just man left, or else his seede
to beg for miserie.

26 But giues alwayes most liberallie,
and lends whereas is neede:
His children, and posteritie,
receiue of God their meede.

27 Flee vice, therefore, and wickednesse,
and vertue doe embrace:
So God shall grant thee long to haue
in earth a dwelling place.

28 For God ſo loveth equitie,
and ſhowes to his ſuch grace,
That hee preſerveth them alway:
but ſtroyes the wicked race.

29 Whereas the good, and godlie men,
inherite ſhall the land:
Having as lords all things therein,
in their owne power and hand.

30 The juſt mans mouth doth ever ſpeake
of matters wyſe and hie:
His tongue doeth talke to edifie,
with trueth and equitie.

31 For in his heart the law of God
his Lord doeth ſtill abyde.
So that where ever hee goes or walkes,
his foot can never ſlyde.

32 The wicked lyke a ravening wolfe,
the juſt man doeth beſet:
By all meanes ſeeking him to kill,
if hee fall in his net.

33 Though hee ſhould fall into his hands,
yet God would ſuccour ſende.
Though men againſt him ſentence giue,
God would him yet defende.

34 Wayte thou on God, and keep his way:
hee ſhall preſerue thee then,
The earth to rule, and thou ſhalt ſee
deſtroyde theſe wicked men.

35 The wicked haue I ſeene moſt ſtrong,
and plac'd in high degree:

25 be bleſſed of him, ſhall inherite the earth: & they that bee curſed of him, ſhalbe cut off

23 The ſteps of a good man are ordered by the Lord: and he delighteth in His way.

24 Though he fal, he ſhal not be vtterly caſt down: for the Lord vpholdeth him with his hand.

25 I haue bene young, and now am old; yet haue I not ſeene the righteous forſaken, nor his ſeed begging bread.

26 He is ever merciſull, & lendeth: and his ſeede is bleſſed.

27 Depart from evill, & doe good: & dwell for evermore.

28 For the Lord loveth

forsaketh not His Saincts: they are preserved for ever. But the seede of the wicked shall bee cut off. 29 The righteous shal inherite the land, & dwel therein for ever. 30 The mouth of the righteous speaketh wisdome; & his tongue talketh of judgement. 31 The Law of his God is in his heart: none of his stepsshal slyd 32 The wicked watcheth the righteous and seeketh to slay him.

Flowrishing in all wealth and store,
as doeth the Lawrell tree.
36 But suddenlie hee past away:
and loe, he was quyte gone.
Then I him sought, but could scarce finde
the place where dwelt such one.

37 Marke, and beholde, the perfect man,
how God doeth him increase:
For the just man shall haue at length
great joy, with rest and peace.
38 As for transgressours, woe to them:
destroyde they shall all bee.
God will cut off their budding race,
and rich posteritie.

39 But the Salvation of the just,
doeth come from God aboue:
Who in their trouble sends them ayde,
of his meere grace and loue.
40 God doth them helpe, saue, & deliver,
from lewde men and vnjust:
And still will saue them, whylst that they
in him doe put their trust.

33 The Lord wil not leaue him in his hand, nor condemne him when he is judged. 34 Wait on the Lord, and keepe his way, and he shall exalt thee to inherite the land: when the wicked are cut off, thou shalt see it. 35 I haue seene the wicked in great power: and spreading himselfe like a greene bay tree. 36 Yet he passed away, and loe, he was not: yea, I sought him, but he could not be found. 37 Mark the perfect man, and beholde the vpright: for the end of that man is peace. 38 But the transgressours shall be destroyed together: the end of the wicked shall be cut off. 39 But the salvation of the righteous is of the Lord: hee is their strength in the time of trouble. 40 And the Lord shall helpe them, and deliver them: he shall deliver them from the wicked, and saue them, because they trust in him.

*David, lying ſicke, of ſome grieuous diſeaſe, acknowledgeth himſelfe, to bee chaſtiſed of the Lord, for his ſinnes: and, therfore, prayeth God, to turne away His wrath. He vttereth the greatneſſe of his griefe, by many wordes and circumſtances; as wounded with the arrowes of Gods ire, forſaken of his friends, and evill intreated of his enemies. But, in the ende, with firme confidence, he cõmendeth his cauſe to God, truſting for ſpeedie helpe at His Hand.*

Sing this as the ſixt Pſalme.

PUt mee not to rebuke, O Lord,
when kindled is thyne ire:
Nor in thy furie me correct,
O Lord, I thee deſire.

2 For loe, on me, poore wretch, haue light
thyne arrowes ſharpe and keene:
And on my backe thyne heavie Hand
to lye may well bee ſeene.

3 Sith thou art angrie, Lord, therefore,
none health my fleſh is in:
Nor in my bones reſt; leſſe or more,
by reaſon of my ſinne.

4 For loe, my wicked doings, Lord,
aboue myne head are gone:
A greater loade than I can beare;
they lye me ſore vpon.

5 My wounds ſo ſtinke, and feſtred are,
as loathſome is to ſee:
Which all through mine owne fooliſhnes
betydeth vnto mee.

6 I am bowde down, and crookt full ſore,
through this my great diſtreſſe:
That

O Lord, rebuke me not in thy wrath: neyther chaſten mee in thy hote diſpleaſure.

2 For thyne arrowes ſtick faſt in me; & thyne hand preſſeth mee ſore.

3 There is no ſoundneſſe in my fleſh, becauſe of thy anger: neyther is there anie reſt in my bones, becauſe of my ſinne.

4 For myne iniquities are gone over myne head: as an heavie burden, they are too heavie for mee.

5 My wounds ſtinke & are corrupt, becauſe of my fooliſhneſſe.

6 I am troubled, I am boweddown greatly; I goe mourning all the daylong.

That I passe over all the day,
with playnts, and heavinesse.
7 For why? with raging heat throughout,
my loynes are whole repleat:
And in my flesh no part at all
is sound, or yet compleat.
8 So weake and feeble am I brought,
and broken eke so sore;
That even for verie griefe of heart,
I am compeld to roare.
9 My whole requests, and sighs also,
are open in thy sight: (faylde,
10 Mine heart doth pant, my strength hath
mine eyes haue lost their light.
11 My lovers, and my wonted friends,
flee this my plague and griefe:
My kinsfolke they aloofe doe stand,
and show mee no reliefe.
12 They that did seek my life, layd snares;
and they that sought the way
To doe me hurt, spake lies, and thought
on treason all the day.
13 But as a deafe man I became,
that could not heare at all:
And as one dumbe, that opens not
his mouth, to speake withall.
14 Even as the man both deafe & dumbe,
that answeres not againe,
When hee reprooved is, such lyke
am I become certaine.
15 For why? O Lord, on thee with hope
I wayte, and doe attend.

loynes are filled with a loathsom disease: & there is no soundnesinmyflesh 8 I am feeble & sore broken: I haue roared, by reason of the disquietnesse of mine heart 9 Lord, all my desire is before thee: & my groaning is not hid from thee.
10 My heart panteth: my strength fayleth mee: as for the light of mine eyes it also is gone from mee.
11 My lovers & my friends stand aloofe fro my sore: and my kinsmen stand afarre off.
12 They also that seek after my life, lay snares for me: and they that seek my hurt, speake mischievous things, and

Thou wilt me heare, my Lord, my God,
and ſuccour to mee ſende.

16 Heare me in tyme, ſaid I, leſt that
my foes ſhould me deſpyſe:
Rejoycing when they ſee me ſlip,
who then agaynſt me ryſe.
17 For loe, I am alreadie brought
to halt, moſt ſhamefullie:
And ever preſent me before,
is my great miſerie.

18 For whyles that I my wickedneſſe,
in humble wyſe confeſſe:
And whyle I for my ſinfull deedes,
my ſorrow doe expreſſe:
19 My foes doe ſtill remayne alyue,
and mightie are alſo:
And they that hate me wrongfullie,
in number hudgelie grow.

20 They are myne adverſaries eke,
who ill for good repay:
Becauſe I follow with myne heart,
and enſue goodneſſe aye.
21 Forſake me not, therefore, O Lord:
be not farre off away.
With ſpeed make haſte vnto myne helpe,
O God myne health and ſtay.

ceits, all the day long.
13 But I, as a deafe man, heard not; & I was as a dumbe man, that openeth not his mouth.
14 Thus I was as a man that heareth not, & in whoſe mouth are no reproofs.
15 For in thee, O Lord doe I hope: thou wilt heare, O Lord my God.
16 For I ſaid, [illegible] leſt [illegible] wyſe they ſhould rejoyce over mee: when my foot ſlippeth, they magnifie themſelues againſt mee.
17 For I am ready to halt:

and my ſorrow is continuallie before mee. 18 For I will declare mine iniquitie; I will bee ſorie for my ſinne. 19 But myne enemies are lyue, lie, and they are ſtrong: and they that hate me wrongfully, are multiplied. 20 They alſo that render evill for good, are mine adverſaries, becauſe I follow the thing that good is. 21 Forſake me not, O Lord: O my God, bee not farre from me. 22 Make haſte to helpe mee, O Lord, my Salvation.

*David vttereth, with what griefe, and bitternesse of mynd, hee was driven to these outragious complayntes of his infirmitie. For he confesseth, That when he had determined silence, yet hee brast foorth into wordes which he would not, through the greatnesse of his griefe. Then, he rehearseth certayne Requests, which taste of the infirmitie of man; and mixeth therewith many Prayers. But all doe show a mynde wonderfully troubled: so that it may playnly appeare, how mightily hee strone agaynst Death and Desperation.*

Sing this as the twentie ninth Psalme.

I Sayde, I will looke to my wayes,
for feare I should goe wrong:
I will take heede all tymes, that I
offende not with my tongue.
As with a bit, I will keepe fast
my mouth, with force and might,
Not once to whisper, all the whyle
the wicked are in sight.

2 I helde my tongue, and spake no word,
but kept mee close and still:
Yea, from good talke I did refrayne,
but sore agaynst my will.
3 Mine heart waxt hote within my breast,
with musing, thought, and doubt:
Which did increase and stirre the fire.
At last these words brast out;

4 Lord, number out my lyfe and dayes,
which yet I haue not past:
So that I may bee certified
how long my lyfe shall last.

5 Lo

I Said, I will take heede to my wayes, that I sinne not with my tongue: I wil keepe my mouth with a bridle, whyle the wicked is before mee.

2 I was dumbe with silence I held my peace, even frō good and my sorrow was stirred.

3 My heart was hot within me: while I was musing the fire burned: then spake I with my tongue.

4 Lord, make mee to know mine end, & the measure of my dayes, what it is: that I may know how fraile I am.

5 Beholde, thou hast made my dayes as an hād-breadth and mine age

5 Lord, thou haſt poynted out my lyfe,
in length much lyke a ſpan.
Myne age is nothing vnto thee:
ſo vayne is everie man.

6 Man walketh lyke a ſhade, and doth
in vayne himſelfe annoy:
In getting goods, and cannot tell
who ſhall the ſame enjoy.
7 Now Lord, ſith things this way do frame
what helpe doe I deſire?
Of trueth, myne hope doth hang on thee,
I nothing elſe require.

8 From all the ſinnes that I haue done,
Lord, quyte me out of hand:
And make me not a ſcorne to fooles,
that nothing vnderſtand.
9 I ſhould haue beene as dumbe, and to
complayne, my lips not moue;
Becauſe I knew it was thy worke,
my patience for to proue.

10 Lord, tak frō me thy ſcourge & plague,
I can them not withſtand:
For I conſume, and pyne, with feare
of thy moſt heavie hand.
11 When thou for ſinne doſt man rebuke,
hee waxeth woe and wan,
As doeth a cloath, that moths haue fret,
ſo vayne a thing is man.

12 Lord, heare my ſute, & giue good heed:
regard my teares that fall:

I ſojourne

is as nothing before thee: verilie everie man at his beſt ſtate is altogether vanitie. Selah
6 Surelie everie man walketh in a vaine ſhow: ſurelie they are diſquieted in vaine: hee heapeth vp riches, & knoweth not who ſhal gather them.
7 And now, Lord; what wayte I for? my hope is in thee.
8 Deliver me from all my trāſgreſſions, make me not the reproach of the fooliſh
9 I was dumbe, I openednot my mouth, becauſe thou didſt it.
10 Remoue thy ſtroke away from mee: I am conſumed by the blow of thine hand.
11 When

thou with-
bukes doest
correct man
for iniquitie,
thou makest
his beauty to
consume a-
way lyke a
moth: surelie
everie man is vanitie. Selah.

I sojourne like a stranger heere,
as did my fathers all.
13 Oh, spare a little, giue mee space,
my strength for to restore,
Before I goe away from hence,
and shall bee seene no more.

12 Heare my prayer, O Lord, and giue eare vnto my cry: holde not thy peace at my teares: for I am a stranger with thee, and a sojourner, as all my fathers were. 13 O spare me, that I may recover strength: before I goe hence, and bee no more.

## PSAL. XL. *I. H.*

*David delivered from great danger, doeth magnifie and prayse the grace of God for his deliverance, and commendeth His providence towards all mankinde. Then doeth he promise to giue himselfe whollie to Gods service: and so declareth how God is truelie worshipped. Afterward he giveth thankes, and prayseth God. And having complayned of his enemies, with good cowrage he calleth for help and succour.*

Sing this as the 35 Psalme.

I Wayted long, and sought the Lord,
and patientlie did beare:
At length to mee hee did accord,
my voyce and cry to heare.
2 He pluckt me from the lake so deepe;
out of the myre and clay:
And on a rocke he set my feete,
and he did guyde my way.

3 To me he taught a Psalme of prayse,
which I must show abroad:
And sing new songs, and thanks alway
vnto the Lord our God.

I Waited patientlie for the Lord, & hee inclined vnto me, and heard my cry
2 He brought mee vp also out of an horrible pit, out of the myrie clay, and set my feete vpon a rocke, and established my goings.
3 And hee hath put a new song in my mouth; even prayse vnto our God: manie shall see it, & feare, & shal trust in the Lord.
4 Blessed is that man that

When all the folk theſe things ſhall ſee,
as people much afraide;
Then they vnto the Lord will flee,
and truſt vpon His aide.

O bleſt is hee whoſe hope and heart
doth in the Lord remaine:
That with the prowde doth take no part,
nor ſuch as lie and feigne.

For, Lord, my God, thy wõdrous deeds
in greatneſſe farre doe paſſe:
Thy favour towards vs exceeds
all things that ever was.

When I intend, and doe deviſe,
Thy workes abroade to ſhow;
To ſuch a Reckoning they doe riſe,
thereof none end I know.

Burnt offrings Thou didſt not deſire,
(mine eares well vnderſtand:)
Nor ſacrifice for ſinne with fire,
Thou didſt at all demand.

Butthen, ſayd I, Beholde, and looke,
I come, O Lord, to Thee,
For in the volume of Thy Booke,
thus is it writ of mee;

That I, O God, with my whole minde,
Thy will to doe like well:
For in mine heart Thy Law I finde,
faſt placed there to dwell.

Thy Iuſtice, and Thy Righteouſneſſe,
in great Reſorts I tell:

maketh the LORD his truſt: and reſpecteth not the prowde, nor ſuch as turne aſide to lies.

5 Many, O LORD, my God, *are* thy wonderfull works, *which* thou haſt done, and thy thoughts, *which are to* vs-ward: they cannot be reckoned vp in order vnto thee: *if* I would declare & ſpeak *of them*, they are moe than can be numbred.

6 Sacrifice and offering thou diddeſt not deſire: myne eares haſt thou opened: burnt offering and ſin offering haſt thou not required.

7 Then ſaid I, Loe, I come: in the volume of

writtē of me.
8 I delight to doe thy will, O my God: yea, thy Law is within my heart.
9 I haue preached righteousnes in the great congregatiō: Loe, I haue not refrained my lippes, O Lord, thou knowest.
10 I haue not hid thy righteousnes within my heart. I haue declared thy faithfulnesse, and thy salvation: I haue not cōcealed thy loving kindnesse, and thy trueth, from the great cōgregation.
11 Withhold not thou thy tender mercies from me, O Lord: let thy loving kindnesse, and thy trueth,

Beholde, my tongue no time doth cease,
O Lord, Thou knowst full well.
10 I haue not hid within my breast
Thy goodnesse, as by stealth:
But I declare, and haue expreſt,
thy trueth and saving health.

I kept not close thy loving minde,
that no man should it know:
The trust that in thy trueth I finde,
to all the Church I show.
11 Thy tender mercie, Lord, from me
withdraw thou not away:
But let thy loue and veritie
preserue me still for aye.

12 For I with mischiefes manie one,
am sore beset about:
My sinnes such hold haue tane me on,
I cannot once looke out.
Yea, they in number farre exceede
the haires vpon mine head:
So that mine heart doeth faint for dread,
that I almost am dead.

13 With speed send helpe, & set me free,
O Lord, I thee require.
Make haste with ayde to succour me,
O Lord, at my desire.
14 Let them sustaine rebuke and shame,
that seeke my soule to spill.
Driue backe my foes, and them defame,
that wish and would me ill.

15 For their ill feats, doe them destroy,
that would deface my name;
Which at me thus doe raile and cry,
Fie on him, fie for shame.
16 Let them in thee haue joy and wealth,
that seeke to thee alwayes:
That such as loue thy saving health,
my say, To GOD be prayse.

17 But as for me, I am but poore,
oppreſt, and brought full low;
Yet thou, O Lord, wilt me restore
to health, full well I know.
For why? thou art my hope and truſt,
my Refuge, helpe, and stay:
Wherefore, my God, as thou art juſt,
with me no time delay.

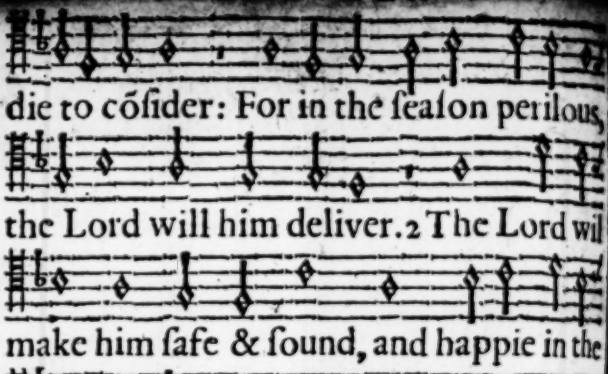
continually preserue me. 12 For innumerable evils haue compaſſed me about: mine iniquities haue taken holde vpon me, ſo that I am not able to looke vp: they are moe than the haires of mine head, therfore my heart faileth me. 13 Be pleaſed, O Lord, to deliver me: O Lord, make haſte to helpe me. 14 Let them be aſhamed, and confounded together, that ſeeke after my ſoule, to deſtroy it: let them bee driven backward, and put to ſhame, that wiſh me evill. 15 Let them be deſolate, for a reward of their ſhame, that ſay vnto me, Aha, aha. 16 Let all thoſe that ſeeke thee, rejoyce, and bee glad in thee: let ſuch as loue thy ſalvation, ſay continually, The Lord bee magnified. 17 But I *am* poore and needie, *yet* the Lord thinketh vpon me: thou *art* my helpe and my deliverer: make no tarrying, O my God.

## PSAL. XLI. *Thom. Sternh.*

*David being afflicted, bleſſeth them that pittie his caſe, and complaineth of the treaſon of his friends and familiars, as came to paſſe in Iudas. Iohn 15. After, having felt Gods mercies in delivering him, hee giveth moſt heartie thankes vnto God.*



BLeſſed is hee that conſidereth the man is bleſt, that carefull is, the nee-



die to cõſider: For in the ſeaſon perilous,
the Lord will him deliver. 2 The Lord wil
make him ſafe & ſound, and happie in the
land: And he will not deliver him into his
enemies hand.

3 And in his bed, when he lyes ſicke,
the Lord will him reſtore:
And thou, O Lord, wilt turne to health,
his ſickneſſe, and his ſore.
4 Then in my ſickneſſe thus ſayd I;
Haue mercie, Lord, on me,
And heale my ſoule, which is full woe
that I offended thee.

5 Mine enemies wiſht me ill in heart,
and thus of me did ſay;
When ſhall he die, that all his name
may vaniſh quite away?
6 And when they come to viſite me,
they aske if I doe well:
But in their hearts miſchiefe they hatch,
and to their mates it tell.

the poore: the Lord will deliver him in time of trouble.

2 The Lord will preſerue him, & keepe him aliue: & he ſhall bee bleſſed vpon the earth: & thou wilt not deliver him vnto the will of his enemies.

3 The Lord wil ſtrengthé him vpon the bed of languiſhing: thou wilt make all his bed in his ſickneſſe.

4 I ſayde, Lord be mercifull vnto me, heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeake evill of mee: When ſhall he die, & his name periſh

6 And if he come to ſee me, he ſpeaketh vanitie:

7 They bite their lips, and whisper so,
as though they would me charme:
And cast their fetches, how to trap
me with some mortall harme.
8 Some grievous sin hath brought him to
this sickness, say they plaine:
He is so low, that without doubt,
rise can he not againe.

9 The man also that I did trust,
with me did vse deceit;
Who at my table ate my bread,
the same for me layd wayte.
10 Haue mercie, Lord, on me, therefore,
and let me be preserved:
That I may render vnto them
the things they haue deserved.

11 By this I know assuredlie,
to be beloved of thee,
When that mine enemies haue no cause
to triumph over me.
12 But in my right thou hast me kept,
and maintained alway:
And in thy presence place assign'd,
where I shall dwell for aye.

13 The Lord, the God of Israel,
be praysed evermore.
Even so be it, Lord, will I say:
even so be it therefore.

his heart gathereth iniquitie to it selfe: *when* he goeth abroad he telleth *it*.

7 All that hate mee, whisper together against me; against mee doe they devise my hurt.

8 An evill disease, *say they*, cleaveth fast vnto him: and *now* that he lyeth, hee shall rise vp no more.

9 Yea, mine owne familiar friend, in whom I trusted, *which* did eate of my bread, hath lift vp his heele against me.

10 But thou, O Lord, bee mercifull vnto mee, and rayse me vp, that I may requite thē.

11 By this I

now, that thou favourest mee: because mine enemie doeth not triumph over me. 12 And as for me, thou vpholdest me in mine integritie, and settest me before thy face for ever. 13 Blessed [illegible] God of Israel from everlasting [illegible] to everlasting

*The Prophet grievouslie complaineth, that being letted by his persecution, he could not be present in the Congregation of Gods people; protesting, that although he was separate in bodie from them, yet his heart was thitherward affectionated. And last of all, hee showeth, that hee was not so farre overcome with these sorrowes, and thoughts, but that hee continuallie put his confidence in the Lord.*

Sing this as the 33. Psalme.

1 LIke as the Hart doth breathe and bray,
the Well-springs to obtaine,
So doth my soule desire alway,
with thee, Lord, to remaine.

2 My soul doth thirst, & wold draw neare,
the living God of Might.
O when shall I come, and appeare,
in presence of his sight.

3 The teares all times are my repaste,
which from mine eyes doc slide,
When wicked men cry out so fast,
Where is now God, thy guyde?

4 Alace, what griefe is it to thinke
what freedome once I had,
Therefore, my soule, as at pits brinke,
is most heavie and sad.

When I did march in good array,
well furnisht with my traine:
Vnto the Temple was our way,
with songs and hearts most faine.

5 My soule, why art thou sad alwayes,
and fretst thus in my breast?

As the Hart páteth after the water brookes, so panteth my soule after thee, O God.

2 My soule thirsteth for God, for the living God: when shall I come & appeare before God?

3 My teares haue beene my meate day & night; while they continually say vnto me, Where is thy God?

4 When I remember these things, I powre out my soule in me; for I had gone with the multitude, I went with them to the house of God; with the voyce of joy & praise, with a multitude that kept

Truſt ſtill in God, for him to prayſe,
I hold it ever beſt.

By him I haue ſuccour at neede,
againſt all paine and griefe:
He is my God, which with all ſpeede,
will haſte to ſend reliefe.
6 And thus my ſoule within me, Lord,
doth faint to thinke vpon
The Land of Iorden, and record
the little hill Hermon.

7 One griefe another in doth call,
as Clowds burſt out their voyce:
The floods of evils that doe fall,
run over me with noyce.
8 Yet I by day felt His goodneſſe,
and helpe at all aſſayes,:
Likewiſe by night I did not ceaſe,
the liuing God to praiſe.

9 I am perſwaded thus to ſay,
to him with pure pretence,
O Lord, thou art my guide and ſtay,
my Rocke, and my defence.
Why doe I then in penſiueneſſe,
hanging the head, thus walke?
While that mine enemies me oppreſſe,
and vexe me with their talke.

10 For why? they pierce mine inward
with pangues to be abhord: (parts
When they cry out with ſtubborn hearts;
Where is thy God, thy Lord?

5 Why art thou caſt downe, O my ſoule? and *why* art thou diſquieted in me? hope thou in God: for I ſhall yet prayſe him, *for* the helpe of his countenance.

6 O my God, my ſoul is caſt downe within mee: therfore will I remember thee from the land of Iordan, and of the Hermonites, frō the hill Miſſar.

7 Deepe calleth vnto deepe, at the noyſe of thy water ſpouts: all thy waues and thy billowes are gone over me.

8 *Yet* the Lord wil cōmand his loving kindnes in the day time, and in the night his ſong *ſhall be*

with me, and my prayer vnto the God of my life.

9 I will say vnto God, My Rocke, Why hast thou forgotten me? why goe I mourning, becauſe of the oppreſſion of the enemie? 10 *As* with a ſword in my bones, mine enemies reproach me, while they ſay daylie vnto me, Where is thy God? 11 Why art thon caſt downe, O my ſoule? and why art thou diſquyeted within me? hope thou in God, for I ſhall yet prayſe him, *who* is the health of my countenance, and my God.

11 So ſoon why doeſt thou faint & quail,
my ſoule, with paines oppreſt?
With thoghts why doeſt thy ſelfe aſſaile
ſo ſore within my breaſt?

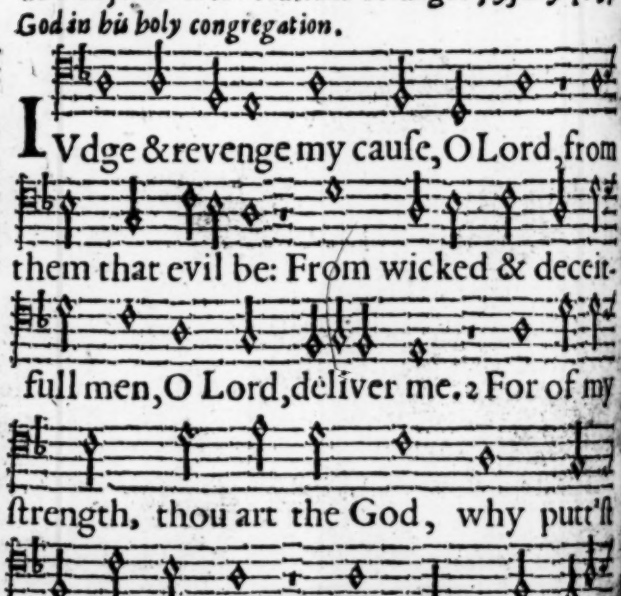
Truſt in the Lord, thy God, alwayes,
and thou the time ſhalt ſee,
To giue him thanks with laude & prayſe,
for health reſtor'd to thee.

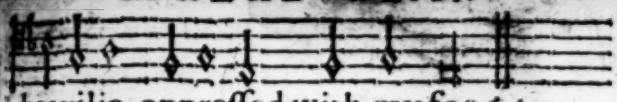
## PSALME XLIII. *T. S.*

*He prayeth, to be delivered from them which conſpire with Abſolom: to the end, that he might joyfully prayſe God in his holy congregation.*

IVdge mee, O God, & pleade my cauſe againſt an vngodlie nation. O deliver me frō the deceitful and vnjuſt man.

2 For thou art the God of my ſtrength: why doeſt thou caſt me off? why goe I mourning becauſe of the oppreſſiō of the enemie?





heavilie, oppreſſed with my foe?

3 Send out thy light, and eke thy trueth,
and leade me with thy grace:
Which may conduct me to thine Hill,
and to thy dwelling place.
4 Then ſhall I to the Altar goe,
of God my joy and cheare:
And on mine harpe giue thankes to thee,
O God, my God, moſt deare.

5 Why art thou then ſo ſad, my ſoule?
and fretſt thus in my breſt?
Still truſt in God, for him to prayſe,
I hold it alwayes beſt.
By him I haue deliverance,
againſt all paines and griefe:
He is the God which doeth alwayes
at need ſend mee reliefe.

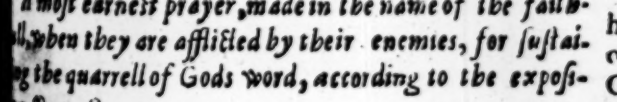
3 O, ſende out thy lighe, & thy trueth; let the leade me, let them bring me vnto thy holy hill, & to thy Tabernacles.

4 Then will I goe vnto the Altar of God, vnto God, my exceeding joy: yea vpon the harpe will I prayſe thee, O God, my God.

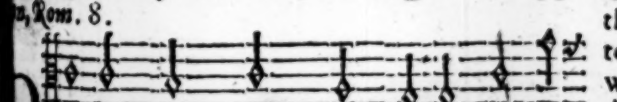
5 Why art thou caſt down, O my ſoule? & why art thou diſquieted within me? hope in God; for I ſhall yet prayſe him, *who is* the health of my countenance, and my God.

## PSAL. XLIV. *T. Sternh.*

*A moſt earneſt prayer, made in the name of the faithfull, when they are afflicted by their enemies, for ſuſtaining the quarrell of Gods word, according to the expoſition, Rom. 8.*



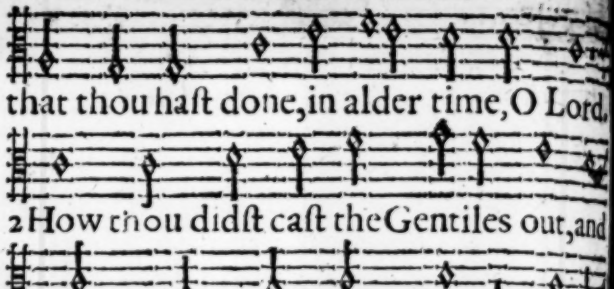
OUr ears haue heard our fathers tell, &



reverentlie record, The wondrous works

WEE haue heard with our eares, O God, our fathers; haue tolde vs, *what* worke thou diddeſt in their dayes, in the times of olde.

2 *How* thou



that thou haſt done, in alder time, O Lord,

2 How thou didſt caſt the Gentiles out, and ſtroyd'ſt them with ſtrong hand: Planting our Fathers in their place, and gav'ſt to them their land.

3 They conquered not by ſword, nor (ſtrength,
the land of thy beheſt.
But by thine hand, thine arme, and grace,
becauſe thou lov'dſt them beſt.

4 Thou art my King, O God, that helpt
Iacob in ſundry wyſe.

5 Led with thy power, we threw downe (ſuch
as did againſt vs ryſe.

6 I truſted not in bow nor ſword,
they could not ſaue me ſound.

7 Thou keptſt vs from our enemies rage,
thou didſt our foes confound.

8 And ſtill we boaſt of thee our God,
and prayſe thine holy Name:

9 Yet now thou goeſt not with our hoaſt,
but leaveſt vs to ſhame.

10 Tho

didſt driue out the heathen with thy hand, and plantedſt them; *how* thou diddeſt afflict the people, & caſt them out.

3 For they got not the land in poſſeſſion by their owne ſworde, neither did their owne arme ſaue them; but thy right hand, & thine arme, and the light of thy countenance, becauſe thou haddeſt a fauour vnto them.

4 Thou art my King, O God: command deliuerances for Iacob.

5 Through thee will wee puſh downe our enemies: through Thy Name wil we treade them vnder that

10 Thou mad'ſt vs flee before our foes;
and ſo were over-trod:
Our enemies ſpoyld & robb'd our goods,
when we were ſparſt abroad.
11 Thou haſt vs given to our foes,
as ſheepe for to be ſlaine:
Amongſt the heathen everie where,
ſcattred we doe remaine.

12 Thy people thou haſt ſolde like ſlaues,
and as a thing of nought:
For profite none thou had'ſt thereby;
no gaine at all was ſought.
13 And to our neighbours thou haſt made
of vs a laughing ſtocke:
And thoſe that round about vs dwell,
at vs doe grin and mocke.

14 Thus we ſerue for none other vſe,
but for a common talke:
They mock, they ſcorn, & nod their heads,
where ever we goe or walke.
15 I am aſham'de continuallie,
to heare thoſe wicked men:
Yea, I ſo bluſh, that all my face
with red is covered then.

16 For why? we hear ſuch ſlãdrous words,
ſuch falſe reports, and lies,
That death it is to ſee their wrongs,
their threatnings and their cries.
17 For all this, we forget not thee,
nor yet thy covenant breake:

riſe vp againſt vs.

6 For I will not truſt in my Bow, neither ſhall my Sworde ſaue mee.

7 But thou haſt ſaved vs from our enemies, and haſt put them to ſhame that hated vs.

8 In God wee boaſt all the day long: & praiſe thy Name for ever. Selah.

9 But thou haſt caſt off, and put vs to ſhame; and goeſt not foorth with our armies.

10 Thou makeſt vs to turne backe from the enemie: and they that hate vs, ſpoyle for themſelues.

11 Thou haſt given vs like ſheepe *appointed* for meat: and haſt ſcattered vs a-

mongst the heathen.

12 Thou sellest thy people for noght and doest not increase *thy wealth* by their price.

13 Thou makest vs a reproch to our neighbours, a scorn & a derision to thē that are roūd about vs.

14 Thou makest vs a by-word among the heathen: a shaking of the head among the people.

15 My confusion is cōtinually before me, and the shame of my face hath covered me.

16 For the voyce of him that reproacheth & blasphemeth:

18 We turn not back our hearts frō thee,
nor yet thy paths forsake.
19 Yet thou hast trod vs downe to dust,
where dennes of Dragons be:
And covered vs with shade of death,
and great adversitie.
20 If we had our Gods Name forgot,
and helpe of Idoles sought,
21 Wold not God thē haue tryd this out,
for he doeth know our thought?
22 Nay, nay, for thy Names sake, O Lord,
alwayes are we slaine thus:
As sheepe vnto the shambles sent,
right so they deale with vs.
23 Vp, Lord, why sleepest thou? awake,
and leaue vs not for all:
24 Why hidest thou thy countenance?
and doest forget our thrall?
25 For downe to dust our soule is broght,
and we now at last cast,
Our bellie like as it were glude,
vnto the ground cleaues fast.
26 Rise vp, therefore, for our defence,
and helpe vs, Lord, at neede:
We thee beseech, for thy goodnesse,
to rescue vs with speede.

by reason of the enemy and avenger. 17 All this is come vpon vs, yet haue we not forgotten thee, neither haue we dealt falsly in thy Covenant. 18 Our heart is not turned back, neither haue our steps declined from thy way. 19 Though thou hast sore broken vs in the place of dragons, & covered vs with the shadow of death. 20 If we haue forgotten the Name of our God, or stretched out our hands to a strange God: 21 Shall not God search this out? for he knoweth

the secrets of the heart. 22 Yea, for thy sake are we killed all the day long: we are counted as sheepe for the slaughter. 23 Awake, why sleepest thou, O Lord? arise, cast vs not off for ever. 24 Wherefore hidest thou thy face? *and* forgettest our affliction and our oppression? 25 For our soule is bowed downe to the dust; our bellie cleaveth vnto the earth. 26 Arise for our helpe, and redeeme vs, for thy mercies sake.

## PSALME XLV. *W. K.*

*The majestie of Salomon, his honour, strength, beautie, riches, and power, are praysed; and also his marriage with the Egyptian, being an heathen woman, is blessed, if she can renounce her people, and the loue of her country, and giue her selfe wholly to her husband. Vnder the which figure, the wonderfull majestie and increase of the kingdome of Christ, and the Church, his Spouse, now taken of the Gentiles, is described.*

Sing this as the 25 Psalme.

MY heart is inditing a good matter: I speake of the things which I haue made, touching the King: my tongue *is* the pen of a readie writer.

MYne heart doeth take in hand,
some godly Song to sing:
The prayse that I shall show therein,
pertaineth to the King.
My tongue shall be as quicke,
his honour to indite,
As is the Pen of anie Scribe,
that vseth fast to write.

2 Thou art fayrer than the children of men: grace is powred into thy lips: therfore God hath blessed thee forever.

O fayrest of all men!
thy speach is pleasant pure:
For God hath blessed thee with gifts,
for ever to endure.

3 Gird thy sword vpon *thy* thigh, O *most* mightie, with thy glory & majesty.

About thee gird thy Sword,
thou mightie Prince of fame,
Which is the glorie and renowme,
and honour of thy Name.

4 And in thy majestie ride prosperously, because of trueth & meeknes, *and* righteous-

4 Goe foorth with proſperous ſpeede,
in meekneſſe, trueth, and right:
And thy right hand ſhall thee inſtruct
in workes of dreadfull might.

5 Thy ſhafts are ſharpe, O King,
to pierce thy foes hearts all:
Therefore ſhall nations thee obey,
and at thy feete downe fall.

6 Thy royall ſeate, O Lord,
for ever ſhall remaine:
Becauſe the Scepter of thy Realme,
doeth righteouſneſſe maintaine.

7 Thou righteouſneſſe doeſt loue,
and wickedneſſe deteſt;
Becauſe God hath anoynted thee
with joy aboue the reſt.

8 Of Myrrhe and Caſſia,
thy cloaths moſt ſweet ſmell had
When thou didſt from thy palace paſſe,
where they had made thee glad.

9 Amongſt the Ladies are
Kings daughters, right demure:
At thy right hand the Queene doth ſtand
arrayde in golde moſt pure.

10 O daughter, take good heede:
incline, and giue good eare:
Thou muſt forget thy kindred all,
and fathers houſe moſt deare.

11 So ſhall the King deſire,
thy beautie excellent.

neſſe: & thy right hand ſhall teach thee terrible things.

5 Thine arrowes *are* ſharpe in the heart of the Kings enemies; wherby the people fall vnder thee.

6 Thy throne (O God) *is* for ever and ever: the ſcepter of thy kingdom *is* a right ſcepter.

7 Thou loueſt righteouſneſſe, and hateſt wickednes: therfore god, thy God, hath anoynted thee with the oyle of gladneſſe aboue thy fellowes.

8 All thy garmẽts *ſmell* of myrrhe & aloes, *and* caſſia: out of the yvorie palaces, whereby they haue made thee glad.

Hee is thy Lord, therefore ſhalt thou
to honour him be bent.

11 The daughters then of Tyre,
with gifts full rich to ſee,
nd all the wealthie of the land,
ſhall make their ſute to thee.
13 The daughter of the King
is glorious to beholde,
Within her Chamber ſhee doeth ſit,
deckt vp in broydred golde.

14 In robes by Needle wrought,
with manie pleaſant thing:
nd virgines faire on her to waite,
ſhe commeth to the King.
15 They ſhall be brought with joy
and mirth on everie ſide,
nto the palace of the King,
and there they ſhall abide.

16 In ſtead of parents left,
O Queene, the caſe ſo ſtands,
hou ſhalt haue ſons, whō thou mayſt ſet
as Princes in all lands.
17 Wherefore thine holy Name,
all ages ſhall record:
he people ſhall giue thankes to thee,
for evermore, O Lord.

9 Kings daughters *were* among thy honourable women: vpō thy right hand did ſtād the Queene in golde of Ophyr.

10 Hearken (O daghter) & conſider, and encline thine eare; forget alſo thine owne people, & thy fathers houſe.

11 So ſhall the King greatly deſire thy beautie: for he is thy Lord, and worſhip thou him.

12 And the daughter of Tyre *ſhall bee* there with a gift, *even* the rich among the people, ſhall entreate thy favour.

The Kings daughter *is* all glorious within; her cloathing is of ught gold. 14 She ſhall be brought vnto the King in rayment of dle-worke: the virgines, her companions that follow her, ſhall be ght vnto thee. 15 With gladneſſe and rejoycing ſhall they bee ght: they ſhall enter into the Kings palace. 16 In ſtead of thy fa- ſhal be thy children, whom thou mayeſt make Princes in all the . 17 I wil make thy name to be remembred in all generations: fore ſhall the people prayſe thee for ever and ever.

*A Song of triumph, or thankesgiving, for the deliverance of Ierusalem, after Sennacherib, with his armie, was driven away, or some other like sudden and marvelous deliverance, by the mightie hand of God: Whereby the Prophet commending this great benefite, doeth exhort the faithfull, to giue themselues wholly into the hand of God: doubting nothing, but that vnder his protection, they shal be safe against all the assaults of their enemies, because this is his delight, to assuage the rage of the wicked, when they are most busie against the just.*

GOd *is* our refuge & strength: a very present help in trouble.

2 Therefore will not wee feare, though the earth be remooved: and though the mountaines be carried into the middest of the sea.

3 *Though* the waters therof roare, *and* be troubled: *though* the mountaines shake with the swelling thereof. Selah.

4 *There is* a river, the streames wherof shall make glad the Citie of God: the holy place of the Tabernacles of the most High.

5 God *is* in the midst of her: she shall not be mooved; God shall helpe

THe Lord is our Defence, & Ayde; the
strength wherby we stand. When we with
wo were much dismaid, we found his help
at hand. 2 Thogh th'earth remoue, we will
not feare: thogh hills so high & steepe, be
thrust, and hurled, here and there, with
the Sea so deepe:

3 No, though the waues doe rage so sore
that all the bances it spilles,

And though it over-flow the ſhore,
and beate downe mightie hilles:
4 Yet one faire flood doeth ſend abroade
his pleaſant ſtreames apace:
To freſh the Citie of our God,
and waſh his holie place.

5 In midſt of her the Lord doth dwell:
ſhe can no whit decay:
With ſpeedie helpe thoſe that rebell
againſt her, God will ſtay.
6 The heathen folke, the kingdoms feare,
the people make a noyce:
The earth doeth melt, and not appeare,
when God puts foorth his voyce.

7 The Lord of hoaſts doth take our part,
to vs hee hath an eye.
Our hope of health, with all our heart,
on Iacobs God doeth lye.
8 Come heare & ſee, with mind & thoght,
the working of our God:
What wonders he himſelfe hath wroght
throughout the earth abroad.

9 By him all warres are huſht and gone,
which countreyes did conſpire:
Their bowes he brake, & ſpeares each one,
their charrets burnt with fire.
10 Leaue off, therefore, ſaith he, & know,
I am a God moſt ſtout:
I will be prayſde of high and low,
even all the earth throughout.

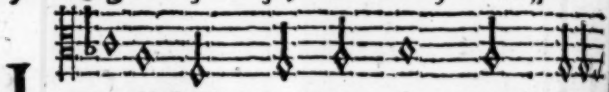
her, and that right early.
6 The heathen raged, the kingdoms were mooved: hee vttered his voyce, the earth melted.
7 The Lord of hoaſtes is with vs; the God of Iacob is our refuge. Selah.
8 Come, beholde the works of the Lord, what deſolations he hathmade in the earth.
9 He maketh wars to ceaſe vnto the end of the earth: he breaketh the bow, and cutteth the ſpeare in ſunder: hee burneth the chariote in the fire.
10 Be ſtil, & know, that I am GOD, I will be exalted in the earth.
11 The Lord of hoaſtes is

with vs: the God of Iacob is our Refuge. Selah.

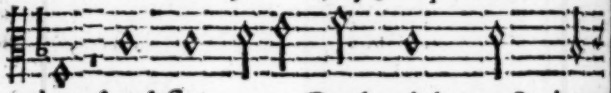
11 The Lord of hoasts doth vs defend,
he is our strength and tower:
On Iacobs God doe we depend,
and on his mightie power.

## PSAL. XLVII. *W. K.*

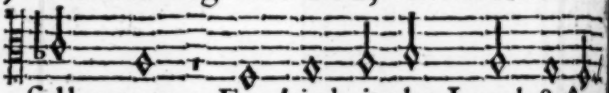
*The Prophet exhorteth all people, to the worship of the true and everliving God: commending the mercie of God towards the posteritie of Iacob: and after, prophesieth of the kingdome of Christ, in this time of the Gospell.*



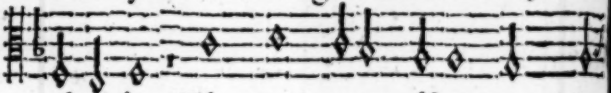
LEt all folk, with joy, clap hands, & re-



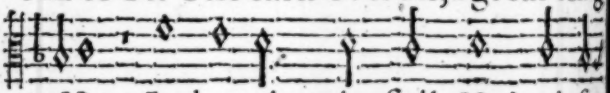
joice: And sing vnto God, with most chear-



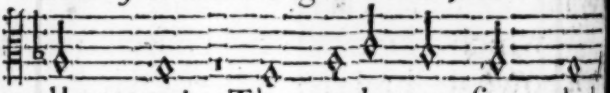
full voyce. 2 For high is the Lord, & fea-



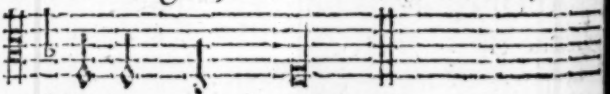
red to be: The earth over all, a great King



is He. 3 In daunting the folk, He hath so



well wrought, That vnder our feet, whole



Nations are brought.

4 An heritage faire,
Hee chose, vs to moone:

O Clap your hands (all ye people) shout vnto GOD, with the voyce of triumph:

2 For the Lord, most high, is terrible; he *is* a great King over all the earth.

3 Hee shall subdue the people vnder vs, and the nations vnder our feet.

4 Hee shall chuse our inheritance for vs, the excellencie of Iacob whō he loved. Selah.

5 God is gone vp with

Which Iacob enjoyed,
Whom he ſo did loue.

5 Our GOD is gone vp,
With triumph and fame:
With ſound of the Trumpe,
to witneſſe the ſame.

6 Sing prayſes to GOD,
Sing prayſes, I ſay:
To this our great King,
Sing prayſes alway.

7 For of all the Earth,
Our GOD is the King:
Such as vnderſtand,
Now prayſe to him ſing.

8 The heathen to rule,
GOD alſo doth reigne,
Who doth ſtill vpon
His high Throne remaine.

9 Strange Princes doe come
Vnto the LORDS Folde:
Who are as his Shieldes,
His Church vp to holde.

10 For Shields of the World,
Belong to the LORD:
His Name to exalt,
Let all Men accord.

*And giue him all glorie,*
*In Pſalmes moſt ſweete:*
*And to his Sonne Chriſt,*
*And bleſt Paracleete.*

a ſhout: the LORD, with the ſound of a trumpet.

6 Sing prayſes to God, ſing prayſes: ſing prayſes vnto our King, ſing prayſes.

7 For GOD *is* the king of all the earth: ſing ye prayſes with vnderſtanding.

8 God reigneth over the heathē: God ſitteth vpon the throne of his holines.

9 The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* vnto God: hee is greatly exalted.

*Which from the beginning,*
*Did ever extend,*
*And so shall continue,*
*World without end.*

## PSAL. XLVIII. I. H.

*A notable deliverance of Ierusalem, from the hands of manie Kings, is mentioned: for the which, thanks are given to God, and the estate of that Citie is praysed, that hath God so presently at all times readie to defend them. This Psalme seemeth to be made in the time of Abaz, Iosaphat, Asa, or Ezechias: for in their times chiefly was the Citie by forreigne Princes assaulted.*

Sing this as the 46. Psalme.

GReat is the Lord, & with great praise
to be advanced still:
Within the Citie of our God,
vpon his holy Hill.

2 Mount Sion is a pleasant place,
it gladdeth all the land:
The Citie of the mightie King,
on her North side doth stand.

3 Within her palaces the Lord
is knowne a Refuge sure:

4 For loe, the Kings togethercame,
her ruine to procure.

5 But when they did beholde the same
they wondred, and they were
Astonied much, and suddenlie
were driven backe with feare.

6 Great terrour there on them did fall
for verie woe they cry:

GReat is the Lord,
and greatlie to be praised in the Citie of our God, in the mountaine of his holinesse.

2 Beautifull for situation: the joy of the whole earth is mount Sion, on the sides of the North, the citie of the great king.

3 GOD is knowen in her palaces for a refuge.

4 For loe, the Kings were assembled, they passed by together.

5 They saw it, and so they marveiled: they were troubled, and hasted away.

6 Feare took

As doeth a woman, when she shall
goe travell by and by.
7 As with the stormie Easterne winde,
thou brak'st the ships that sayle
Of Tarshish, so they scattred were,
destroyde, and made to quayle.

8 Within the Citie of the Lord,
we saw, as it was tolde:
Yea, in the Citie of our God,
which hee will aye vpholde.
9 O Lord, we wayte, and looke to haue
thy loving helpe and grace:
For which all times wee doe attende,
within thine holy place.

10 O Lord, according to thy Name,
for ever is thy prayse:
And thy right hand, O Lord, is full
of righteousnesse alwayes.
11 Let, for thy judgement, Sion Mount,
with joyes fulfilled bee:
And let Iehudahs daughters all
be glad, O Lord, in thee.

12 Goe walke about all Sion hill;
yea, round about her goe:
And tell the bulwarkes that thereon
are builded on a row.
13 View, and marke wel the wall therof,
beholde her towers hie:
That you of it may make report
to your posteritie.

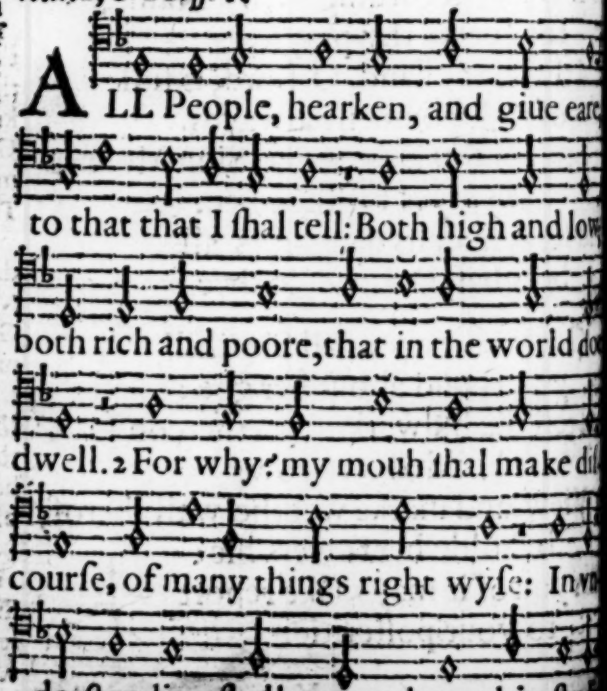
holde vpon them there, and paine, as of a woman in travell.
7 Thou breakest the ships of Tarshish, with an East winde.
8 As we haue heard, so haue we seen in the Citie of the Lord of hoastes, in the Citie of our God: God will establish it for ever. Selah.
9 Wee haue thought of thy loving kindnesse, O God, in the midst of thy Temple.
10 According to thy Name, O God, so is thy prayse, vnto the ends of the earth: thy right hand is full of righteousnesse.
11 Let mount Sion rejoyce, let the daughters of Iudah

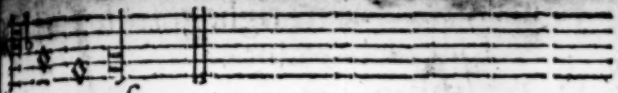
be glad, because of thy judgements,
12 Walke about Sion, & goe round about her: tell the towers thereof. 13 Marke yee well her Bulwarks, consider her palaces, that ye may tell it to the generation following.
14 For even this God, our God is hee,
for ever, and for aye:
He shall direct, and vs conduct,
even to our dying day:
14 For this God is our God for ever, and ever: he will be our guide, even vnto death.

## PSAL. XLIX. *Thom. Sternh.*

*The holy Ghost calleth all men to the consideration of mans life: showing, them not to be most happie, that are most wealthie, and therefore not to be feared: but contrariwise, he lifteth vp our mindes, to consider how all things are ruled by Gods providence: who as hee judgeth the worldly misers, to everlasting torments, so doeth hee preserue his, and will reward them in the day of the resurrection, 2. Thess. 1.*

HEARE this, all yee people: giue eare all ye inhabitats of the world.
2 Both low & high, rich & poore together.
3 My mouth shall speak of wisedome, & the meditation of my heart shall be of vnderstanding.
4 I will incline mine eare to a parable; I will open my dark saying vpon the harpe.
5 Wherfore shold I feare in the dayes of evill, *when* the iniquitie of my heeles shall cõpasse





exercyſe.

4 I will incline mine eare to know
the parables ſo darke:
And open all my doubtfull ſpeach
in meter on mine harpe.

5 Why ſhould I feare afflictions,
or any carefull toyle?
Or elſe my foes, which at mine heeles
are preſt my life to ſpoyle?

6 For as for ſuch as riches haue,
wherein their truſt is moſt:
And they which of their treaſures great,
themſelues doe brag and boaſt:

7 There is not one of them that can
his brothers death redeeme:
Or that can giue a price to God
ſufficient for him.

8 It is ſo great a price to pay,
none can thereto attaine:
Or that he might his life prolong,
or not in graue remaine.

9 They ſee wiſe men, as well as fooles,
ſubject vnto deaths bands:
And being dead, ſtrangers poſſeſſe
their goods, their rents, their lands.

11 Their care is to builde houſes faire,
and ſo determine ſure,

me about?

6 They that truſt in their wealth, and boaſt themſelues in the multitude of their riches:

7 None *of them* can by any meanes, redeeme his brother, nor giue to God a ranſome for him.

8 (For the redemption of their ſoule is pretious, & it ceaſeth for ever.)

9 That hee ſhold ſtil liue for ever, *and* not ſee corruption.

10 For hee ſeeth *that* wiſe men die, likewiſe the foole, and the brutiſh perſon periſh, & leaue their wealth to others.

11 Their inward thoght *is, that* their houſes *ſhall continue* for

To make their name right great in earth,
for ever to endure.
12 Yet ſhall no man alwayes enjoy
high honour, wealth, and reſt:
But ſhall at laſt taſte of deaths cup,
as well as the brute beaſt.

13 And tho they try theſe fooliſh thoghts
to be moſt lewd and vaine,
Their children yet approue their talke,
and in like ſinne remaine.
14 As ſheepe vnto the folde are brought,
ſo ſhall they into graue:
Death ſhall them eate: and in that day
the juſt ſhall lordſhip haue.

Their image, and their royall port,
ſhall fade, and quite decay:
When as from houſe to pit they paſſe,
with woe and wayle-away.
15 But God will ſurely mee preſerue
from death, and endleſſe payne,
Becauſe hee will of his good grace,
my ſoule receiue againe.

16 If any man waxe wondrous rich,
feare not, I ſay, therefore:
Although the glorie of his houſe
increaſeth more and more.
17 For when he dies, of all theſe things,
nothing ſhall he receiue:
His glorie will not follow him,
his pompe will take her leaue.

18 Yet

ever, *and* their dwelling places to all generations; they call *their* Lands after their own names.

12 Nevertheleſſe, man *being* in honour, abideth not: hee is like the beaſts *that* periſh.

13 This their way, is their folly; yet their poſteritie approue their ſayings. Selah.

14 Like ſheep they are layd in the graue: Death ſhall feed on thē, and the vpright ſhall haue dominion over them in the morning; and their beautie ſhal conſume in the graue from their dwelling.

15 But God will redeeme my ſoule frō the power of the graue: for

18 Yet in his lyfe hee takes himſelfe
the happieſt vnder ſunne;
And others likewiſe flatter him,
ſaying, All is well done.
19 And preſuppoſe he liue as long
as did his fathers olde;
Yet muſt hee needs at length giue place,
and be brought to Deaths folde.

20 Thus man to honour God hath calde,
yet doth he not conſider;
But like brute beaſts, ſo doth he liue,
which turne to duſt and powder.

hee ſhall receiue me. Selah.

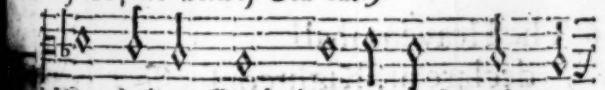
16 Bee not thou afrayde when one is made rich; when the glorie of his houſe is increaſed.

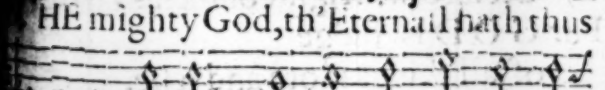
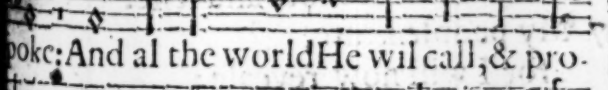
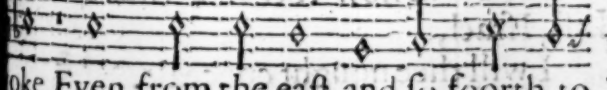
17 For when he dieth, hee ſhall carrie nothing away: his glorie ſhall not

deſcend after him: 18 Though whiles he lived, he bleſſed his ſoule: & men will prayſe thee, when thou doeſt well to thy ſelfe. 19 He ſhall goe to the generation of his fathers: they ſhall never ſee light. 20 Man *that is* in honour, and vnderſtandeth not, is like the beaſts *that* periſh.

## PSALME. L. *W. W.*

*He propheſieth, how God will call all nations by the Goſpell, and require none other ſacrifices of his people, but confeſſion of his benefites, and thankeſgiving: and how he deteſteth all ſuch as ſeeme zealous of ceremonies, and not of the pure word of God onely*

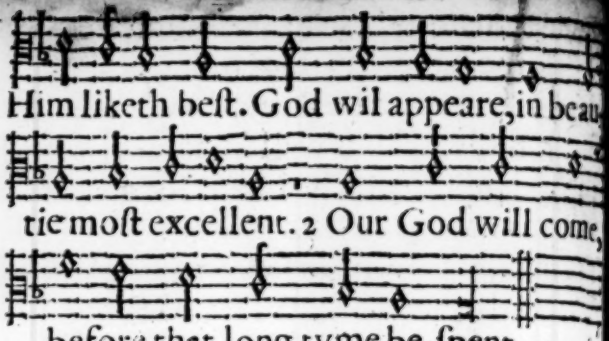


THE mighty God, th' Eternall hath thus

ſpoke: And al the world He wil call, & pro-

voke, Even from the eaſt, and ſo foorth, to

the weſt: 2 From toward Sion, which place

THE mightie God, *even* the Lord, hath ſpoken, & called the earth, frō the riſing of the Sunne, vnto the going downe therof.

2 Out of Sion the perfection of beautie, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a fire ſhal devoure before him, and it




3 Devouring fire
ſhall goe before his face:
A great tempeſt
ſhall round about him trace.
4 Then ſhall hee call
the Earth and Heaven ſo bright,
To judge his folke
with Equitie and Right;
5 Saying, Goe to,
and now my Saincts aſſemble:
My Pact they keepe,
their gifts doe not diſſemble.

6 The Heavens ſhall
declare his Righteouſneſſe:
For GOD is Iudge
of all things more and leſſe.
7 My people heare,
for I will now reveale:
Liſt, Iſrael,
I will thee nought conceale.
8 Thy GOD, thy GOD,
am I, and will not blame thee,

ſhall be very tempeſtuous round about him.

4 Hee ſhall call to the heavens frō aboue, & to theearth, that he may judge his people.

5 Gather my Saints togeather vnto me: thoſe that haue made a Covenant with me by ſacrifice.

6 And the heavens ſhall declare his righteouſnes; for GOD *is* judge himſelfe. Selah.

7 Heare, O my people, and I will ſpeake, O Iſrael, & I will teſtifie againſt thee; I *am* God, *even* thy God.

8 I will not reproue thee for thy ſacrifices, or thy burnt offerings, *to haue*

For giving not
all manner offrings to mee.

9 I haue not neede
to take of thee at all,
Goats of thy folde,
or Calfe out of thy ſtall.
10 For all the beaſts
are mine within the woods:
Un thouſand hilles,
Cattell are mine owne goods.
11 I know for mine
all birds that are on mountaines:
All beaſts are mine,
which haunt the fields & fountains.

12 Hungrie if I were,
I would not thee it tell:
For all is mine
that in the world doth dwell.
13 Eate I the fleſh
of great Bulls, or Bullockes?
Or drink the blood
of goats, and of the Flockes?
14 Preſent to GOD
due thankfulneſſe and prayſe:
And pay thy vowes
to him, moſt high, alwayes.

15 Call vpon me,
when troubled thou ſhalt bee,
Then will I helpe,
and thou ſhalt honour mee.

beene continually before me.
9 I will take no bullocke out of thy houſe, nor he goats out of thy folds.
10 For every beaſt of the forreſt is mine, and the cattel vpon a thouſand hils.
11 I know all the fowles of the mountaines: & the wilde beaſts of the fielde are mine.
12 If I were hungrie, I wold not tell thee, for the world is mine, & the fulnes therof.
13 Will I eate the fleſh of Bulls, or drinke the blood of goats?
14 Offer vnto GOD thankſgiving and pay thy vowes vnto the moſt high.
15 And call

the day of trouble; I wil deliver thee, & thou shalt glorifie mee.

16 But vnto the wicked, God sayth, What hast thou to doe to declare my Statutes, or that thou sholdest take my Covenant in thy mouth?

17 Seeing thou hatest instruction, and castest my wordes behind thee.

18 When thou sawest a thiefe, then thou consentedst with him, and hast beene partaker with adulterers.

19 Thou giuest thy mouth to evill, and thy tongue frameth deceit.

20 Thou sittest, and speakest against thy brother:

16 To wicked men
thus sayth th' Eternall GOD,
Why doest thou preach
my Lawes and Hests abroad.
Seeing thou hast
them with thy mouth deformed,
17 And hat'st to be
by discipline reformed?

My words, I say,
thou doest reject, and hate.
18 If that thou seest
a thiefe, as with thy mate,
Thou runn'st with him,
and so your prey doe seeke:
And art all one
with Bawds, and Ruffians eke.
19 Thou giv'st thy selfe
to back-bite, and to slander:
And how thy tongue
deceiues, it is a wonder.

20 Thou sitt'st musing
thy brother how to blame:
And how to put
thy mothers sonne to shame.
21 These things thou didst,
and whilst I held my tong,
Thou didst me judge,
(because I stayde so long)
Like to thy selfe;
Yet though I kept long silence,

Once

Once thou shalt feele
for thy wrongs, just recompence.

22 Consider this,
yee that forget the LORD,
And feare not when
hee threatneth with his word:
Lest without helpe
I spoyle you as a prey.
23 But hee that thankes
offreth, prayseth mee aye,
Sayth the LORD GOD:
and hee that walkes this trace,
I will him teach
GODS saving health to imbrace.

*Honour and glorie*
*Vnto the Father bee:*
*And to His Sonne,*
*Which is in heaven so hie.*
*And right also,*
*Vnto the holy Sprite,*
*Of troubled hearts*
*The Comforter most sweet.*
*As it was ever*
*Before the beginning,*
*Is now, and shall*
*Be World without ending.*

thou dost hate reproofe, and castest my words behinde thee?
18 When thou sawest a theefe, then thou consentedst unto him, and hast been partaker with the adulterers.
19 Thy mouth is given to wickednesse, and thy tongue frameth deceit.
20 Thou sittest and speakest against thy brother, and slanderest thine own mothers sonne.
21 These things hast thou done, and I kept silence: thou thoughtest, that I was altogether such a one as thy selfe; *but* I wil reproove thee, and set *them* in order before thyne eyes.
22 Now consider this, ye that forget God, lest I teare *you* in pieces, and *there be* none to deliver.
23 Whoso offereth praise, glorifieth me: and to him that ordereth *his* conversation *aright*, will I shew the salvation of God.

## PSALME LI. *W. Whit.*

*When David was rebuked by the Prophet Nathan for his great offences, he did [illegible]nely acknowledge the same to God, with protestation [illegible]is naturall corruption and iniquitie: but also left a memoriall thereof to his posteritie,*

HAVE mercie vpon mee, O God, according to Thy loving kindneſſe: according vnto the multitude of thy tender mercies, blot out my tranſgreſſions.

2 Waſh me throughlie from myne iniquitie, and cleanſe me from my ſin.

3 For I acknowledge my tranſgreſſions: & my ſinne is ever before me.

4 Againſt Thee, Thee onely haue I ſinned, and done this evill, in thy ſight: that thou might-eſt bee juſtified when thou ſpeakeſt, *and* bee cleare when thou judgeſt.

5 Beholde, I was ſhapen in iniquitie: and in ſinne

*ritie. Therfore, firſt, he deſireth God to forgiue his ſin and renew in him His holy Spirit: with promiſe, that he will not be vnmindful of thoſe great graces. Finally, fearing leſt God would punish the whole Church for his fault, he requireth that he would rather increaſe his graces towards the ſame.*

O Lord, conſider my diſtreſſe, and now
with ſpeed ſome pittie take: My ſinnes de-
face, my faults redreſſe, good Lord, for thy
great mercies ſake. 2 Waſh me, ô Lord, &
make me clean, from this vnjuſt and ſinfull
act: And purifie yet once agayne, myne
haynous Cryme, and bloodie Fact.

3 Remorſe and ſorrow doe conſtraine
Me to acknowledge mine exceſſe:
My ſinnes, alace! do ſtill remaine
Before my face, without releaſe.

4 For Thee alone haue I offended,
Committing evill in Thy ſight:

And if I were therefore condemned,
Yet were thy Iudgements juſt and right.

5 It is too manifeſt, alace!
That firſt I was conceiv'd in ſinne:
Yea, of my Mother ſo borne was,
And yet, vilde wretch, remaine therein.
6 Alſo beholde, Lord, Thou doeſt loue
The inward trueth of a pure Heart:
Therefore thy wiſedome from aboue
Thou haſt reveal'd, me to convert.

7 If Thou with Hyſſope purge my blot,
I ſhall be cleaner than the glaſſe:
And if thou waſh away my ſpot,
The Snow in whyteneſſe ſhall I paſſe.
8 Therfore, O LORD, ſuch joy me ſend,
That inwardly I may finde Grace:
And that my ſtrength may now amend,
Which thou haſt ſwag'd for my treſpaſſe.

9 Turne back thy Face, & frowning yre,
For I haue felt anough thyne Hand:
And purge my ſinnes, I thee deſire,
Which doe in number paſſe the ſand.
10 Make new mine heart within my breſt,
And frame it to Thine holy Will:
Thy conſtant Sprite in me let reſt,
Which may theſe raging enemies kill.

11 Caſt me not out, LORD, frō thy face,
Nor ſpeedily my torments end.
Take not from me thy Sprite & Grace,
Which may from dangers me defend.
12 Reſtore

did my mother conceiue me.
6 Beholde, Thou deſireſt trueth in the inward parts: and in the hidden part thou ſhalt make mee to know wiſedome.
7 Purge mee with hyſſope, and I ſhal be cleane: waſh me, & I ſhall bee whyter than ſnow.
8 Make mee to heare joy & gladneſſe: *that* the bones *which* thou haſt broken, may rejoyce.
9 Hide thy face from my ſins, & blot out all mine iniquities.
10 Create in me a Cleane hart, O God, and renew a right Spirit within me.
11 Caſt mee not away frō thy preſence, and take not thy holy Spirit from me.

12 Restore vnto mee the joy of thy salvation, and vpholde mee *with thy* free Spirit.

13 *Then* will I teach trahsgressours thy wayes, & sinners shall be converted vnto thee.

14 Deliver mee from blood-guiltines, O God, thou God of my salvation; & my tongue shall sing alowd of thy righteousnes.

15 O Lord, open thou my lippes, & my mouth shall showe foorth thy prayse.

16 For thou desirest not sacrifice: else would I giue it: Thou delightest not in burnt offering.

17 The sacrifices of God *are* a broken spirit: a bro-

12 Restore me to those joyes againe,
Which I was wont in Thee to finde:
And let me Thy free Spirite retayne,
Which vnto Thee may stirre my minde.

13 Thus when I shall thy mercies know,
I shall instruct others therein:
And men that are lykewyse brought low,
By myne ensample shall flee sinne.

14 O God, that of myne health art Lord,
Forgiue me this my bloodie vice:
Myne heart and tongue shall then accord,
To sing thy Mercies and Iustice.

15 Touch thou my lips, my tongue vntye,
O LORD, who art the onely Key:
And then my mouth shall testifie
Thy wondrous works, and prayse alway.

16 And as for outward sacrifice,
I would haue offred many one:
But thou esteem'st them of no pryce,
And therein pleasure tak'st thou none.

17 The heavie heart, the mynde oppressed,
O LORD, thou never doest reject:
And to speake trueth, it is the best,
And of all Sacrifice th'effect.

18 Lord, vnto Sion turne thy Face,
Powre out thy Mercies on thyne Hill,
And on IERUSALEM thy Grace,
Build vp the Walles, and loue it still.

19 Our Offrings [illegible] thou shalt receiue
Of Peace and Rig[illegible]teousnesse, I say:

Ye

ed, Calues, and all that thou doeſt craue, vpon thyne Altar ſhall we lay.

ken & a contrite heart, O GOD, Thou

ſpyſe not deſpiſe. 18 Doe good in thy good pleaſure vnto Sion: build thou the walles of Ieruſalem. 19 Then ſhalt thou bee pleaſed with the ſacrifices of righteouſneſſe, with burnt offering, and whole burnt offering: then ſhall they offer bullockes vpon thyne Altar.

## PSAL. LII. *I. H.*

*David deſcribeth the arrogant tyrannie of his aduerſarie Doeg, Sauls chiefe Sheepheard; whoſe falſe ſurmiſes cauſed Abimelech, with the reſt of the Priests, to be ſlaine. David propheſieth his deſtruction, and encourageth the faythfull to put their confidence in God, whoſe iudgements are moſt ſharpe againſt his aduerſaries. And finally, hee rendreth thankes vnto God for his deliuerance. In this Pſalme is liuely ſet foorth the kingdome of Antichriſt.*

WHy doeſt thou, tyrant, boaſt abroad,
thy wicked works to prayſe? Doeſt thou
not know there is a God, whoſe mercies
laſt alwayes? 2 Why doth thy mynd yet
ſtill devyſe, ſuch wicked wyls to warpe?
Thy tongue vntrue, forging lies, is
lyke

WHY boaſteſt thou thy ſelfe in miſchiefe, O mighty man? the goodnes of God endureth continually.

2 Thy tongue deviſeth miſchiefes: like a ſharpe raſor, working deceitfully.

3 Thou loueſt evill more than good: and lying rather than to ſpeak righteouſnes. Selah.

4 Thou loueſt all deuouring words, O thou deceitfull tongue.

5 God ſhall likewiſe deſtroy thee for ever; hee ſhall take thee away,

and plucke thee out of thy dwelling place, & root thee out of the land of the liuing. Selah.

6 The righteous also shall see, and feare, & shall laugh at him,

7 Loe, this is the man that made not God his strength: but trusted in the aboundance of his riches, and strengthened himselfe in his wickednesse.

8 But I am like a greene Oliue tree in the house of God: I trust in the mercie of God for ever and ever.

9 I will prayse thee for ever, because thou hast done it: and I will wayte on thy name, for



lyke a Razour sharpe.

3 On mischiefe why setst thou thy minde,
and wilt not walke vpright?
Thou hast more lust false tales to finde,
than bring the trueth to light.

4 Thou doest delight in fraude and guile,
in mischiefe, blood, and wrong:
Thy lippes haue learn'd the flattring stile,
O false deceitfull tongue!

5 Therefore shall God for aye confound,
and plucke thee from thy place:
Thy seed root out from off the ground,
and so shall thee deface.

6 The just, when they beholde thy fall,
with feare will prayse the Lord:
And in reproach of thee withall,
cry out with one accord;

7 Beholde the man that would not take
the Lord for his defence:
But of his goods his god did make,
and trust his corrupt sence.

8 But I, an Oliue fresh and greene,
shall spring and spreade abroad:
For why? [illegible] all times hath beene
vpon the liuing God.

9 For this, there[illegible] I giue prayse,
to thee, wi[illegible]nd voyce:

will set foorth thy Name alwayes,
wherein thy Saincts rejoyce.

is good before thy Saincts.

## PSALME LIII. T.N.

*The Prophet describeth the crooked nature, the cruelty, and punishment of the wicked, when they looked not for it: and desireth the deliverance of the godlie, that they may rejoyce together.*

Sing this as the 14 Psalme.

THere is no God, as fooliſh men
affirme in their mad mood:
Their drifts are all corrupt and vaine,
not one of them doeth good.

2 The Lord behelde from heaven high,
the whole race of mankinde:
And ſaw not one, that ſought indeede,
the living God to finde.

3 They did turne back, and were corrupt,
and truely there was none,
That in the world did any good,
I ſay, there was not one.

4 Doe not all wicked workers know,
that they doe feed vpon
My people, as they feed on bread:
the Lord they call not on.

5 Even there they were afrayd, and ſtood
with trembling all dismaide:
whereas there was no cauſe at all,
why they ſhould be afraide.
For God his bones that thee beſieg'd,
hath ſcatt[illegible] abroad.

THE foole hath ſayd in his heart, There is no God: corrupt are they, and haue done abhominable iniquitie: there is none that doeth good.

2 God looked downe from heaven, vpō the children of men, to ſee if there were any that did vnderſtād, that did ſeeke God.

3 Every one of them is gone backe, they are altogether become filthie: there is none that doeth good, no not one.

4 Haue the workers of iniquitie no knowledge, who eate vp my people as they eate bread? they

haue not called vpō God.

5 There were they in great feare, where no feare was, for God hath scattered the bones of him that encampeth against thee, thou hast put them to shame, because God hath despised them.

Thou hast confounded them, for they
rejected are of God.

6 O Lord, giue thou thy people health,
and thou, O Lord, fulfill
Thy promise made to Israel,
from out of Sion Hill.
When God his people shall restore,
that erst were captiue led:
Then Iacob shall therein rejoyce,
and Israel shall be glad.

6 O that the salvation of Israel were come out of Sion! when God bringeth backe the captivitie of his people, Iacob shall rejoyce, and Israel shall be glad.

## PSAL. LIV. *W. K.*

*David brought into great danger, by the reason of the Ziphims, calleth vpon the Name of God, to destroy his enemies: promising sacrifice, and free offerings for so great deliverance.*

Sing this as the ten commandements.

SAue me, O God, for thy Names sake,
And by thy grace, my cause defende:
2 O heare the Prayer that I make,
And let my words to thee ascend.
3 For strangers doe against me rise,
And tyrants seeke my soule to spill:
They set not God before their eyes,
But bent to please their wicked will.

4 Beholde, God is mine helpe and stay,
And is with such as doe me ayde.
5 My foes despig[illegible] will repay:
Oh! cut them off, [illegible] hast sayde.

SAue mee, O God, by thy Name, & judge me by thy strength.

2 Heare my prayer, O God; giue eare to the words of my mouth.

3 For strangers are risen vp against mee, and oppressours seek after my soule: they haue not set God before them. Selah.

4 Beholde, God is mine helper: the Lord is with

6 Then

6 Then ſacrifice, O Lord, will I
Preſent full freely in thy ſight:
And will thy Name ſtill magnifie,
Becauſe it is both good and right.

7 For he me broght from troubles great,
And kept me from their raging yre:
Yea, on my foes, which did me threat,
Mine eyes haue ſeene mine hearts deſire.

vpholde my ſoule.

5 Hee ſhall reward evill vnto mine enemies: cut them off in thy trueth.

6 I wil freelie ſacrifice vnto thee; I will prayſe thy Name, (O Lord) for it is good. 7 For hee hath delivered mee out of all trouble: and mine eye hath ſeene his deſire vpon mine enemies.

## PSAL. LV. *I. H.*

*David being in great heavineſſe, and diſtreſſe com, playneth of the crueltie of Saule, and of the falſhood of his familiar acquaintance, vttering moſt ardent affection to moove the Lord to pittie him. After, being aſſured of deliverance, he ſetteth foorth the grace of God, as though he had alreadie obtained his requeſt.*

Sing this as the 35 Pſalme.

O GOD, giue eare, and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy ſelfe away.

2 Take heed to mee, grant my requeſt,
and anſwere me againe:
With plaints I pray, full ſore oppreſt,
great griefe doeth me conſtraine.

3 Becauſe my foes, with threats & cryes,
oppreſſe me through deſpight:
And ſo the wicked ſort lykewiſe,
to vexe me [illegible] haue delight.
For they in coun[illegible] doe conſpire,
to charge me with ſome ill:

Glue eare to my prayer, O God, & hide not thy ſelfe from my ſupplication.

2 Attend vnto mee, and heare mee: I mourne in my coplaint, and make a noyſe,

3 Becauſe of the voyce of the enemie, becauſe of the oppreſſion of the wicked: for they caſt iniquitie vpon me, and in wrath they hate me.

4 My heart is ſore pained

and the terrors of death are fallen vpon mee.

And in their haſtie wrath and ire,
they doe perſue me ſtill.

5 Fearfulnes & trembling are come vpon me, and horrour hath over-whelmed me.

4 Mine heart doth faint for wãt of breath;
it panteth in my breaſt:
The terrours and the dread of death,
doe worke me much vnreſt.

6 And I ſaid, O that I had wings lyke a Doue; for thẽ would I flee away, and be at reſt.

5 Such dreadfull feare on me doeth fall,
that I therewith doe quake:
Such horrour whelmeth mee withall,
that I no ſhift can make.

7 Loe, then wold I wander farre off, and remaine in the wildernes. Selah.

6 But I did ſay, Who will giue me,
the ſwift and pleaſant wings
Of ſome faire Doue? then would I flee
and reſt me from theſe things.

8 I wold haſtẽ my eſcape frõ the windie ſtõrme and tempeſt.

7 Loe, then I would goe farre away;
to flee I would not ceaſe:
And I would hide my ſelfe, and ſtay
in ſome great wilderneſſe.

9 Deſtroy, O Lord, and diuide their tongues: for I haue ſeene violence and ſtrife in the Citie.

8 I would be gone, in all the haſte,
and not abide behinde:
That I were quite, and over-paſt
theſe blaſts of boyſtrous winde.

9 Divide them, Lord, and from them pull
their dev'liſh double tongue:
For I haue ſpyde their Citie full
of rapine, ſtrife, and wrong.

10 Day and night they goe about it vpon the walls therof: miſchiefe alſo and ſorrow

10 For they both night and day about
doe walke vpon her wall:
In midſt of her is miſc[illegible]e ſtout,
and ſorrow eke withall.

11 Her

11 Her inward parts are wicked plaine:
her deeds are much too vile:
And in her ſtreetes there doeth remaine
all craftie fraude and guile.

12 If that my foes had ſought my ſhame,
I might it well abyde:
From open enemies checke and blame,
ſome where I could me hyde.
13 But thou that waſt my fellow deare,
which friendſhip didſt pretend;
And didſt my ſecret counſell heare
as my familiar friend:

14 With whom I had delight to talke,
in ſecret, and abroad:
And we together oft did walke
within the houſe of God.
15 Let death in haſte vpon them fall,
and ſend them quicke to hell:
For miſchiefe reigneth in their hall,
and parlour where they dwell.

16 But I vnto my God will cry;
to him for helpe I flee:
The Lord will heare me by and by,
and he will ſuccour mee.
17 At morning, noone, and even-tyde,
vnto the Lord I pray:
When I ſo inſtantlie haue cryde,
he doeth not ſay me nay.

18 To peace hee ſhall reſtore mee yet,
though warres bee now at hand:

midſt of it.
11 Wickedneſſe is in the middeſt thereof: deceit and guile depart not from her ſtreetes.
12 For it was not an enemy that reproached me; the I could haue borne it: neither was it he that hated me, that did magnify himſelfe againſt mee: then I would haue hid my ſelfe from him.
13 But it was thou, a man, mine equall, my guide, & mine acquaintance.
14 We tooke ſweete counſell together, & walked vnto the houſe of God in companie.
15 Let death ſeaze vpon them, and let them goe downe quick into hell: for wickedneſſe

amóg them.
16 As for me, I wil call vpon God: and the Lord shal saue me.
17 Evening & morning, & at noone, wil I pray, & cry aloude: and hee shall heare my voyce.
18 Hee hath delivered my soul in peace, from the battell that was against mee: for there were manie with mee.
19 God shall heare and afflict them: even hee that abydeth of old. Selah: because they haue no chāges, therfore they feare not God.

Although the number bee full great,
that would against mee stand.
19 The Lord that reigneth ere and late,
shall heare and wrack them sore:
For sith no change is of their state,
they feare not God therefore.

20 Vpon his friends hee layd his hands,
which were in covenant knit:
Of friendship to neglect the bands,
hee passeth not a whit. (boyle,
21 Though warres within his heart did
lyke butter were his words:
Althogh his words were smooth as oyle,
they cut as sharpe as swords.

22 Cast thou thy care vpon the Lord,
and he shall nowrish thee:
For hee will not for aye accord
the just in thrall to bee.
23 But God shall cast them deepe in pit,
which thirst for blood alwayes:
He will no guilefull man permit
to liue out halfe his dayes.

Though such be quite destroyde & gone,
in thee, O Lord, I trust:
I shall depend thy grace vpon,
with all mine heart and lust,

20 Hee hath put foorth his hands against such as bee at peace with him: he hath broken his covenant. 21 The words of his mouth were smoother than butter, but warre was in his heart: his words were softer than oyle, yet were they drawne swords. 22 Cast thy burthen vpon the Lord, and he shall sustaine thee: he shall never suffer the righteous to be mooved. 23 But thou, O God, shalt bring them downe into the pit of destruction: bloodie and deceitfull men shall not liue out halfe their dayes: but I will trust in thee.

*David being brought to Achis, the King of Gath, 2. Sam. 21. 12. complaineth of his enemies, demandeth succour, putteth his trust in God, and his promise. And promiseth to performe his vowes which hee had taken vpon him; whereof this was the effect, To prayse God in his Church.*

Sing this as the 70 Pſalme.

O GOD, to me thy mercie ſhow,
Who men wold ſwallow & devoure:
Each day they ſtriue to bring me low,
Vexing me ſore from houre to houre.
2 Mine enemies daylie would me eate:
For manie doe againſt me fight.
3 O thou moſt high, yet in this ſtraite,
In thee mine hope is ſurely plight.

4 I will rejoyce in God for aye,
Becauſe his words are true and juſt:
And feare no whit what fleſh doe may
To me, ſith I in God doe truſt.
5 The words which I my ſelfe did ſpeak,
Are turned to my ſmart and griefe:
Their thoghts each one tend thē to wreak
On me cauſeleſſe, to my miſchiefe.

6 In companies conveane doe they,
Keeping them ſecret in their ſtrait:
They to my ſteps take heed alway,
For why? to trap my ſoule they waite.
7 They thinke they ſhall eſcape at laſt,
Becauſe, by wrong, they much annoy:
But thou, O God, in wrath downe caſt
Theſe wicked folke, and them deſtroy.

BE mercifull vnto me, O God, for man wold ſwallow mee vp: hee fighting daylie, oppreſſeth mee.
2 Mine enemies would daylie ſwallow mee vp: for they bee manie that fight againſt me, O Thou moſt High.
3 What time I am afraide, I will truſt in thee.
4 In God I will prayſe his word, In God I haue put my truſt, I will not feare what fleſh can doe vnto mee.
5 Every day they wreſt my words: all their thoughts are againſt mee for evill.
6 They gather themſelues together, they hide them-

marke my steppes when they wayte for my soule.

7 Shall they escape by iniquitie? in thine anger cast downe the people, O God.

8 Thou tellest my wanderings: put thou my teares into thy bottle: are they not in thy book?

9 When I crye vnto thee, then shall mine enemies turne backe: this I know, for God is for me.

8 My wandrings thou hast numbred all,
And in thy bottell put my teares:
Are they not written great and small,
As thy Register witnesse beares?
9 What time to thee I call and cry,
Mine enemies then abacke shall flee:
This know I most assuredlie:
For God the Lord he is with mee.

10 For this I will in God rejoyce,
Because his promises are sure:
To him will I lift vp my voyce,
Whose word for ever doeth endure.
11 And since my trust in God doth stand,
I will mans power not feare at all:
12 O Lord, thy vowes are in myne hand,
To thee I prayses render shall.

13 For thou from death my soul restord,
And keptst my feete from slip, or fall:
That I may walke before thee, Lord,
With such as light haue over all.

10 In God will I prayse his word: in the Lord will I prayse his word. 11 In God haue I put my trust: I will not bee afrayde what man can doe vnto me. 12 Thy vowes are vpon me, O God: I will render prayses vnto thee. 13 For thou hast delivered my soule from death: wilt not thou deliver my feete from falling? that I may walke before God in the light of the living.

## PSAL. LVII. *R. P.*

*David being in the Desart of Ziph, where the inhabitants did betray him, and at length in the same Cave with Saul, 2. Calleth most earnestly vnto God, with such confidence that he will performe his promise, and take his cause in hand. 5. Also, that he will shew his glory in*

*the heavens, and the earth, against his cruel enemies.*
*Therefore doeth he render laude and prayse.*
Sing this as the ten commandements.

BEE mercifull to me, O God,
bee mercifull to mee:
For why? my soule in all assaults,
shall ever trust in thee.
And till these wicked stormes be past,
which rise on everie side,
Vnder the shadow of thy Wings
mine hope shall alwayes bide.

I will, therefore, call to the Lord,
who is most high alone:
To God, who will his worke in mee
bring to perfection.
He will send down from heaven aboue
to saue me, and restore
From the rebukes of wicked men,
that faine would me devoure.

God will his mercie surely send,
and constant trueth also,
To comfort mee, and to defend
against my cruell foe.
Alace, too long my soule doeth lye
amongst these Lyons keene,
That rage and fume, lyke flames of fire:
the sonnes of men I meane:

Whose teeth are lyke the grounden
lyke arrows are their words: (speare:
And eke their tongues in forging lies,
as sharpe as anie swords.

BE mercifull vnto me, O God, bee mercifull vnto me, for my soule trusteth in thee; yea, in the shadowe of thy winges will I make my refuge, vntill these calamities be over-past.

2 I will cry vnto GOD most High: vnto GOD that performeth all things for mee.

3 Hee shall sende from heaven, and saue me from the reproach of him that would swallow mee vp; Selah. God shall sende foorth his mercie & his trueth.

4 My soule is amōg Lyons, and I lye even among them that are set on fire: even the sons

Exalt

teeth are ſpeares and arrowes, and their tõgue a ſharp ſword.

5 Bee thou exalted, O God, aboue the heavens: let thy glorie bee aboue all the earth.

6 They haue prepared a net for my ſteppes, my ſoul is bowed downe: they haue digged a pit before me, into the midſt wherof they are fallen themſelues. Selah.

7 My heart is fixed, O GOD, my heart is fixed; I will ſing & giue praiſe.

8 Awake vp, my glorie, awake Pſalterie & Harpe: I my ſelf will awake earlie.

9 I will prayſe thee, O Lord, among the people: I will ſing vnto

Exalt thy ſelfe, O God, therefore,
aboue the heavens hight:
And over all the earth declare
thy glorie, and thy might.

6 To trap my ſteps, where I ſhould paſſe,
a ſnare they did lay out.
My ſoule was preſſed downe for feare
which compaſt me about.
Before me they did dig and caſt
a deepe and vgly pit:
Yet they now fallen are at laſt
themſelues in midſt of it.

7 Mine heart is readie bent, O GOD,
mine heart is readie bent:
I will ſing ſongs, and Pſalmes of Prayſe
to thee I will preſent.
8 Awake my tongue, my great delight,
my Viole and mine Harpe:
I will get vp by breake of day,
and of my GOD will carpe.

9 I will thee praiſe, O Lord of might,
the people all among:
And eke amidſt the Nations great,
of thee ſhall bee my Song.
10 For thy goodneſſe is wondrous great
and to the heavens doeth reach:
The clowds and elements aboue,
thy faythfulneſſe doe preach.

11 Exalt thy ſelfe, O Lord, therefore,
aboue the heavens hight:

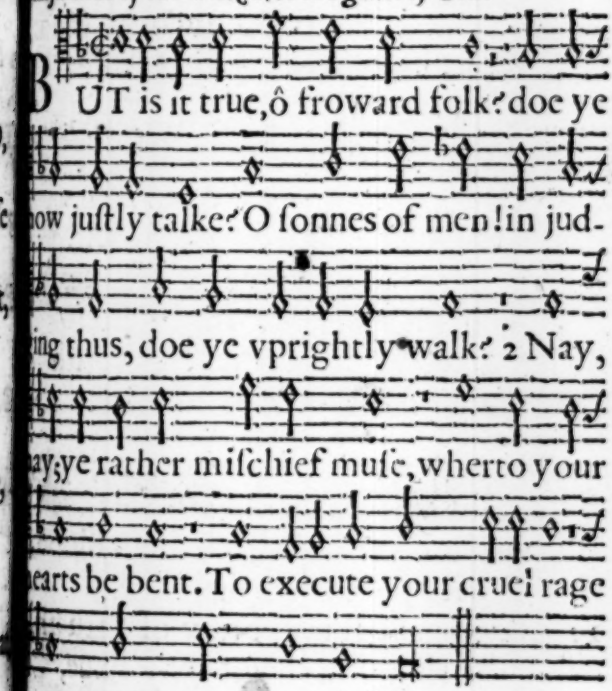
And over all the earth declare
th glorie and thy might.

thee among the Nations.

10 For thy
ercie is great vnto the Heavens, and thy Trueth vnto the Clowds.
11 Bee thou exalted, O GOD, aboue the Heavens: let thy Glorie
ee aboue all the earth.

## PSALME LVIII. *W. K.*

*He describeth the malice of his enemies, the flatterers of Saul, who both secretlie, and openlie, sought his destruction; from whom he appealeth, to Gods judgement: shewing, that the just shall rejoyce, when they see the punishment of the wicked, to the glorie of God.*




But what? The wicked strangers are,
and from the wombe they stray:
Yea, from their birth, they lewdlie erre,
and none so lie as they.

DOE yee indeede speake righteousnesse, O congregatiõ? doe ye judge vprightlie, O yee sonnes of men?

2 Yea, in heart you worke wickednesse; you weigh the violence of your hands in the earth.

3 The wicked are estrãged from the wombe, they goe astray as soone as they bee borne, speaking lies.

4 Their poyson is lyke the poyson of a serpent; they are lyke the deafe adder, that stoppeth her eare.

5 Which will not hearken

of charmers, charming never so wisely.

6 Breake their teeth, O GOD, in their mouth: breake out the great teeth of the yong Lyons, O Lord.

7 Let them melt away as waters which run cõtinually: When hee bendeth his bow to shoot his arrowes, let them bee as cut in pieces.

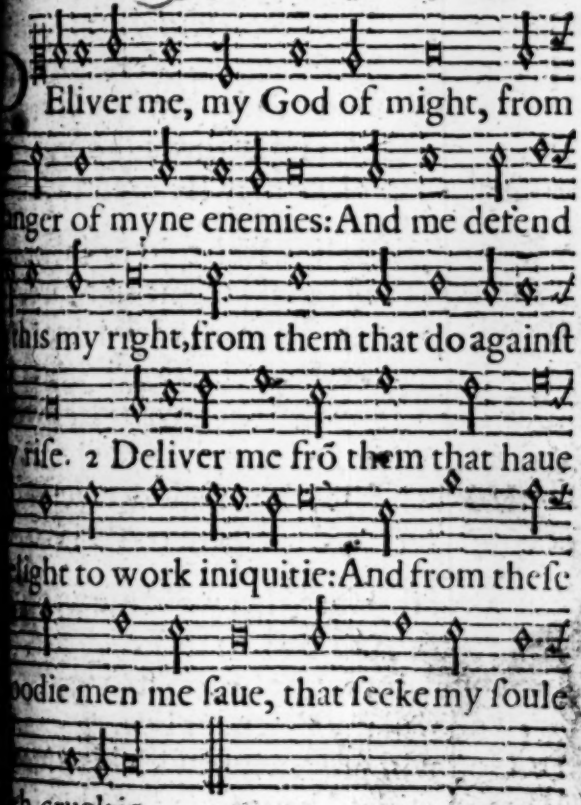
8 As a snaile which melteth, let everie one of them passe away: like the vntimelie birth of a woman, that they may not see the Sun.

9 Before your pots can feele the thornes, hee shall take the away as with a whirle-winde, both living, and in his wrath.

Their subtile malice doth surmount
the craftie serpents speare,
5 Which could th'inchanters charm
by stopping close his eare. (avoi
6 Breake thou, O Lord, the teeth of such
as doe thy trueth devoure,
The jawes of these young Lyons, Lor
break down, & swadge their powe
7 And as the waters doe decrease,
away so let them passe:
When that thou dost thine arrows shoo
then let them breake as Glasse.
8 Let such consume, as doeth a snayle,
whose nature is to melt:
Or lyke vntimely fruite, whose eyes
no Sunne hath seene, nor felt.
9 As flesh red raw, vnmeete for meate
till change bee made by fire:
So let them, Lord, fade hence, as with
a whirle-winde in thine ire.
10 The righteous shall in heart rejoyce
thy vengeance thus to see:
And bathe his feete in such mens blood
with pure effect shall hee.
11 And men shall say, Now of a trueth
the righteous fruite may haue,
By seeing God to judge the earth,
and yet his flocke to saue.

10 The righteous shall rejoyce when he seeth the vengeance: he shall wash his feet in the blood of the wicked: 11 So that a man shall say, Verily, there is a reward for the righteous: verily, he is a God that judgeth in the earth.

*...d being in great danger of Saul, who sent to slay ... his bed, pra... God; declareth his inno... and their f... ...firing God to destroy all those ... sinne of malicious wickednesse: whom, though hee ... aline for a time, to exercise his people, yet in the ... he will consume them in his wrath, that hee may be ... nowne to bee the God of Iacob to the end of the world. ... this he singeth prayses to God, assured of his mercies.*




4 They

DEliver me from mine enemies, O my God: defend me frō them that rise vp against mee.

2 Deliver me frō the workers of iniquitie; & saue me frō bloodie men.

3 For loe, they lye in waite for my soule; the mighty are gathered against mee: not for my trāsgression, nor for my sin, O Lord.

4 They run, and prepare themselues, without anie faule: awake to helpe me, and beholde.

4 Thou therfore, ô Lord God of hosts, the God of Israel, awake to visite all the heathen; bee not mercifull to anie wicked transgressors, Selah.

4 They run on fast, for none offence,
Prepare themselues with brags & boasts.
Arise, therefore, in my defence,
And them beholde, Lord God of hoasts.

5 O God of Israel, awake,
That thou all Nations so mayst try:
To punish them no pittie take,
That thus transgresse maliciously.
6 At night they stirre, and seeke about
As hungrie hounds they howle and cry:
And all the Citie cleane throughout,
From place to place they seeke and spy.

7 Behold, their lips such spitefull words
Cast out, as they should seeme to beare
Within their mouths, sharp edged swords:
For what regard they who doeth heare?
8 But, Lord, thou hast their wayes espyd,
And at the same shalt laugh apace.
The Heathen folke thou shalt deride:
Yea, mocke & scorne them to their face.

9 His force therfore, that wold me wrong,
I will referre, O Lord, to thee.
For though for me he be too strong,
Yet God will my defender bee.
10 God will prevent me with his grace,
Whose mercies I haue found of olde.
God will my foes each one deface,
So that mine eyes shall it beholde.

11 But slay them not, lest their decay
My people should forget and light:
Disper-

4 They returne at euening: they make a noyse like a dogge, & goe round about the citie.
7 Beholde, they belch out with their mouth: swords are in their lips; for who, *say they*, doeth heare?
8 But thou, O Lord, shalt laugh at thé, thou shalt haue all the heathen in derision.
9 Because of his strength, will I wayte vpon thee: for GOD is my defence.
10 The God of my mercie shall prevent mee: GOD shall let mee see my desire vpon myne enemies.
11 Slay them not, lest my people forget: scatter them by thy power, and

perſe them, Lord, our ſhield and ſtay,
d bring them low by thy great might.
12 Let them be taken in their pride:
he ſins of their owne mouth, even that
Whereto their lippes were aye applyde,
Perjured lies then let them prate.

13 Conſume, conſume them in thine yre,
That they hence-foorth no more be kend:
That men may know how great Empyre
ſh Iacobs GOD, to the worlds end.
14 And they in th'evening ſhal turn back,
Lyke barking dogs, which howle and cry,
When they run here and there for lacke,
The towne about, their prey to ſpy.

15 They wander ſhall for hunger great,
To ſeeke their foode, with Need oppreſt:
Before they filled be with meate,
Although the night driue them to reſt.
16 But I will ſing of thy great power,
And earlie will thy mercies prayſe:
For thou haſt aye beene my ſtrong tower,
And refuge, in my troublous dayes.

17 To thee, mine onely ſtrength, I will,
Therefore, ſing Pſalmes vnceſſantlie:
For GOD is my defence, and ſtill
GOD moſt mercifull to me.

bring them downe, O LORD our ſhield.

12 For the ſinne of their mouth, and the words of their lips, let them even be taken in their pride: & for curſing and lying which they ſpeake.

13 Conſume thē in wrath, cōſume them that they may not be: and let them know, that GOD ruleth in Iacob vnto the ends of the earth. Selah.

14 And at evening let them return, and let them make a noyſe like a dogge, & goe round about the citie.

15 Let them

nder vp and downe for meate, and grudge if they bee not ſatiſd. 16 But I will ſing of thy power; yea, I will ſing alowd of thy rcie in the morning: for thou haſt beene my defence and Refuge he day of my trouble. 17 Vnto thee, O my ſtrength, will I ſing: God is my defence, and the God of my mercie.

*David being now King over Iudah, and having had manie victories, ſheweth by evident ſignes, that God elected him King; aſſuring the people, that God will proſper them, if they approue the ſame. After, he prayeth vnto God, to finiſh that that he hath begun.*

Sing this as the 44. Pſalme.

O GOD, thou haſt caſt vs off, thou haſt ſcattered vs, thou haſt been diſpleaſed: O turne thy ſelfe to vs againe.

O LORD, thou didſt vs cleane forſake,
and ſcattredſt vs abroad:
Such great diſpleaſure thou didſt take:
returne to vs, O GOD.

2 Thou haſt made the earth to trémble; thou haſt broken it: heale the breaches thereof, for it ſhaketh.

2 Thy might did mooue the land ſo ſore,
that it in ſunder brake:
The hurt thereof, O Lord, reſtore,
for it doeth bow and quake.

3 Thou haſt ſhowed thy people hard things: thou haſt made vs to drinke the wine of aſtoniſhment.

3 With heavie things thou plagueſt thus,
the people that are thine:
And thou haſt given vnto vs,
a drinke of giddie wine.

4 Thou haſt given a banner to them that feare thee: that it may bee diſplayed, becauſe of the trueth. Selah.

4 But yet to ſuch as feare thy Name,
a banner thou doeſt ſhew:
That they may triumph in the ſame,
becauſe thy Word is true.

5 That thy beloved may be delivered; ſaue with thy right hand, & heare me.

5 So that thy might may keepe and ſaue
thy folke, that favour thee:
That they thine helpe at hand may haue
O LORD, grant this to me.

6 God hath

6 I will rejoyce, for God hath ſayd
within his holie place,
That I ſhall Sichem land divide,
and Succoths vale by pace.

7 Gilead is given to mine hand,
Manaſſeh mine beſide:

Ephraim the ſtrength of all my land,
my Law doeth Iudah guide.
8 In Moab I will waſh my feete,
over Edom throw my ſhoe:
And Paleſtina ſee thou ſeeke
for favour mee vnto.

9 But who will bring me at this tyde
vnto the Citie ſtrong?
Or who to Edom will me guide,
ſo that I goe not wrong? (ſake
10 Wilt thou not, God, which didſt for-
thy folke, their land, and coaſts,
Our warres in hand that woldſt not take,
nor walke amongſt our hoaſts?

11 Giue ayde, O LORD, and vs relieue,
from them that vs diſdaine:
The helpe that hoaſts of men can giue,
it is but all in vaine. (might,
12 But through our God wee ſhall haue
to take great things in hand:
He will tread downe, and put to flight
all thoſe that vs withſtand.

ſpoken in his holineſſe, I will rejoyce: I will divide Shechem, & mete out the valley of Succoth.

7 Gilead is mine, & Manaſſeh is mine; Ephraim alſo is the ſtrēgth of mine head; Iudah is my Law-giver.

8 Moab is my waſhpot, over Edom wil I caſt out my ſhooe: Philiſtia triumph thou becauſe of me.

9 Who will bring me into the ſtrong Citie? who will leade me to Edom? 10 Wilt not thou, O God, which haddeſt caſt vs off? and thou, O God, which diddeſt not goe out with our armies? 11 Giue vs helpe from trouble: for vaine is the helpe of man. 12 Through God we ſhall doe valiantlie: for he it is that ſhall treade downe our enemies.

## PSAL. LXI. *I. H.*

*Whether that he were in danger of the Ammonites, or being purſued of Abſolom, heere he cryeth to bee heard and delivered, and confirmed in his kingdome. He promiſeth perpetuall prayſes.*

HEARE my cry, O God, attend vnto my prayer.

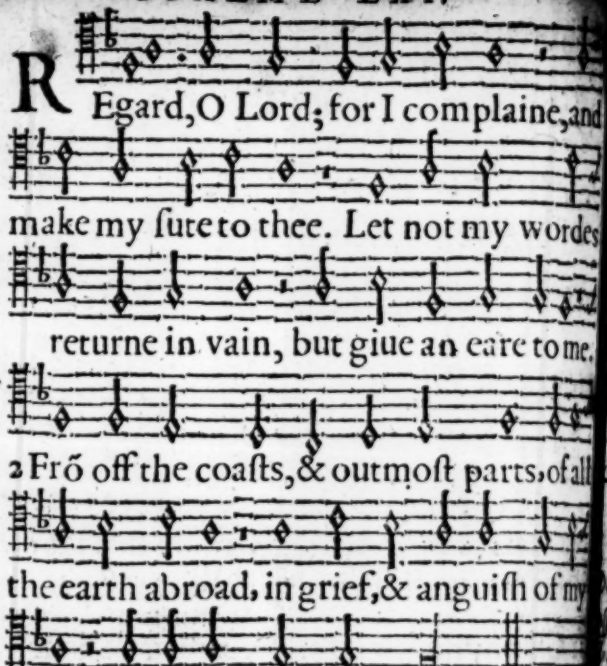
2 From the end of the earth will I cry vnto thee, when my heart is overwhelmed: leade me to the Rocke that is higher than I.

3 For thou hast beene a shelter for mee, and a strong tower from the enemie.

4 I will abide in thy Tabernacle for ever: I will trust in the covert of thy wings, Selah.

5 For thou, O God, hast heard my vowes: thou hast given me the heritage of those that feare thy Name.

6 Thou wilt prolong the Kings life: & his yeares as many gene-




3 Vpon the Rocke of thy great power,
my wofull minde repose:
Thou art my hope, my fort, and Towe
my fence against my foes.

4 Within thy Tents I list to dwell,
for ever to endure:
Vnder thy wings I know right well,
I shall be safe and sure.

5 For thou, O Lord, heardst my requ
and grantedst eke the same:
And with an heritage hast blest
all such as feare thy Name.

6 Thus shalt thou grant the king alway
a lyfe full long to see;

To many ages ſhall his dayes
and yeares prolonged bee.

7 That he may haue a dwelling place,
before the Lord for aye:
O let thy Mercie, Trueth, and Grace
defend him from decay.
8 Then ſhall I ſing for ever ſtill,
with prayſe vnto thy Name:
That all my vowes I may fulfill,
and daylie pay the ſame.

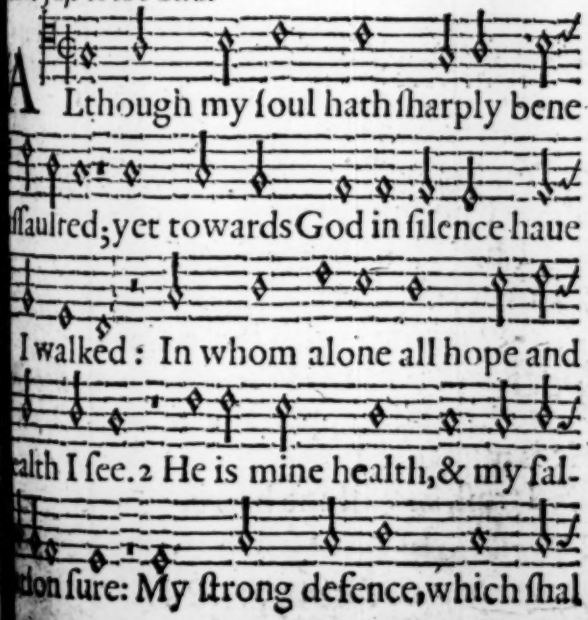
rations.

7 Hee ſhall abide before God for ever: O prepare mercie and trueth, which may preſerue him.

8 So will I ſing praiſe vnto thy Name for ever, that I may daylie performe my vowes.

## PSALME LXII. *W. K.*

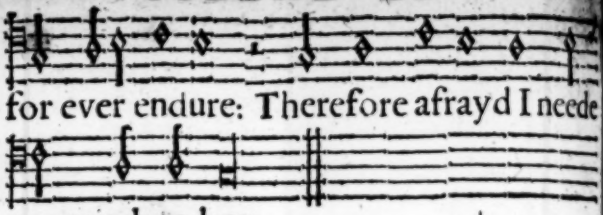
*This Pſalme partlie containeth meditations, whereby David encourageth himſelfe to truſt in God, againſt the aſſaults of tentations. And becauſe our mindes are eaſilie drawne away from God by allurements of the world, hee duplie reproueth this vanitie, to the intent hee might caue faſt to the Lord.*




TRVELY my ſoule wayteth vpon GOD; from him commeth my ſalvation.

2 Hee onely is my Rocke and my ſalvation, he is my defence, I ſhall not be greatly mooved,

3 How long will yee imagine miſchief againſt a man, ye ſhall bee ſlaine all of you: as a bowing wall ſhall yee bee, and as a tottering fence



for ever endure: Therefore afrayd I neede not much to bee.

3 How long will yee
of mischiefe thus be musing?
Thereby not mine,
but your owne deaths procuring.
For yee shall bee
lyke to a rotten wall.

4 Yet loe, how they
consult for to displace him:
And by their lies
from dignitie to chase him.
With mouth they blesse,
their hearts repleate with gall.

5 But thou, my soule,
in silence wayte Gods leasure:
6 Who is mine hope,
my strength, and onely treasure:
Therefore, my foes,
I need nothing to feare.

7 In God the Lord
my saving health is certaine:
My glorie doeth
to him also appertaine:
He is my Rocke,
I trust he will me heare.

8 Trust in the Lord,
ye people sore oppressed:

4 They onely consult to cast him downe from his excellencie: they delight in lies: they blesse with their mouth, but they curse inwardly. Selah.

5 My soule, wayte thou onelie vpon God: for my expectation is from him.

6 Hee onely is my Rocke and my salvation: he is my defence: I shall not be mooved.

7 In God is my salvation, & my glorie: the rocke of my strength, & my refuge is in GOD.

8 Trust in him at all times; ye people, powre out your heart before him: GOD is a refuge for vs. Selah.

9 Surely men

Show him your griefe,
hee will it ſee redreſſed.
For hee alone
our hope muſt be, and ſtay.
9 But yet alace,
mens ſonnes are mere vanitie.
Such liars are
as pretend moſt gravitie:
Yea, vanitie
in weight them downe ſhall wey.

10 Put then no truſt
in wicked oppreſſion:
And be not vaine,
nor yet want diſcretion.
If riches grow,
ſet not your hearts thereon.
11 God once or twiſe
ſpake thus within mine hearing,
That power to him
alone was appertaining:
And that all ſhould
depend well thereupon.

12 But thou, O Lord,
to thine thy Mercie ſheweſt,
And as men bee,
ſo thou their workes rewardeſt.

*To GOD therefore,*
*let vs with buſie cure,*
*Giue laude and glore*
*as ferventlie as we can.*

of low degree are vanitie, & men of high degree are a lie: to be layd in the ballance, they are altogether lighter than vanitie.

10 Truſt not in oppreſſiō: become not vaine in robberie: if riches increaſe, ſet not your heart vpon them.

11 God hath ſpoken once; twiſe haue I heard this, that power belongeth vnto God.

12 Alſo vnto thee, O Lord, belongeth mercie: for thou rendreſt to everie man according to his workes.

*As was before,*
*aye since the world began,*
*Which evermore,*
*but ceasing shall endure.*

## PSAL. LXIII. T. S.

*David, after he had beene in great danger by Saul, in the desart of Ziph, made this Psalme, wherein he giveth thankes to God for his wonderfull deliverance, in whose mercies he trusted, even in the midst of his miseries; prophesying the destruction of Gods enemies, and contrariwise happinesse to all them that trust in the Lord.*
*1. Sam. 23.*

Sing this as the 44 Psalme.

O God, my God, I watch betyme,
to come to thee in haste:
For why? my soule and body both
doeth thirst of thee to taste.
And in this barren Wilderneſſe,
where waters there are none,
My flesh is parcht for thought of thee,
for thee I wish alone.

2 That I might see yet once againe
thy glorie, strength, and might:
As I was wont it to beholde
within thy Temple bright.
3 For why? thy mercies farre surmount
this lyfe and wretched dayes;
My lips, therefore, shall giue to thee
due honour, laude, and prayse.

4 And whyles I liue, I will not fayle
to worship thee alway:

And

O GOD, thou art my God, early will I seeke thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirstie land, where no water is;
2 To see thy power & thy glorie, so as I haue seene thee in the Sanctuarie,
3 Because thy loving kindnesse is better than life: my lippes shall prayse thee.
4 Thus will I blesse thee, while I liue: I will lift vp my hands in thy Name.
5 My soule shall bee satisfied as with marrow, and

And in thy Name I ſhall lift vp
mine hands, when I doe pray.
5 My ſoule is fill'd, as with marrow,
which is both fat and ſweete:
My mouth, therfore, ſhall ſing ſuch ſongs
as are for thee moſt meete.

6 When as in bed I thinke on thee,
and eke all the night tyde:
7 For vnder covert of thy wings
thou art my joyfull guide.
8 My ſoule ſhall ſurely ſticke to thee,
thy right hand is my power:
And thoſe that ſeeke my ſoule to ſtroy,
them death ſhall ſoone devoure.

9 The ſword ſhall them devour each one:
their carcaſes ſhall feede
The hungry Foxes, which doe run
their prey to ſeeke at neede.
10 The King, and all men ſhall rejoyce,
that doe profeſſe Gods word:
For lyars mouthes ſhall then bee ſtopt,
which haue the trueth diſturb'd.

fatneſſe: and my mouth ſhall prayſe thee with joyfull lips.
6 When I remember thee vpō my bed, and meditate on thee in the night watches.
7 Becauſe thou haſt beene my helpe; therefore in the ſhadow of thy wings wil I rejoyce.
8 My ſoule followeth hard after thee; thy right hand vpholdeth me.
9 But thoſe that ſeek my ſoule to deſtroy it, ſhall goe into the

wer parts of the earth. 10 They ſhall fall by the ſword: they ſhall e a portion for Foxes. 11 But the King ſhall rejoyce in God: everie ne that ſweareth by him, ſhall glorie; but the mouth of them that eake lies, ſhall bee ſtopped.

## PSALME LIV. *I. H.*

*David prayeth againſt the furie and falſe reports of enemies: he declareth their puniſhment and deſtruction, to the comfort of the juſt, and the glorie of God.*

Sing this as the 18 Pſalme.

O LORD, vnto my voyce giue eare,
with plaint when I doe pray:

HEARE my voyce O GOD, in my prayer; preſerue my life frō feare of the enemie

And rid my lyfe and ſoule from feare
of foes, that threat to ſlay.
2 Defend me from that ſort of men
which in deceits doe lurke:
And from the frowning face of them
that all ill feates doe worke.

3 Who whet their tongs, as we haue ſeene
men whet and ſharpe their ſwords:
They ſhoote abroad their arrowes keene,
I meane, moſt bitter words.
4 With privie ſlight they ſhoot their ſhafts
the vpright man to hit:
The juſt vnwares to ſtrike by craft,
they care and feare no whit.

5 A wicked worke they haue decreed,
in counſell thus they cry;
To vſe deceit let vs not dread.
What? who can it eſpy?
6 What wayes to hurt, they talke & muſe,
all tymes within their heart:
They all conſult, what feates to vſe:
each doeth invent his part.

7 But yet all this ſhall not avayle:
when they thinke leaſt vpon,
God with his dart ſhall them aſſaile,
and wound them everie one.
8 Their crafts, & their ill tongues withal
ſhall worke themſelues ſuch blame,
That they ſhall flee, which ſee their fall,
and wonder at the ſame.

2 Hide mee from the ſecret counſell of the wicked: frō the inſurrection of the workers of iniquitie:

3 Who whet their tongue like a ſword, & bend their bowes, to ſhoote their arrows, even bitterwords:

4 That they may ſhoot in ſecret at the perfect: ſuddenlie doe they ſhoote at him, and feare not.

5 They encourage thēſelues in an evill matter: they cōmune of laying ſnares privilie: they ſay, Who ſhal ſee them?

6 They ſearch out iniquities, they accōpliſh a diligent ſearch: both the inward thoght of everie one

9 Then all shall see, and know right well,
that God the thing hath wrought:
And prayse his wittie workes, and tell
what he to passe hath brought.
10 Yet shall the just in God rejoyce,
still trusting in his might:
So shall they joy with minde and voyce,
whose heart is pure and right.

of them, and the heart, is deepe.
7 But God shall shoote at them with an arrow: suddenly shal they bee wounded.
8 So they shall make their owne tongue to fall vpon themselues: all that see them, shall flee away. 9 And all men shall feare, and shall declare the work of God: for they shal wisely consider of his doing. 10 The righteous shall be glad in the Lord, and shall trust in him: and all the vpright in heart shall glorie.

## PSAL. LXV. *I. H.*

*A prayse and thankesgiving vnto God, by the faithfull, who are signified by Sion, and Ierusalem, for the choosing, preservation, and governance of them, and for the plentifull blessings powred foorth vpon all the earth.*

Sing this as the 30 Psalme.

THy prayse alone, O Lord, doth reigne
in Sion, thine owne hill:
Their vowes to thee they doe maintaine,
and their behests fulfill.
2 For that thou doest their prayer heare,
and doest thereto agree,
Thy people all, both farre and neare,
with trust shall come to thee.

3 My wicked deeds prevayle, O Lord,
they power haue over mee:
But thou shalt mercie vs accord,
although we sinfull bee.
4 The man is blest whō thou dost choose
within thy Courts to dwell:

PRaise waiteth for thee, O God, in Sion: and vnto thee shal the vow bee performed.
2 O thou that hearest prayer, vnto thee shall all flesh come.
3 Iniquities prevayle against me: as for our transgressions, thou shalt purge them away.
4 Blessed is the man whō thou chooseſt, and causest to ap-

Thine

proach vnto thee, that he may dwell in thy Courts: wee shall bee satisfied with the goodnes of thy house, even of thy holy Temple.

5 By terrible things in righteousnes, wilt thou answere vs, O God of our salvation: who art the confidence of all the endes of the earth, and of them that are afarr off vpon the sea.

6 Which by his strength setteth fast the mountaines, being girded with power.

7 Which stilleth the noise of the seas; the noise of their waues, & the tumult of the people.

8 They also that dwell in the vttermost

Thine House and Temple he shall vse,
with pleasures that excell.

5 Thou wilt in justice heare vs, GOD:
our health of thee doeth ryse.
The hope of all the earth abroad,
and the sea coasts lykewise.

6 With strength he is beset about,
and compast with his power:
He makes the mountaines strong & stout,
to stand in everie stower.

7 The swelling seas he doeth asswadge,
and makes the streames full still:
He doeth refraine the peoples rage.
and rules them at his will.

8 The folke that dwel full farre on earth,
shall dread, thy signes to see:
Thou shalt the morn & even with mirth,
make passe with prayse to thee.

9 When that the earth is chapt and dry,
and thirsteth more and more;
Then with thy droppes thou doest apply
and much increase her store.
The flood of God doeth over-flow,
and so doeth cause to spring
The seed and corne which men doe sow,
for he doeth guyde that thing.

10 With wet thou doest her furrows fill,
whereby her clods doe fall:
Thy droppes to her thou doest distill,
and blesse her fruite withall.

Thou

11 Thou deck'ſt the earth of thy good grace,
with faire & pleaſant crop:
Thy clowds diſtill their dew apace;
great plentie they doe drop.

12 The paſtures of the deſart drop,
with fatneſſe they abound:
The hilles alſo for joy ſhall hop,
ſo fertile is their ground.
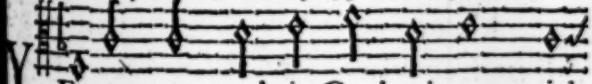
13 In paſtures plaine the flocks doe feed,
and cover all the earth:
The vales with corne ſhall ſo exceede,
that men ſhall ſing for mirth.

parts are afraide at thy tokens: thou makeſt the out-goings of the morning and evening to rejoyce.
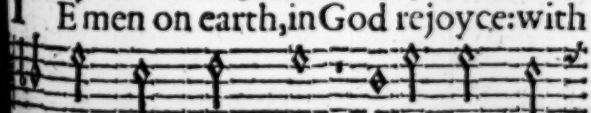
9 Thou viſiteſt the earth, & watereſt it; thou greatlie enricheſt it with the river of God, which is full of water: thou prepareſt them corne, when thou haſt ſo provided for it. 10 Thou watereſt the ridges thereof aboundantly: thou ſettleſt the furrowes thereof: thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof. 11 Thou crowneſt the yeare with thy goodneſſe; and thy paths drop fatneſſe. 12 They drop vpon the paſtures of the wilderneſſe; and the little hilles rejoyce on everie ſide. 13 The paſtures are cloathed with flockes; the valleys alſo are covered over with corne, they ſhout for joy, they alſo ſing.

## PSAL. LXVI. *I. Hop.*

*He provoketh all men to prayſe the Lord, and to conſider his worker. He ſetteth foorth the power of God, to affray the rebels, and ſhoweth how God hath delivered Iſrael from great bondage and afflictions. Hee promiſeth ingine ſacrifice; and provoketh all men to heare what God hath done for him, and to prayſe his Name.*



YE men on earth, in God rejoyce: with



praiſe ſet forth his Name. Extol his might with

MAke a joyfull noyſe vnto God, all yee lands.

2 Sing foorth the honour of his Name, make his prayſe glorious.

3 Say vnto GOD, How terrible art thou in thy Works: through the

greatneſſe of thy power ſhall thine enemies ſubmit théſelues vnto thee.

4 All the earth ſhall worſhipthee; and ſhall ſing vnto thee: they ſhal ſing to thy Name. Selah.

5 Come, and ſee the works of God: he is terrible in his doing toward the children of men.

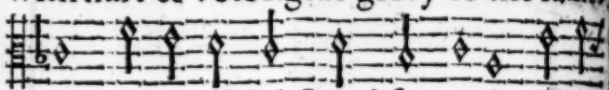
6 He turned the ſea into dry land: they went through the flood on foot; there did we rejoyce in him.

7 Hee ruleth by his power for ever: his eyes beholde the nations: let not the rebellious exalt themſelues. Selah.

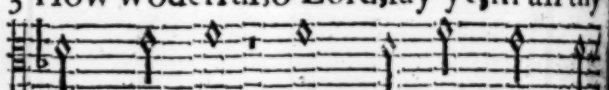
8 O bleſſe our God, yee people, and make the voyce of his



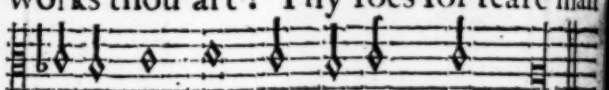
with hart & voice: giue glory to the ſame.



3 How wōderful, ô Lord, ſay ye, in all thy



works thou art! Thy foes for feare ſhall



ſeek to thee, full ſore againſt their heart.

4 All men that dwel the earth throghout
ſhall prayſe the Name of God:
The laude thereof the world about,
they ſhall ſhow foorth abroad:
5 All folke come foorth, beholde and ſee,
what things the Lord hath wroght:
Marke well the wondrous works that he
for man to paſſe hath broght.

6 He layd the Sea, like heapes on hie,
therein a way they had
On foote to paſſe, both faire and drie,
whereof our hearts were glad.
7 His might doeth rule the world alway,
his eyes all things beholde:
All ſuch as would him diſobey,
by him ſhall be controlde.

8 Yee people, giue vnto our God,
Due laude and thankes alwayes:
With joy full voyce declare abroad,
and ſing vnto his prayſe.

9 Who doth endew our ſoule with life,
and it preſerue withall.
He ſtayes our feete, ſo that no ſtryfe
can make vs ſlip, or fall.

10 The Lord doth proue our deeds with fire,
if that they will abyde:
As workmen doe, when they deſire
to haue their ſilver tryde.

11 Thou haſt vs taken in the ſnare,
where we haue beene full long:
Our loynes likewiſe they compaſt are
with chaines and fetters ſtrong.

12 And thou alſo didſt ſuffer men
on vs to ride and reigne:
Wee went through fire and water then,
and everie painfull thing.
Yet ſure thou doeſt, of thy good grace,
diſpoſe it to the beſt:
And bring vs out into a place,
to liue in wealth and reſt.

13 Vnto thine houſe reſort will I,
to offer, and to pray:
And there I will my ſelfe apply,
my vowes to thee to pay.

14 The vows that with my mouth I ſpake
in all my griefe and ſmart:
The vowes, I ſay, which I did make
in dolour of mine heart.

15 Burnt offrings I will giue to thee,
of Incenſe, and fat Rammes;
Yea,

prayſe to bee heard.

9 Which holdeth our ſoule in life, and ſuffereth not our feete to bee mooved.

10 For thou, O God, haſt prooved vs; thou haſt tryed vs, as ſilver is tried.

11 Thou broughteſt vs into the net; thou laidſt affliction vpon our loynes.

12 Thou haſt cauſed men to ryde over our heads: wee went through fire, and through water: but thou broughteſt vs out into a wealthie place.

13 I will goe into thy houſe with burnt offerings: I will pay thee my vowes,

14 Which my lippes haue vttered, and my mouth

Yea, this my ſacrifice ſhall bee
of Bullockes, Goats, and Lambs.
16 Come forth, & harken here full ſoone,
all yee that feare the Lord:
What he for my poore ſoule hath done,
to you I will record.
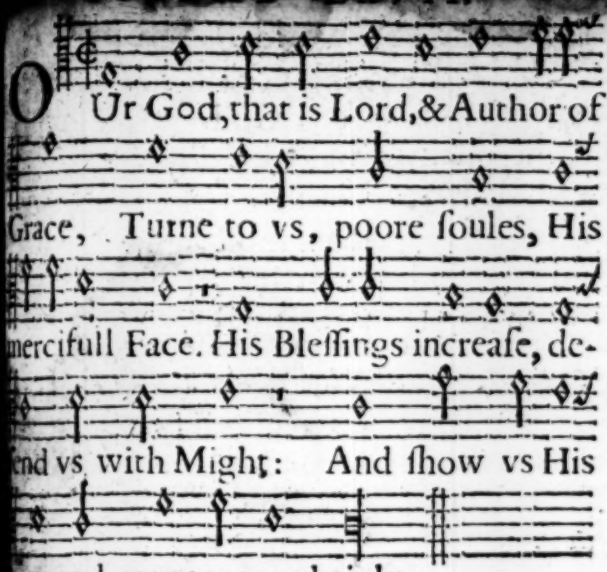
17 Full oft I call'd vpon his Grace:
This mouth to him did cry:
My tongue likewyſe did ſpeed apace,
to prayſe him by and by.
18 But if I feele mine heart within
in wicked workes rejoyce:
Or if I haue delight to ſinne,
God will not heare my voyce.

19 But ſurelie God my voyce hath heard,
and what I did require,
My prayer he did well regard,
and granted my deſire.
20 All prayſe to him that hath not put
nor caſt me out of minde:
Nor yet his mercie from me ſhut,
which I doe ever finde.

hath ſpoken when I was in trouble.
15 I will offer vnto thee burnt ſacrifices of Fatlings, with the incenſe of Rammes, I will offer bullocks with goats. Selah.
16 Come and heare, all yee that feare God, and I will declare what he hath done for my ſoule.
17 I eryed vnto him with my mouth, & he was extolled with my tongue.
18 If I regard iniquitie in my heart, the Lord will not heare mee. 19 But verily God hath heard mee: he hath attended to the voyce of my prayer. 20 Bleſſed be God, which hath not turned away my prayer, nor his mercie from me.

## PSAL. LXVII. *W. W.*

*A prayer for the proſperous eſtate of the Church: not onely that God would defend the ſame in Iarie, but alſo that he would increaſe it: wherein brieflie is ſhewed the kingdome of Chriſt, which ſhould bee manifeſted at Chriſts comming, through all the world.*




GOD bee mercifull vnto vs, and bleſſe vs, and cauſe his face to ſhine vpon vs. Selah.

2 That whiles on this earth
we wander and walke,
Thy wayes may be knowne,
in thought, deede, and talke.
And how thy great loue,
to mankinde is bent:
Since thy ſaving health
to all folke is ſent.

2 That thy way may bee knowne vpon earth, thy ſaving health among all Nations.

3 The people therefore,
O GOD, let them praiſe
Thy wonderfull workes,
and mercifull wayes:
Yea, let all the world,
both farre, wide, and neare,
Prayſe thee, their Lord God,
with reverence and feare.

3 Let the people praiſe thee, O God, let all the people praiſe thee.

4 O let the Nations bee glad, and ſing for joy: for thou ſhalt judge the people righteouſſie, and governe the Nations vpon earth. Selah.

4 O let the whole world
be glad, and rejoyce:
And prayſe thee their God,
with heart, and with yoyce:
For thou ſhalt judge all
with judgement moſt right:
And lykewyſe on earth
ſhalt rule by thy might.

5 Let the people prayſe thee, O God, let all the people praiſe thee.

5 O ſoveraigne GOD,
whoſe workes paſſe all fame,
Let all people prayſe
thy glorious Name.
All people, I ſay,
in everie place,
Let them giue thee prayſe,
and extoll thy Grace.

6 Then ſhall the earth yeeld her increaſe, and God, even our owne God, ſhall bleſſe vs,

6 So ſhalt thou then cauſe
the earth fruit to beare,
Moſt plentifully,
and everie where:
And GOD, even GOD,
on whom we doe call,
His bleſſing ſhall giue,
and proſper vs all.

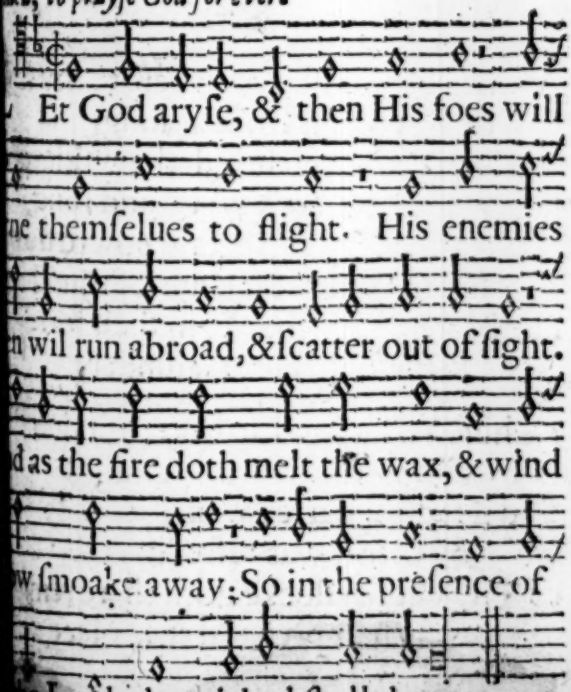
7 God ſhall bleſſe vs, and all the ends of the earth ſhall feare him.

7 So then we ſhall feele
Gods bleſſings each one:
And ſo of his grace
there ſhall complaine none.
Then all the worlds ends,
and countreyes throughout,
His marveilous power
ſhall feare and redoubt.

*To GOD our Father,*
*And to his deare Sonne,*
*And to the Holy Ghoſt,*
*Which three are all one;*
*Bee glore as it was*
*In all tymes bygone:*
*Is now, and ſhall bee*
*When tyme ſhall bee none.*

## PSAL. LXVIII. *T. S.*

*In this Pſalme David ſetteth foorth, as in a Glaſſe, wonderfull mercies of God towards his people, who all meanes, and moſt ſtrange ſorts, declared himſelfe them. And therefore Gods Church, by reaſon of his miſes, graces, and victories, doeth excell, without pariſon, all worldly things. He exhorteth therefore men, to prayſe God for ever.*




LET God ariſe, let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 As ſmoake driven away, ſo drive them away: as waxe melteth before the fire, ſo let the wicked periſh at the preſence of God.

3 But let the righteous be glad: let the rejoyce before GOD; yea, let them exceedingly rejoyce.

4 Sing vnto GOD, ſing prayſes to his Name: extoll him that ry-

deth vpon the heavens, by his Name IAH, and rejoyce before him.

5 A father of the fatherles, & a Iudge of the widowes, is God in his holy habitation.

6 God setteth the solitary in families: hee bringeth out those which are bound with chains; but the rebellious dwel in a dry land.

7 O GOD, when thou wentest forth before thy people; when thou didst march throgh the wildernesse. Selah.

8 The earth shooke, the heavens also dropped at the presence of God; even Sinai it selfe was mooved at the presence of God, the God of Israel.

3 But righteous men, before the Lord,
shall heartilie rejoyce:
They shall be glad, and merrie all,
and chearfull in their voyce.
4 Sing prayse, sing prayse, vnto the Lord,
who rydeth on the Skie:
Extoll this Name of IAH, our God,
and him doe magnifie.

5 That same is Hee that is aboue,
within his holy Place,
That Father is of fatherlesse,
and Iudge of Widowes case.
6 Houses he giues, and Children both,
vnto the comfortlesse:
He bringeth bond-men out of thrall,
and Rebels to distresse.

7 When thou didst march before thy folk
th'Egyptians from among;
And broghtst them throgh the wilderne
which was both wyde and long;
8 The earth did quak, the rain powrd dow
heard were great claps of thunder:
The Mount Sinai shooke in such sort,
as it would cleave asunder.

9 Thine heritage with drops of raine
aboundantlie was washt;
And if so be it barren waxt,
by thee it was refresht.
10 Thy chosen flocke doth there rem
thou hast prepar'd that place:

And for the poore thou didst provide,
of thine especiall grace.

11 God will giue women causes just
to magnifie his Name:
When as his people triumph make,
and purchase brute and fame.
12 For puissant kings, for all their power,
shall flee, and take the foyle:
And women which remaine at home,
shall helpe to part the spoyle.

13 And though yee were as black as pots,
your hew shall passe the Doue;
Whose wings and feathers seeme to haue
silver, and golde aboue.
14 When in this land God shall triumph,
over Kings both high and low:
Then shall it bee like Salmon hill,
as white as any snow.

15 Though Bashan bee a fruitfull hill,
and in height others passe:
Yet Sion, Gods most holy Hill,
doeth farre excell in grace:
16 Why brag ye thus, yee hils most high,
and leape for pride together?
This hill of Sion God doeth loue,
and there will dwell for ever.

17 Gods Armie is two millions
of warriours good and strong:
The Lord also in Sinai
is present them among.

9 Thou, O GOD, didst send a plentifull raine, wherby thou didst confirm thine inheritãce, when it was wearie.
10 Thy congregatiõ hath dwelt therein: Thou, O God, hast prepared of thy goodnes, for the poore.
11 The Lord gaue the Word: great was the company of those that published it.
12 Kings of Armies did flee apace: & shee that tarried at home, divided the spoyle.
13 Thogh ye haue lien among the pots, yet shall yee be as the wings of a Doue covered with silver, and her feathers with yellow gold.
14 When the Almightie

scattered Kings in it, it was white as snow in Salmon.

15 The Hill of God is as the hil of Bashan, an high hill as the hil of Bashan.

16 Why leap yee, yee high hills? This is the hil which God desireth to dwell in; yea, the Lord will dwell in it for ever.

17 The Chariots of God are twentie thousand, even thousands of Angels: the Lord is among them as in Sinai, in the holy place.

18 Thou hast ascended on high: thou hast led captivitie captiue; thou hast receiued gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.

19 Blessed be

18 Thou didst, O Lord, ascend on high,
and captiues ledst them all:
Who in times past, thy chosen flocke
in prison kept and thrall.

Thou mad'st them tribute for to pay:
and such as did repine,
Thou didst subdue, that they might dwell
within thine house divine.

19 Now praysed be the Lord, for that
he powres on vs such grace:
From day to day he is the God
of our health and solace.

20 He is the God from whom alone,
salvation commeth plaine:
He is the God by whom we scape
all dangers, death, and paine.

21 This GOD will wound his enemies
and break the hairie scalpe (heads
Of those that in their wickednesse
continually doe walke.

22 From Bashan will I bring, sayd hee,
my people, and my sheepe:
And all mine owne, as I haue done,
from danger of the deepe:

23 And make thē dip their feete in blood
of those that hate my Name:
And dogs shall haue their tongs imbrude
with licking of the same.

24 All men may see, how thou, O God,
thine enemies doest deface:

And how thou goest as God and King
into thine holy place.
25 The singers goe before with joy,
the minstrels follow after:
And in the midst the damsels play
with timbrell, and with taber.

26 Now in thy Congregations,
O Israel, prayse the Lord:
And Iacobs whole posteritie,
giue thankes with one accord.
27 Their chiefe was little Benjamin:
But Iudah made their hoast:
With Zabulon and Nephtalim,
which dwelt about their coast.

28 As GOD hath given power to thee,
so, LORD, make firme and sure,
The thing that thou hast wrought in vs,
for ever to endure.
29 And in thy Temple gifts will wee,
giue vnto thee, O LORD,
For thine vnto Ierusalem,
sure promise made by word.

Yea, and strange Kings to vs subdude,
shall doe lyke in those dayes:
I meane, to thee they shall present
their gifts of laude and prayse.
30 He shal destroy the spear-mens ranks,
these Calues, and Bulles of might:
And cause them tribute pay, and daunt
all such as loue to fight.

the Lord, who dayly loadeth vs with benefites, even the God of our salvation. Selah.
20 He that is our God, is the God of salvation; and vnto God the Lord belong the issues from death.
21 But God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his trespasses.
22 The Lord sayd, I will bring againe from Bashan; I will bring my people againe from the depths of the sea:
23 That thy foote may be dipped in the blood of thine enemies, and the tongue of thy dogges in the same,
24 They haue seene thy goings, O God,



31 Then

31 Then shall the Lords of Egypt come,
and presents with them bring:
The Mores most black shall stretch their hand
vnto their Lord & King.
32 Therfore, ye Kingdomes of the earth,
giue prayse vnto the Lord:
Sing Psalmes to God with one consent,
thereto let all accord.

33 Who though he ride, and ever hath,
aboue the heavens bright:
Yet by the fearfull thunder-claps,
men may well know his might.
34 Therefore, the strength of Israel,
ascribe to GOD one hie:
Whose might & power doeth far extend
aboue the clowdie Skie.

35 O GOD, thine holinesse and power
is dread for evermore:
The GOD of Israel giues vs strength:
praysed be God therefore.

even the goings of my GOD, my King, in the Sanctuarie.

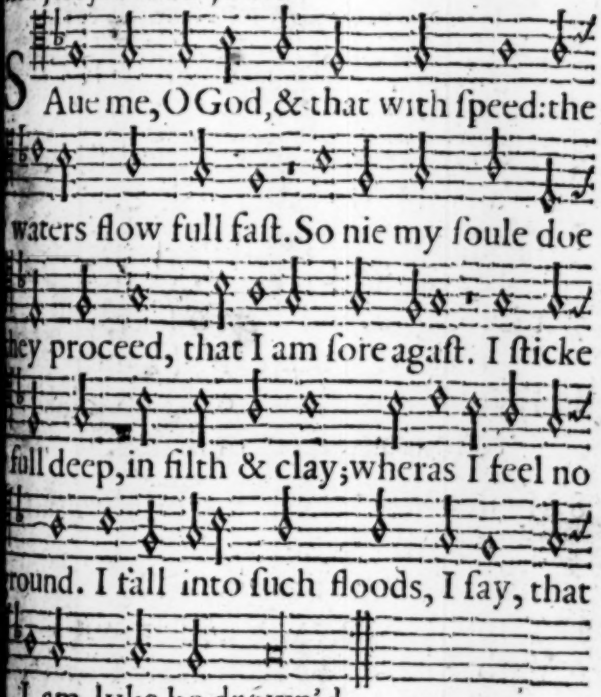
25 The singers went before, the players on instruments followed after; amongst them were the damosels, playing with timbrels.

26 Blesse yee GOD in the cógregation; evē the Lord, frō the fountaine of Israel.

27 There is little Benjamin, with their ruler, the Princes of Iudah, & their councel, the Princes of Zebulon, and the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for vs. 29 Because of thy Temple at Ierusalem, shall Kings bring presents vnto thee. 30 Rebuke the company of speare-men, the multitude of the Bulles, with the Calues of the people, till everie one submit himselfe with pieces of silver: scatter thou the people that delight in warre. 31 Princes shall come out of Egypt, Ethiopia shall soone stretch out her hands vnto God. 32 Sing vnto God, ye kingdomes of the earth: O sing prayses vnto the Lord. Selah. 33 To him that rideth vpon the heavens of heavens, which were of old; loe, he doth send out his voyce, & that a mighty voyce. 34 Ascribe ye strength vnto God: his excellencie is over Israel, & his strength is in the clowds. 35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power vnto his people; blessed be God.

*The complaints, prayers, fervent Zeale, and great anguish of David, is set foorth, as a figure of Christ, and all his members, the malicious cruelnie of his enemies, and their punishment also: where Iudas, and such traytors, are accursed. Hee gathereth courage in his affliction, and offereth prayses vnto God, which are more acceptable than all sacrifices: whereof all the afflicted may take comfort. Finally hee doeth provoke all creatures to prayses; prophesying of the kingdome of Christ, and the preservation of the Church, where all the faithfull and their seed shall dwell for ever.*




With crying oft, I faint and quayle,
my throat is hoarse and dry:
With looking vp my sight doeth fayle,
for helpe to God on hie.

SAue me, O GOD, for the waters are come in vnto my soul.

2 I sinke in deepe myre, where there is no stãding; I am come into deepe waters, where the floods ouer-flow me.

3 I am wearie of my crying, my throat is dryed: mine eyes faile, while I waite for my God.

4 They that hate me without a cause, are moe than the haires of mine head: they that wold destroy mee, being mine enemies wrongfully, are mighty: then I restored that which I tooke not away.

5 O God, thou knowest my foolishnesse, & my sinnes are no

hid frō thee.

6 Let not thē that wait on thee, O Lord God of hoasts, bee ashamed for my sake: let not those that seeke thee, be confounded for my sake, O GOD of Israel.

7 Because for thy sake, I haue born reproch, shame hath covered my face,

8 I am become a stranger vnto my brethren, and an aliāt vnto my mothers children.

9 For the zeale of thine house hath eaten me vp, & the reproches of them that reproached thee, are fallen vpon mee.

10 When I wept, & chastened my soule with fasting, that was to my reproach.

4 My foes which seeke for to oppresse
my soule with hate, are led:
In number sure they are no lesse,
than haires are on mine head.

Though for no cause they vexe mee sore,
they prosper and are glad:
They doe compell me to restore
the things I never had.

5 What I haue done for want of wit,
thou, Lord, all tymes canst tell:
And all the sinnes that I commit,
to thee are knowne full well.

6 O God of hoasts, defend and stay,
all those that trust in thee:
Let no man doubt, or shrinke away,
for ought that chaunceth me.

7 It is for thee, and for thy sake,
that I doe beare this blame:
In spyte of thee, they would me make
to hide my face for shame.

8 My mothers sonnes, my brethren all,
forsake me on a row:
And as a stranger they me call;
my face they will not know.

9 Vnto thine house such zeale I beare,
that it doeth pine me much:
Their checkes and taunts at thee to heare,
my very heart doeth grudge.

10 Though I doe fast, my flesh to chaste;
yea, though I weepe and moane,

Yet in my teeth this geare is caſt;
they paſſe not therevpon.
11 If I for griefe and paine of heart,
in ſacke-cloath vſe to walke:
Then they anone will it pervert,
thereof they jeſt and talke.

12 I was a talke to all the throng
that ſate within the gate:
The drunkards lykewyſe in their ſong,
of me did talke and prate.
13 But thee the whyle, O Lord, I pray,
that when it pleaſeth thee:
For thy great trueth thou wilt alway,
ſend downe thine ayde to me.

14 Plucke thou my feete out of the myre;
from ſinking doe me keepe:
From ſuch as me perſue with yre,
and from the waters deepe.
15 Leſt with the waues I ſhold be drownd
and depth my ſoule devoure:
And that the pit ſhould me confound,
and ſhut me in her power.

16 O Lord of hoaſts, to me giue eare,
as thou art good and kynde:
And as thy mercie is moſt deare,
Lord, haue me in thy mynde.
17 And doe not from thy ſervant hide,
nor turne thy face away.
am oppreſt on every ſide:
in haſte giue eare, I ſay.

11 I made ſacke-cloath alſo my garment; & I became a proverbe vnto them.
12 They that ſit in the gate, ſpeake againſt me; & I was the ſong of the drũkards.
13 But as for me, my praier is vnto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercie heare mee, in the trueth of thy ſalvation.
14 Deliver me out of the myre, and let me not ſinke; let me be delivered from thẽ that hate me, & out of the deep waters.
15 Let not the water-flood overflowme, nether let the deepe ſwallowme vp, & let not the pit ſhut her mouth vpon me.

16 Heare me, O Lord, for thy loving kindneſſe is good: turne vnto me, according to the multitude of thy tender mercies.

17 And hide not thy face from thy ſeruant; for I am in trouble: heare mee ſpeedily.

18 Draw nigh vnto my ſoul, & redeem it: deliver mee becauſe of mine enemies

19 Thou haſt knowne my reproach, & my ſhame, & my diſhonor; mine adverſaries are all before thee.

20 Reproach hath broken my heart, & I am full of heavineſſe; & I looked for ſome to take pittie; but there was none: & for comforters,

18 O Lord, vnto my ſoule draw nie,
the ſame with ayde repoſe:
Becauſe of their great tyrannie,
acquite me from my foes.
19 That I abide rebuke and ſhame,
thou knowſt, and thou canſt tell:
For thoſe that ſeeke and worke the ſame,
thou ſeeſt them all full well.

20 When they with brags do break mine (heart,
I ſecke for helpe anone:
But finde no friends to eaſe my ſmart,
to comfort me not one.
21 But in my meate they gaue me gall,
too cruell for to thinke:
And gaue me in my thirſt withall,
ſtrong vinegar to drinke.

22 Lord, turne their table to a ſnare,
to take themſelues therein:
And when they thinke full well to fare,
then trap them in the gin.
23 And let their eyes be darke & blinde
that they may nothing ſee:
Bow downe their backs, & do them binde
in thraldome for to bee.

24 Powre out thy wrath, as hot as fire,
that it on them may fall:
Let thy diſpleaſure in thine yre,
take holde vpon them all.
25 As deſarts dry, their houſe diſgrace,
heir off-ſpring eke expell:

That none thereof poſſeſſe the place,
nor in their tents doe dwell.

26 If thou doeſt ſtrike, the man to tame,
on him they lay full ſore:
And if that thou doeſt wound the ſame,
they ſeeke to hurt him more.

27 LORD, let them heape vp miſchiefe
ſith they are all pervert: (ſtill,
That of thy favour and good will,
they never haue no part.

28 And daſh them clean out of the book
of lyfe, of hope, of truſt:
That for their names they never looke
in number of the juſt.

29 Though I, O Lord, with woe & griefe
haue beene full ſore oppreſt,
Thine helpe ſhall giue me ſuch reliefe,
that all ſhall be redreſt.

30 That I may giue thy Name the praiſe,
and ſhow it with a ſong.
I will extoll the ſame alwayes,
with heartie thankes among:

31 Which is more pleaſant vnto thee,
ſuch minde thy grace hath borne,
Than either Oxe or Calfe can bee,
that hath both hoofe and horne.

32 When ſimple folke doe this beholde,
it ſhall rejoyce them ſure:
All yee that ſeeke the Lord, be bolde,
your lyfe for aye ſhall dure.

but I found none.

21 They gaue mee alſo gall for my meat, and in my thirſt they gaue me vinegar to drinke.

22 Let their table become a ſnare before them, & that which ſhould haue beene for their welfare, let it become a trap.

23 Let their eyes bee darkened, that they ſee not; & make their loyns cõtinually to ſhake.

24 Powre out thine indignation vpon them, and let thy wrathfull anger take hold of them.

25 Let their habitation be deſolate, and let none dwel in their tents.

26 For they perſecute him whom thou haſt ſmitten, and they talke

33 For

to the griefe of those who thou hast wounded.

27 Adde iniquitie vnto their iniquitie, and let thē not come into thy righteousnesse.

28 Let them bee blotted out of the booke of the living, & not bee written with the righteous.

29 But I am poore & sorrowfull: let thy salvation

33 For why? the Lord of hosts doth heare
the poore when they complaine:
His prisoners are to him full deare;
he doeth them not disdaine.

34 Wherefore the Sky, and Earth below,
the Sea, with flood and streame;
His prayse they shall declare and show,
with all that liue in them.

35 For sure our God will Sion saue,
and Iudahs cities builde:
Much folke possession there shall haue,
her streetes shall all be fill'd.

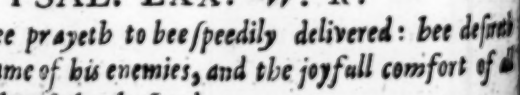
36 His servants seed shall keep the same,
all ages out of minde:
And there all they that loue his Name,
a dwelling place shall finde.

(O God) set me vp on high. 30 I will prayse the Name of God with a song, and will magnifie him with thanksgiving. 31 This also shall please the Lord, better than an Oxe or Bullocke that hath hornes & hoofes. 32 The humble shal see this, and be glad: and your heart shall liue that seeke God. 33 For the Lord heareth the poore, & despiseth not his prisoners. 34 Let the heaven and earth prayse him; the seas, and every thing that mooveth therein. 35 For God will saue Sion, & will build the cities of Iudah, that they may dwell there, & haue it in possession. 36 The seed also of his servants shall inherite it: and they that loue his Name, shall dwell therein.

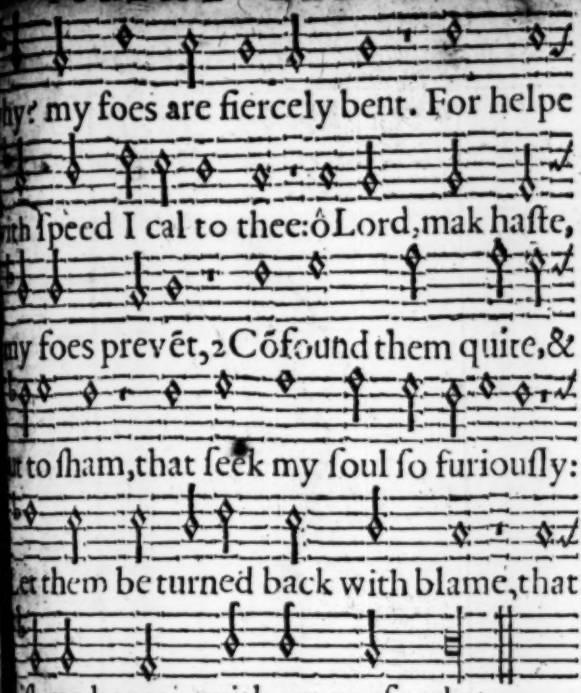
## PSAL. LXX. *W. K.*

*Hee prayeth to bee speedily delivered: bee desireth the shame of his enemies, and the joyfull comfort of all those that seeke the Lord.*

MAKE haste, O GOD to deliver mee,



MAke haste, O God, to set me free: for why:




Let them be, Lord, as men forlorne,
nd turned backe with ſhame indeede,
Which cry, Aha, aha, in ſcorne;
s thogh thou couldſt not helpe at need.
But ſuch as doe thy trueth approue,
et thoſe be glad, and joy in thee:
nd ſuch as thy ſalvation loue,
y thus, O God, thou prayſed bee.

But now, O God, I ſtill remaine
needineſſe, and great diſtreſſe:
ake haſte, therefore, me to ſuſtaine;
lay not, Lord, but ſend redreſſe.

*To GOD bee glore interminable,*
*And his Sonne, verie God and Man:*

make haſte to helpe me, O Lord.

2 Let them be aſhamed, and confounded, that ſeek after my ſoul: let them bee turned backward, & put to confuſion, that deſire my hurt.

3 Let them bee turned backe for a reward of their ſhame, that ſay, Aha, aha.

4 Let al thoſe that ſeeke thee, rejoyce, & be glad in thee: and let ſuch as loue thy ſalvation, ſay cōtinually, Let GOD bemaguified.

5 But I am poore & needie, make haſte vnto me, O God: Thou art my helpe & my deliverer, O Lord, make no tarrying.

## PSAL. LXXI. *W. W.*

*David declareth how he putteth his truſt in God, beſeeching him to deliver him: he complayneth alſo of the pride of his enemies, and for the confirmation of his fayth. He prepareth to ſhow himſelfe myndfull of Gods beneſites.*




3 Be thou my Rocke moſt ſure
that aye I may be bolde:
Thou haſt given charge to ſaue me ſound
and art my Tower and holde.
4 O thou my GOD, and LORD,
from wicked hands me ſhielde,

IN thee, O Lord, doe I put my truſt, let mee never bee put to confuſion.

2 Deliver mee in thy righteouſnes, and cauſe me to eſcape: incline thyne eare vntome, and ſaue me.

3 Be thou my ſtrong habitation, whervnto I may continuallie reſort: thou haſt given commandement to ſaue mee, for thou art my rocke and my fortreſſe.

4 Deliver mee, O my God, out of the hand of the wicked, out of the hand of the vnrighteous & cruel men.

5 For thou art my hope, O LORD GOD: thou

And from all cruell enemies rage,
which ſeeke to make me yeeld.

5 For thou art my ſure hope,
in whom I doe depend:
O Lord, my God, thou art my truſt,
ſince I did child-hood end.
6 Yea, from my mothers wombe,
thou waſt my ſtay, and guide:
Thou took'ſt me thence; therefore will I
thee prayſe, both time and tide.

7 As I a monſter were,
full many fled me froe:
Yet thou waſt my ſtrong hope and truſt,
ſo that I dread no foe.
8 Like as the guſhing ſpring,
ſo ſhall my mouth burſt out
Thy prayſes and magnificence,
for ever the world about.

9 And now reject me not,
when age creepes me vpon:
Nor yet forſake me in this plundge,
when ſtrength and force is gone.
10 For they haue talk't of me,
which ſeeke mine vtter ſhame:
And they that would bereaue my life,
deviſed haue the ſame:

11 Saying with courage ſtout,
God hath him caſt away:
Perſue him hard, and hold him faſt,
for none him ſuccour may.

art my truſt from my youth.
6 By thee I haue beene holden vp frō the wombe: thou art Hee that took me out of my mothers bowels; my praiſe ſhal be continually of thee.
7 I am as a wonder vnto many; but thou art my ſtrong refuge.
8 Let my mouth be filled with thy praiſe, & with thy honour all the day.
9 Caſt me not off in the time of olde age: forſake me not when my ſtrength fayleth.
10 For mine enemies ſpeak againſt mee: and they that lay waite for my ſoul, take counſel together,
11 Saying, GOD hath forſāke him:

12 Ah, God! some mercie show,
and be not farre from me.
My God, make haste to helpe me now,
as mine hope is in thee.

13 Stryke thou my foes with shame:
kill them that would me kill:
Let shame and slander burie them,
which would me harme, and ill.

14 The meane while patientlie,
I will attend, and waite:
Exolling ever more and more
thy prayses high and great.

15 And though thy sweete mercies
in number passe my reach,
I daylie will thy Righteousnesse,
and thy salvation teach.

16 I will remaine, O Lord,
in thy great strength and might:
I will record thy bountie great,
and bring it foorth to light.

17 My God, thou hast mee taught,
even from my youth, thy sawes,
And hitherto I haue set foorth
thy divine workes, and lawes.

18 Now, Lord, forsake me not;
when head and haire is gray,
Thine arme till I haue taught this age,
and ages all for aye.

19 As for thy Iustice, Lord,
it is indeede most hie:

20 For

perfecute and take him; for there is none to deliver him.

12 O God, bee not farre from me: O my GOD, make haste for my help.

13 Let them bee confounded, and consumed, that are adversaries to my soul: let them bee covered with reproch & dishonor, that seeke my hurt.

14 But I will hope continually, & will yet prayse thee more and more.

15 My mouth shall show foorth thy righteousnes, and thy salvation, all the day: for I know not the numbers thereof.

16 I will goe in the strength of

o For thou haſt done great things, ô God,
and who is lyke to thee?
or thou haſt made me ſee,
full great troubles, and griefe:
ut when thou turn'dſt, comfort I felt,
belyue thou ſend'ſt reliefe.

Mine honour and eſtate,
thou haſt increaſed ſo,
hat by thy loving face I feele
my ſelfe comforted tho.
Therefore thy trueth will I
on viols prayſe, my Lord:
holy One of Iſrael,
mine harpe ſhall eke accord.

My lippes ſhall ſing for joy,
when I ſhall tune thy prayſe:
ykewyſe my ſoule by thee redeem'd,
the ſame ſhall doe alwayes.
Alſo my tongue ſhall ſpeake
thy mercies ever and aye:
or ſuch as did procure mine hurt,
ſhame hath brought to decay.

the LORD GOD: I will make mentiō of thy righteouſneſſe, even of thine onely.
17 O GOD, Thou haſt taught mee frōmy youth; and hitherto haue I declared thy wondrous works.
18 Now alſo when I am olde & grayheaded, O God, forſake me not, vntill I haue ſhowed Thy ſtrength vnto this generation, and thy power to every one that is to come.
19 Thy righteouſnes alſo,

God, is very high, who haſt done great things: O GOD, who is e vnto thee? 20 Thou which haſt ſhowed me great and ſore trous, ſhalt quicken me againe, and ſhalt bring me vp againe from the ths of the earth. 21 Thou ſhalt increaſe my greatneſſe, and com me on every ſide. 22 I will alſo prayſe thee with the Pſalterie, thy trueth, O my God: vnto thee will I ſing, with the harpe, O holy One of Iſrael. 23 My lippes ſhall greatly rejoyce when I vnto thee: and my ſoule, which thou haſt redeemed. 24 My gue alſo ſhal talke of thy righteouſneſſe all the day long: for they confounded, for they are brought to ſhame, that ſeeke my hurt.

*He prayeth for the prosperous estate of the kingdom of Salomon, who was the figure of Christ: vnder whom shall be righteousnesse, peace, and felicitie. Vnto whom all Kings, and all Nations, shall doe homage; whose Name and power shall endure for ever: and in whom all nations shall bee blessed.*




GIVE the King thy judgements, O God, and thy righteousnesse vnto the kings son.

2 He shall judge thy people with righteousnes, & thy poore with judgement.

3 The mountaines shall bring peace to the people, and the little hills, by righteousnes.

4 Hee shall judge the poore of the people: hee shall saue the children of the needy, & shall breake in pieces the oppressour.

5 They shall feare thee as long as the Sun & Moon endure, throughout all generations.

6 Hee shall come downe like rain vpō the mowen grasse: as

3 And let the Mountaines that are high,
vnto their folke giue peace:
And eke let little hills apply,
thy justice to increase.

4 That he may helpe the weake & poor
with aide, and make them strong:
And eke destroy for evermore.
all those that doe them wrong.

5 And then from age to age shall they
regard, and feare thy might,

So long as Sunne doth shine by day,
or else the Moone by night.
6 Lord, make the King vnto the just,
lyke raine to fields new mowne:
And lyke the drops that lay the dust,
and fresh the land vnsowne.

7 The just shall flowrish in his time,
and all shall be at peace:
Vntill the Moone shall leaue to prime,
waste, change, and to increase.
8 He shall be lord of sea and sand,
from shoare to shoare throughout:
And from the floods within the land,
through all the earth about.

9 The people that in desart dwell,
shall kneele to him full thicke:
And all his enemies that rebell,
the earth and dust shall licke.
10 The lords of all the yles thereby,
great gifts to him shall bring:
The Kings of Sabe and Arabie,
giue many costly thing.

11 All Kings shall seeke with one accord,
in his good grace to stand:
And all the people of the world,
shall serue him at his hand.
12 For hee the needie sort doeth saue,
that vnto him doe call:
And eke the simple folke, that haue
none helpe of man at all.

showres that water the earth.

7 In his dayes shal the righteous flowrish: and aboundance of peace, so long as the Moone endureth.

8 He shall haue dominion also frō sea to sea, & from the river vnto the ends of the earth.

9 They that dwell in the wilderneſſe shall bow before him: and his enemies shall lick the dust.

10 The Kings of Tarshish, and of the Iles, shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all Kings shall fall downe before him: all nations

shal serue him.

12 For hee shall deliver the needie, when hee cryeth: the poore also, and him that hath no helper.

13 Hee shall spare the poore & needie, and shall saue the souls of the needy.

14 He shall redeem their soule from deceit & violence: & precious shall their blood bee in his sight.

15 And hee shall liue, and to him shall be given of the golde of Seba: prayer also shall bee made for him continually, and daylie shall hee bee praysed.

16 There shal be an handfull of corne in the earth, vpon the top

13 He shall take pittie on the poore,
which are with neede oppreſt:
He ſhall preſerue them evermore,
and bring their ſoules to reſt.
14 He ſhal redeeme their life from dread
from fraud, frō wrong, from might
And eke their blood ſhall bee indeede,
moſt precious in his ſight.

15 But he ſhall liue, and they ſhall bring
to him of Sabaes golde:
He ſhall be honour'd aſ a King,
and daylie be extolde.
16 The mightie Mountaines of his land
of corne ſhall beare ſuch throng,
That it lyke Cedar trees ſhall ſtand,
in Lebanus full long.

17 Their cities eke full well ſhall ſpeede,
the fruits thereof ſhall paſſe:
In plentie it ſhall farre exceede,
and ſpring as greene as graſſe.
18 For ever they ſhall prayſe his Name
while that the Sunne is light,
And think them happie throgh the ſame
all folke ſhall bleſſe his might.

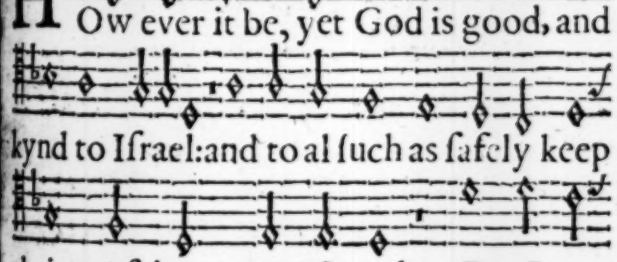
19 Prayſe yee the Lord of hoaſts, & ſing
to Iſraels God each one:
For he doeth everie wondrous thing:
yea, he himſelfe alone.
20 And bleſſed be his holy Name,
all times eternallie.

That all the earth may prayſe the ſame,
Amen, Amen, ſay I.

of the mountaines; the fruit thereof ſhall ſhake like Lebanon, and they of the citie ſhall flowriſh lyke graſſe of the earth. 17 His Name ſhall endure for ever: his Name ſhall be continued as long as the Sunne: and men ſhall bee bleſſed in him: all nations ſhall call him bleſſed. 18 Bleſſed be the LORD GOD, the God of Iſrael, who only doeth wondrous things. 19 And bleſſed be his glorious Name for ever: and let the whole earth be filled with his glorie: Amen, and Amen. 20 The prayers of David, the ſonne of Ieſſe, are ended.

## PSAL. LXXIII. T. S.

*The Prophet teacheth, by his exawple, that neither the worldlie proſperitie of the vngodlie, nor the affliction of the good, ought to diſcourage Gods children: but rather ought to moone vs to conſider our fathers providence, and to cauſe vs to reverence Gods judgements, foraſmuch as the wicked vaniſh away like ſmoake, and the godlie enter into lyfe everlaſting: in hope whereof he reſigneth himſelfe into Gods hands.*




TRVELIE GOD is good to Iſrael, even to ſuch as are of a clean heart.

2 But as for mee, my feete were almoſt gone: my ſteppes had wel-nigh ſlipt.

3 For I was envious at the fooliſh, when I ſaw the proſperitie of the wicked.

4 For there are no bands in their death: but their ſtrēgth is firme.

5 They are not in trouble, as other men: neither are they pla-

gued lyke other men.

6 Therefore pride compasseth them about, as a chaine: violence covereth them as a garment.
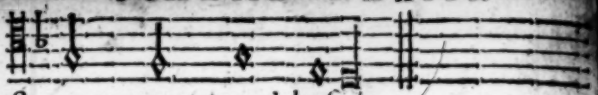
7 Their eyes stand out with fatnesse; they haue more than heart could wish.

8 They are corrupt, and speak wickedly concerning oppression: they speak loftily.

9 They set their mouth against the heavens, and their tongue walketh through the earth.

10 Therefore his people returne hither: and waters of a full cup are wrung out to them.

11 And they say, How doeth God know? and is there know-



steppes were turn'd aside.

3 For when I saw such foolish men,
I grudg'd, and did disdaine,
That wicked men all things should haue,
without turmoyle, or paine.

4 They never suffer pangues nor griefe,
as if death should them smite:
Their bodies are both stout and strong,
and ever in good plite:

5 And free from all adversitie,
when other men be shent:
And with the rest they take no part
of plague, or punishment.

6 Therefore presumption doth embrace
their neckes, as doeth a chaine:
And are even wrapt, as in a robe,
with rapine, and disdaine.

7 They are so fed, that even for fat
their eyes oft-times out-start:
And as for worldly goods, they haue
more than can wish their heart.

8 Their life is most licentious,
boasting much of the wrong
Which they haue done to simple men:
and ever pryde among.

9 The heavens, and the living LORD,
they spare not to blaspheme:
And prate they doe of worldly things,
no wight they doe esteeme.

10 The people of God oft-times turnback
to see their prosprous state:
And almost drinke the selfe-same cup,
and follow the same rate.

11 How can it bee that God, say they,
should know, and vnderstand,
These worldlie things, since wicked men
bee lords of Sea and Land?
12 For wee may see how wicked men
in riches still increase;
Rewarded well with worldly goods,
and liue in rest and peace.

13 Then why doe I from wickednesse
my fantasie refraine?
And wash my hands with innocents,
and cleanse mine heart in vaine?
14 And suffer scourges everie day,
as subject to all blame?
And everie morning from my youth,
sustaine rebuke and shame?

15 And I had almost sayd as they,
misliking mine estate:
But that I should thy children judge,
as folke vnfortunate.
16 Then I bethought me how I might
this matter vnderstand:
But yet the labour was too great
for me to take in hand:

17 Vntill the time I went into
thine holy place, and then
I vn-

ledge in the most High?
12 Beholde, these are the vngodly, who prosper in the world; they increase in riches.
13 Verely, I haue cleansed my heart in vaine, and washed my hands in innocencie.
14 For all the daylong haue I beene plagued, & chastened everie morning.
15 If I say, I will speake thus: behold, I should offend against the generation of thy children.
16 When I thought to know this, it was too painfull for mee:
17 Vntill I went into the Sanctuarie of GOD; then vnderstood I their end.
18 Surely, thou diddest

I vnderstood right perfectlie
the end of all these men.
18 And namely, how thou settest them
vpon a slipprie place:
And at thy pleasure, and thy will,
thou doest them all deface.

19 Then all men muse at that strāge sight,
to see how suddenlie
They are destroyd, dispatcht, consum'd,
and dead, so horribly.
20 Much like a dreame, when one awakes,
so shall their wealth decay:
Their famous names, in all mens sight,
shall ebbe, and passe away.

21 Yea, thus mine heart was grieved then,
my minde was much oppresst:
22 So fond was I, and ignorant,
and in this poynt a beast.
23 Yet, never-the-lesse, by my right hand
thou hold'st me alwayes fast:
24 And with thy counsel doest me guide
to glorie at the last.

25 What thing is there that I can wish,
but thee in heaven aboue?
And in the earth there is no thing
lyke thee that I can loue.
26 My flesh, & eke mine heart doeth faile,
but God doeth faile me never:
For of mine health God is the strength,
my portion eke for ever.

27 And

set them in slippery places: thou castedst them downe into destruction.

19 How are they brought into desolation, as in a momēt? they are vtterlie consumed with terrors.

20 As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

21 Thus my heart was grieved, & I was pricked in my reines.

22 So foolish was I, & ignorant: I was as a beast before thee.

23 Nevertheless I am continually with thee: thou hast holden mee by my right hand.

24 Thou shalt guide mee

27 And loe, all such as thee forsake,
thou shalt destroy each one:
And those that trust in any thing,
saving in thee alone.
28 Therefore will I draw neare to God,
and ever with him dwell.
In God alone I put my trust:
thy wonders will I tell.

with thy counsell: and afterward receiue mee to glorie.
25 Whom haue I in heaven, but thee? & there is none vpon earth that I desire besides thee. 26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. 27 For loe, they that are farre from thee, shall perish: thou hast destroyed all them that goe awhooring from thee. 28 But it is good for me to draw neare to God: I haue put my trust in the Lord God, that I may declare all thy workes.

## PSAL. LXXIV. *I. H.*

*The faithfull complaine of the destruction of the Church, and true religion, vnder the name of Sion, and the Temple destroyed: and trusting in the might and free mercies of God, by his covenant, they require helpe and succour, for the glorie of Gods holy Name, for the salvation of his poore afflicted servants, and the confusion of his proud enemies.*

Sing this as the 72 Psalme.

WHy art thou, Lord, so long frō vs
in all these dangers deepe?
Why doeth thine anger kindle thus,
at thine owne pasture sheepe?
2 Lord, call the people to thy thought,
which haue beene thine so long:
The which thou hast redeem'd & bought
from bondage sore and strong.

Haue mynde, therefore, and thinke vpon,
remember it full well;

O GOD, why hast thou cast vs off for ever? why doeth thine anger smoak against the sheepe of thy pasture?
2 Remember thy Congregation, which thou hast purchased of old; the Rod of thine inheritance, which thou hast redeemed, this mount Sion, wherin thou hast dwelt.
3 Lift vp thy feet vnto the perpetuall

Thy

desolations: even all that the enemie hath done wickedly in the Sanctuary.

Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.
3 Lift vp thy foote, and come in haste,
and all thy foes deface,
Which now at pleasure rob and waste
within thine holy place.

4 Amidst thy Congregations all,
thine enemies roare, O God:
They set as signes on everie wall,
their Banners splayd abroad.
5 As men with Axes hew the trees
which on the hills doe grow;
So shine the bills and swords of these,
within thy Temple now.

6 The syling sawd, the carved boords,
the goodly graven stones;
With axes, hammers, bills and swords,
they beate them downe at once.
7 Thine holy place with fierie flame,
to ground they haue downe cast:
The house appoynted to thy Name,
defyled is, and waste.

8 And thus they sayd within their heart,
Dispatch them out of hand.
Then burnt they vp in everie part
Gods houses through the land.
9 Yet thou no signe of helpe doest send:
our prophets all are gone.
To tell when this our plague shall end,
amongst vs there is none.

4 Thine enemies roare in the midst of thy Congregations: they set vp their ensignes for signes.

5 A man was famous according as he had lifted vp axes vpon the thicke trees.

6 But now they breake downe the carved work thereof at once, with axes & hammers.

7 They haue cast fire into thy Sanctuarie: they haue defiled by casting downe the dwelling place of thy Name to the ground.

8 They sayd in their harts, Let vs destroy thé together: they haue

10 When

10 When wilt thou, Lord, once ende this
& quail thine enemies ſtrong? (ſhame,
Shal they alwayes blaſpheme thy Name,
and rayle on the ſo long?
11 Why doſt thou draw thine hād aback,
and hide it in thy lap?
Oh, plucke it out, and be not ſlacke,
to giue thy foes a rap.
12 O God, thou art my King, and Lord,
and evermore haſt beene:
Yea, thy good grace throghout the world
for our good helpe hath ſeene.
13 The Seas that are ſo deepe and dead,
thy might did make them dry:
And thou didſt breake the ſerpents head,
that hee therein did die.
14 Yea, thou didſt breake the heads ſo
of Whales, that are ſo fell: (great,
And gav'ſt them to theſe folke to eate,
that in the deſarts dwell.
15 Thou mad'ſt a ſpring, with ſtreams to
from rocks both hard & hie: (riſe,
And eke thine hand hath made lykewiſe,
deepe rivers to bee dry.
16 Both day, and eke the night are thine:
by thee they were begun:
Thou ſetſt to ſerue vs with their ſhine,
the light and eke the Sun.
17 Thou doſt appoint the ends and coaſts
of all the earth about:
Both Summer heats, and Winter froſts,
thine hand hath found them out.

burnt vp all the Synagogues of God in the land.

9 We ſee not our ſignes, there is no more any prophet, neither is there amōg vs any that knoweth how long.

10 O God, how lōg ſhal the adverſary reproach? ſhall the enemie blaſpheme thy Name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? plucke it out of thy boſome.

12 For God is my King of old, working ſalvation in the midſt of the earth.

13 Thou didſt divide the ſea by thy ſtrēgth; thou brakeſt the heads of the dragons in the waters.

14 Thou bra-

18 Thinke on, O Lord, no time forget,
thy foes that thee defame:
And how the fooliſh folke are ſet
to raile vpon thy Name.
19 O let no cruell beaſt devoure
the Turtle, that is true:
Forget not alwayes in thy power,
the poore, that much doe rue.
20 Regard thy covenant, and beholde,
thy foes poſſeſſe the land:
All ſad and darke, forworne and olde,
our realme as now doth ſtand.
21 Let not the ſimple goe away,
nor yet returne with ſhame:
But let the poore and needie aye
giue prayſe vnto thy Name,
22 Riſe, Lord, let be by thee maintain'd
the cauſe that is thyne owne:
Remember how that thou blaſphem'd
art by the fooliſh one.
23 The voyce forget not of thy foes:
for the preſumption hie
Is more and more increaſt of thoſe
that hate thee ſpitefullie.

keſt the heads of Leviathan in pieces, and gaveſt him to bee meate to the people inhabiting the wilderneſſe.

15 Thou didſt cleaue the fountaine & the flood: thou driedſt vp mightie rivers.

16 The day is thine, the night alſo is thine: thou haſt prepared the light and the Sunne.

17 Thou haſt ſet all the borders of the earth: thou haſt made Sũmer and Winter.

18 Remember this, that the enemie hath reproached, O Lord, and that the fooliſh people haue blaſphemed thy Name. 19 O deliver not the ſoule of thy Turtle Doue vnto the multitude of the wicked; forget not the congregation of thy poore for ever. 20 Haue reſpect vnto the covenant: for the darke places of the earth are full of the habitations of cruelnie. 21 O let not the oppreſſed returne aſhamed: let the poore & needy prayſe thy Name. 22 Ariſe, O God, plead thine owne cauſe, remember how the fooliſh man reproacheth thee daylie. 23 Forget not the voyce of thine enemies: the tumult of thoſe that riſe vp againſt thee, increaſeth continually.

The

*The faythful doe prayse the Name of the Lord, which will come to judge at the time appoynted, when the wicked shall be put to confusion, and drinke of the cup of his wrath, their pride shall bee abated, and the righteous shall be exalted to honour.*

Sing this as the 67 Pſalme.

O GOD, Laude and Prayſe,
we will giue to thee:
Of vs at all times,
thou ſhalt thanked bee.
With thy Name is neare,
they will, without doubt,
Thy workes of great fame
declare and ſhow out.

When I, ſayth GOD,
a meete tyme ſhall ſee,
I will rightly judge:
for though the earth bee,
With all that there dwell,
diſſolved and waſte,
Yet pillars will I
make ſtable, and faſt.

I ſayd to the fooles,
Learne now to bee wyſe:
And to the perverſe,
Let not your horne riſe:
Lift not vp, I ſayd,
your horne thus on hie:
Nor yet with ſtiffe necke
ſpeake preſumptuouſlie.

For why? high degree
proceedes in no part

VNto thee O God, doe we giue thankes: vnto thee doe wee giue thankes; for that thy Name is near, thy wonderous workes declare.

2 When I ſhall receiue the Congregation, I will judge vprightly.

3 The earth, and all the inhabitants thereof, are diſſolved: I beare vp the pillars of it. Selah.

4 I ſayd vnto the fooles, Deal not fooliſhly: and to the wicked, Lift not vp your horne.

5 Lift not vp your horn on high: ſpeake not with a ſtiffe necke.

6 For promotion commeth neither frō the Eaſt, nor from the Weſt, nor frō the South.

From Eaſt, nor from Weſt,
nor yet from deſart:
7 But God is the Iudge,
who onely hath power
To throw and caſt downe,
and rayſe vp each houre.

8 For loe, in his hand
a cup now hath God,
Of ſtrong wine full mixt,
which he powres abroad.
The wicked each one,
the dregges of that cup
Shall doubtleſſe wring out,
and drinke them all vp.

9 But I will declare,
and ſhow foorth alwayes,
And to Iacobs GOD
will ſing laude and prayſe.
10 The wicked mens hornes
in twaine breake will I;
But the juſt mens ſhall
be lifted on hie.

7 But God is the judge: he putteth down one, and ſetteth vp another.

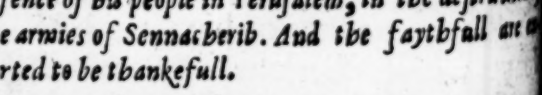
8 For in the hand of the Lord there is a cup, and the wine is red: it is full of mixture, and hee powreth out of the ſame: but the dregs therof all the wicked of the earth ſhall wring them out, & drinke them.

9 But I will declare for ever; I will ſing prayſes to the GOD of Iacob.

10 All the hornes of the wicked alſo, will I cut off; but the hornes of the righteous ſhall bee exalted.

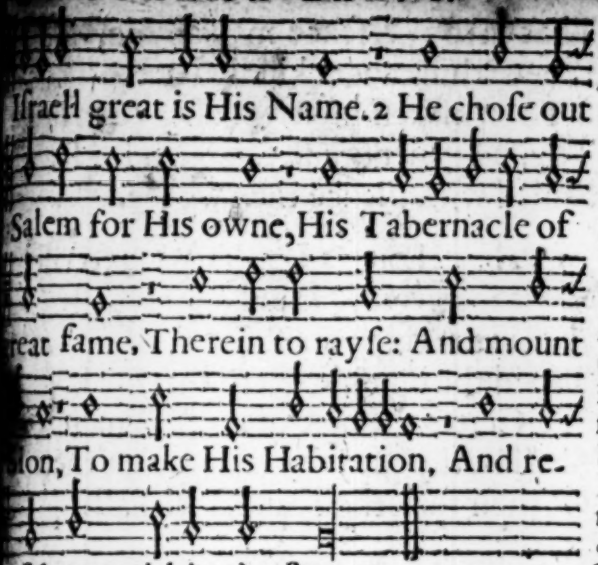
## PSAL. LXXVI. R. P.

*Here is ſet foorth the power of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the armies of Sennacherib. And the faythfull are exhorted to be thankefull.*



IN Iudah is GOD knowne: his

IN Iurie land God is wel knowne; Ia
Iſra




There did he break the Bow-mēs shafts,
Their fiery darts so swift of flight: (crafts
Their shields, their swords, and all their
Of warre, when they were bown to fight.
4 More excellent, and more mightie
Art thou, therefore, than Mountaines hie,
Of ravenous Wolues, voyd of all right.

5 The stout hearted were made a prey,
A sudden sleepe did them confound:
And all the strong men in that fray,
Their feeble hands they haue not found.
6 At thy rebuke, O Iacobs God,
Horses with Chariots overtrod,
As with dead sleepe were cast to ground.

7 Fearfull art thou, O Lord, our guide:
Yea, thou alone: and who is hee

Name is great in Israel.

2 In Salem also is his Tabernacle, and his dwelling place in Sion.

3 There brake he the arrowes of the bow, the shield, & the sword, & the battell. Selah.

4 Thou art more glorious & excellent, than the mountains of prey.

5 The stout hearted are spoyled, they haue slept their sleepe: and none of the men of might haue found their hands.

6 At thy rebuke, O God of Iacob, both the chariot & horse are cast into a dead sleepe.

7 Thou, even Thou, art to be feared, & who may stand in Thy

ſight, when once thou art angry?

8 Thou didſt cauſe judgement to bee heard from heaven: the earth feared, and was ſtill:

9 When God aroſe to judgement to ſaue all the meeke of the earth. Selah.

10 Surely the wrath of man ſhall prayſe thee: the remainder of wrath ſhalt thou reſtrain

11 Vow, and pay vnto the LORD your God; let all that be round about him, bring preſents vnto him that ought to be feared. 12 He ſhall cut off the ſpirit of Princes: hee is terrible to the Kings of the earth.

That in thy preſence may abyde,
If once thine anger kindled be?
8 Thou makeſt men from heav'n to heare
Thy judgements juſt: the earth for feare
Stilled with ſilence then we ſee.

9 When thou, O Lord, beginſt to riſe,
Sentence to giue, as judge of all;
And in the earth doeſt enterpriſe
To rid the humble out of thrall;
10 Certes the rage of mortall men
Shall be thy prayſe, the remnant then
Of their furie thou bindſt withall.

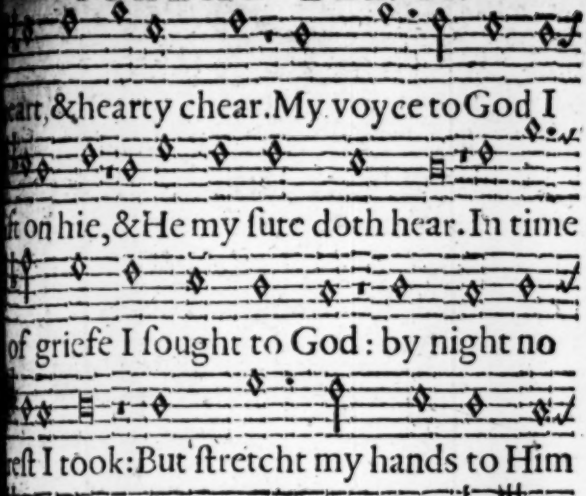
11 Vow & perform your vowes therfore,
Vnto the Lord your God: all yee
That round about him dwell, adore
This fearfull One, with offrings free:
12 Which may cut off at his vantage,
The breath of Princes in their rage,
To earthly Kings fearfull is hee.

## PSAL. LXXVII. *I. H.*

*The Prophet, in the name of the Church, reherſeth the greatneſſe of his affliction, and his grievous temptation, whereby he was driven to this end, to conſider his former converſation, and the continuall courſe of Gods workes in the preſervation of his ſervants: and ſo he confirmeth his fayth, againſt theſe temptations.*

I Cryed vnto GOD with my voyce, even

I With my voyce to God doe cry, with



art, & hearty chear. My voyce to God I
ft on hie, & He my ſute doth hear. In time
of griefe I ſought to God: by night no
reſt I took: But ſtretcht my hands to Him
abroad: my ſoule comfort forſooke.

When I to thinke on God intend,
my trouble then is more:
ſpake, but could not make an end,
my breath was ſtopt ſo ſore.
Thou heldſt mine eyes ſuch wayes frō
that I alwayes did wake: (reſt,
ith feare I was ſo ſore oppreſt,
my ſpeach did me forſake.

The dayes of old in minde I caſt,
and oft did thinke vpon
e times and ages that are paſt
full many yeares by-gone.
By night my ſongs I call to minde,
once made thy prayſe to ſhow:
d with mine heart much talke I finde,
my ſprite doeth ſearch to know.

vnto GOD with my voyce, and he gaue eare vnto mee.

2 In the day of my trouble I ſought the Lord; my ſore ran in the night, & ceaſed not: my ſoule refuſed to bee comforted.

3 I remembred God, & was troubled; I complained, and my ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes waking: I am ſo troubled, that I cannot ſpeak.

5 I haue conſidered the dayes of old, the yeares of anciēt times.

6 I call to remembrāce my ſong in the night: I communē with mine owne heart, and my ſpirit

made diligent search.

7 Will the Lord cast off for ever? and will he be favourable no more?

8 Is his mercie cleane gone for ever? doeth his promise faile forevermore?

9 Hath God forgotten to bee gracious? hath hee in anger shut vp his tender mercies? Selah.

10 And I sayd, This is my infirmity; but I will remember the yeares of the right hand of the most High?

11 I will remember the works of the Lord: surely I wil remember thy wonders of olde.

12 I will meditate also of all thy work, and talke of

7 Will God, sayd I, at once for all,
cast off his people thus,
So that hencefoorth no time he shall
be friendly vnto vs?
8 What? is his goodnesse cleane decayd,
for ever and a day?
Or is his promise now delayd,
and doeth his trueth decay?

9 And will the Lord our God forget
his mercies manifolde?
Or shall his wrath increase so hote,
his mercies to with-holde?
10 At last I sayd, My weakenesse is
the cause of this mistrust:
Gods mightie hand can helpe all this,
and change it when hee list.

11 I will regard, and thinke vpon
the working of the Lord,
Of all his wonders past and gone,
I gladly will record.
12 Yea, all his workes I will declare,
and what he did devise:
To tell his facts I will not spare,
and eke his counsell wise.

13 Thy workes, O Lord, are all vpright
and holy all abroad:
What one hath strength to match th
of thee, O Lord, our God? (migh
14 Thou art a God that dost foorth-sho
thy wonders everie houre:

An

And ſo doeſt make the people know
thy vertue and thy power.

15 And thine own folk thou didſt defend
with ſtrength, and ſtretched arme:
The ſonnes of Iacob that deſcend,
and Ioſephs ſeed, from harme.
16 The waters, Lord, perceived thee,
the waters ſaw thee well:
And they for feare aſide did flee;
the depths on trembling fell.

17 The clowds that were both thick and (black,
did rain moſt plenteouſlie:
The thunder in the aire did cracke;
thy ſhafts abroade did flie.
18 The thunder in the fire was heard;
the lightning from aboue,
With flaſhes great, made them afeard;
the earth did quake and moue.

19 Thy wayes within the ſea doe lye,
thy path in waters deepe:
Yet none can there thy ſteppes eſpy,
nor know thy pathes to keepe.
20 Thou ledſt thy folke vpon the land,
as ſheepe on every ſide:
By Moſes and by Aarons hand,
thou didſt them ſafelie guide.

thy doings.
13 Thy way, O God, is in the Sanctuarie: who is ſo great a God as our God?
14 Thou art the God that doeſt wonders; Thou haſt declared thy ſtrength amongſt the people.
15 Thou haſt with thine arme redeemed thy people, the ſons of Iacob and Ioſeph. Selah.
16 The waters ſaw thee, O God, the waters ſaw thee: they were afrayd; the depths alſo were troubled.
17 The clouds powred out water, the Skies ſent out

ſound: Thine arrowes alſo went abroad. 18 The voyce of thy thunder was in the heaven: the lightnings lightned the world; the earth trembled and ſhooke. 19 Thy way is in the Sea, and thy path in the great waters; and thy foot-ſteps are not knowne. 20 Thou ledſt thy people lyke a flocke, by the hand of Moſes and Aaron.

*He ſheweth how God, of his mercie, choſe his C... of the poſteritie of Abraham, reproaching the ſtubbo... rebellion of their Fathers, that the children might n... onely vnderſtand, that God, of his free mercie, made h... covenant with their anceſtors; but alſo, ſeeing them ſ... malicious, and perverſe, might be aſhamed, and ſo tur... wholly to God. In this Pſalme the holy Ghoſt hath co... prehended, as it were, the ſumme of all Gods benefits, to the intent the ignorant and groſſe people, might ſet in few words, the effect of the whole hiſtories.*

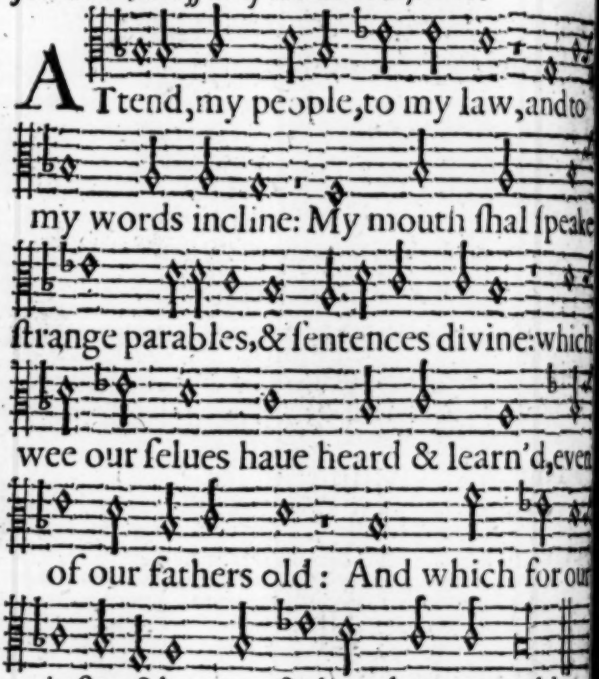
GIue eare, O my people, to my Law: incline your eares to the words of my mouth.

2 I will open my mouth in a parable: I wil vtter darke ſayings of olde:

3 Which we haue heard and known: and our Fathers haue told vs.

4 Wee will not hide them from their childrē, ſhowing to the generation to come, the praiſes of the Lord: and his ſtrength, and his wonderfull workes that hee hath done.

5 For hee eſtabliſhed a Teſtimony in Iacob, & appoyn ed a Law in Iſrael; which hee ...anded our Fathers, that they




4 Becauſe we ſhould not keepe it cloſe,
from them that ſhould come after:
Who ſhould Gods power to their race
& all his workes of wonder. (praiſe,
5 To Iacob hee commandement gaue,
how Iſrael ſhould liue:

Willing

Willing our Fathers ſhould the ſame
vnto their children giue.

6 That they and their poſteritie,
that were not ſprung vp tho:
Should haue the knowledge of the Law,
and teach their ſeed alſo.

7 That they might haue the better hope,
in God that is aboue:
And not forget to keepe his Lawes,
and his Precepts, in loue.

8 Not being as their Fathers were,
rebelling in Gods ſight:
And wold not frame their wicked hearts
to know their God aright.

9 How went the people of Ephraim
their neighbours for to ſpoyle?
Shooting their darts the day of warre,
and yet they tooke the foyle.

10 For why? they did not keep with God
the covenant that was made:
Nor yet would walk, nor lead their liues
according to his trade:

11 But put into oblivion
his counſell, and his will:
And all his workes moſt magnificke,
which he declared ſtill.

12 What wonders to our fore-fathers
did he himſelfe diſcloſe:
In Egypt land, within the field,
that called is Thanaos?

ſhould make them known to their children.

6 That the generation to come, might know them, even the children which ſhould bee borne: who ſhould ariſe, and declare them to their children.

7 That they might ſet their hope in God, and not forget the workes of GOD, but keepe his Commandements.

8 And might not bee as their fathers, a ſtubborne & rebellious generation, a generation that ſet not their heart aright: and whoſe ſpirit was not ſtedfaſt with God.

9 The children of Ephraim being armed, & car-

rying bowes, turned backe in the day of battell.

10 They kept not the covenant of God, and refuſed to walke in his Law:

11 And forgot his workes, and dis wonderswhich he had ſhowed them.

12 Marvelous things did he in the ſight of their fathers, in the land of Egypt, in the field of Zoan.

13 He divided the ſea, and cauſed them to paſſe through: and hee made the waters to ſtand as an heape.

14 In the day time alſo hee led thē with a cloud: and all the night with a light of fire.

13 He did divide and cut the ſea,
that they might paſſe at once:
And made the waters ſtand as ſtill,
as doeth an heape of ſtones.

14 He led them ſecret in a cloud
by day, when it was bright:
And all the night, when darke it was,
with fire he gaue them light.

15 He brake the rockes in wilderneſſe,
and gaue the people drinke,
As plentifull as when the depths
doe flow vp to the brinke.

16 He drew foorth rivers out of rockes
that were both dry and hard:
Of ſuch aboundance, that no floods
to them might be compar'd.

17 Yet for all this, againſt the Lord,
their ſinne they did increaſe:
And ſtirred him, who is moſt high,
to wrath in wilderneſſe.

18 They tempted him within their hearts
lyke people of miſtruſt:
Requiring ſuch a kinde of meate,
as ſerved to their luſt.

19 Saying with murmuration
in their vnthankfulneſſe;
What? can our God prepare for vs
a feaſt in wilderneſſe.

15 He claue the rockes in the wilderneſſe: and gaue them drinke as out of the great depths. 16 Hee brought ſtreames alſo out of the rocke, and cauſed waters to runne downe like rivers. 17 And they ſinned yet more againſt him, by provoking the moſt High in the wilder-

wilderneſſe. And they tempted God in their heart, by asking meate for their luſt. 19 Yea, they ſpake againſt God: they ſayd, Can God furniſh a table in the wilderneſſe?

20 Beholde, he ſtrake the ſtonie rocke,
and floods foorth-with did flow:
But can he now giue to his folke,
both bread and fleſh alſo?
21 Whē God heard this, he waxed wroth
with Iacob, and his ſeed:
So did his indignation
on Iſrael proceed.
22 Becauſe they did not faithfully
belieue, and hope that hee
Could alwayes helpe and ſuccour them
in their neceſſitie.
23 Wherfore he did cōmand the clowds,
foorth-with they brake in ſunder:
24 And rain'd down MAN for thē to eate;
a food of mickle wonder.

25 When earthly men with Angels food
were fed at their requeſt:
26 He bade the Eaſt-winde blow away,
and brought in the South-weſt:
27 And rain'd down fleſh as thick as duſt,
and fowle as thick as ſand:
28 Which he did caſt amidſt the place,
where all their tents did ſtand.

29 Then did they eate exceedingly,
and all men had their filles:
Yet more and more they did deſire,
to ſerue their luſts and willes.

20 Beholde, he ſmote the rock, that the waters guſhed out: and the ſtreames over-flowed; can hee giue bread alſo? can hee prouide fleſh for his people?
21 Therefore the LORD heard this, & was wroth: ſo a fire was kindled againſt Iacob, and anger alſo came vp againſt Iſrael.
22 Becauſe they believed not in God, and truſted not in his ſalvation.
23 Though he had commanded the cloudes from aboue: and opened the doores of heaven:
24 And had rained down Manna vpon them to eate,

and had given them of the corne of heaven.

25 Man did eate Angels food: hee sent them meate to the full.

26 He caused an East wind to blow in the heaven: and by his power hee brought in the South winde.

27 He rained flesh also vpon them as dust: and feathered fowls lyke as the sand of the Sea.

28 And hee let it fall in the midst of their campe, round about their habitations.

29 So they did eate, and were well filled: for hee gaue them their owne

30 But as the meat was in their mouthes
his wrath vpon them fell:
31 And slew the flowre of all the youth,
and choyse of Israel.
32 Yet fell they to their wonted sinne,
and still they did him grieue:
For all the wonders that he wrought,
they would him not belieue.
33 Their dayes therefore he shortened,
and made their honour vaine:
34 Their yeares did waste, & passe away,
with terrour, and with paine.

35 But ever when he plagued them,
they sought him by and by:
Remembring that he was their strength,
their helpe, and God most hie:
36 Though in their mouthes they did but
and flatter with the Lord: (gloze,
And with their tongues, & in their harts,
dissembled everie word.

37 For why? their hearts were nothing
to him, nor to his trade: (bent
Nor yet to keepe, or yet performe
the covenant that was made.
38 Yet was he still so mercifull,
when they deserv'd to die,
That he forgaue them their mis-deeds,
and would not them destroy.

desire. 30 They were not estranged from their lust; but while their meate was yet in their mouthes, 31 The wrath of God came vpon them, and slew the fattest of them: and smote down the chosen men of Israel. 32 For all this they sinned still: and believed not for his

wondrous

wondrous workes. 33 Therefore their dayes did he consume in vanitie, and their yeares in trouble. 34 When he slew them, then they sought him: and they returned, & enquired early after God. 35 And they remembred that God was their Rocke: and the high God their redeemer. 36 Nevertheless, they did flatter him with their mouth: and they lyed vnto him with their tongues. 37 For their heart was not right with him: neither were they stedfast in his Covenant. 38 But he being full of compassion, forgaue their iniquitie, and destroyed them not; yea, many a time turned he his anger away, and did not stirre vp all his wrath.

Yea, many times hee turn'd his wrath,
and did himselfe advise.
And would not suffer all his whole
displeasure to arise:
39 Considring that they were but flesh,
and even as a winde
That passeth foorth, and cannot well
returne by its owne kinde.

40 How often times in wilderneſſe
did they their Lord provoke?
How did they mooue and stirre the Lord
to plague them with his stroake?
41 Yet did they turne againe to sinne,
and tempted him eft-soone:
Prescribing to the holy Lord,
what things they would haue done.

42 Not thinking of his hand and power,
nor of the day when he
Delivered them out of the bonds
of the fierce enemie.
43 Nor how he wrought his miracles,
as they themselues beheldе
In Egypt, and the wonders that
he did in Zoan fieldе.

39 For he remébred that they were but flesh; a winde that passeth away, & commeth not againe.

40 How oft did they provoke him in the wilderneſſe, and grieue him in the desart?

41 Yea, they turned back, and tempted God: and limited the holy One of Israel.

42 They remembred not his hand, nor the day when he delivered them frō the enemy:

43 How he had wrought his signes in Egypt: and

his wonders in the field of Zoan;

44 Nor how he turned by his power
the waters into blood,
That no man might receiue his drinke
at river, nor at flood.
45 Nor how he ſent them ſwarms of flies
which did them ſore annoy:
And fill'd their countrey full of frogges,
which ſhould their land deſtroy.

44 And ſhad turned their rivers into blood; and their floods, that they could not drinke.

45 Hee ſent diversſorts of flies among them, which devoured them: and froggs which deſtroyed them.

46 Nor how hee did commit their fruits
vnto the Caterpiller:
And all the labour of their hands
he gaue to the Graſhopper.
47 With haile-ſtones hee deſtroy'd their (vines
ſo that they were all loſt:
And not ſo much as wilde figge trees,
but he conſum'd with froſt.

46 Hee gaue alſo their increaſe vnto the Caterpiller: and their labour vnto the Locuſt.

37 Hee deſtroyed their vines with haile: & their Sycamore trees with froſt.

48 And yet with hail-ſtones once againe
the Lord their cattell ſmote:
And all their flocks and heards likewiſe
with thunder-bolts full hote.
49 He caſt vpon them in his ire,
and in his furie ſtrong,
Diſpleaſure, wrath, and evill ſprites,
to trouble them among.

48 Hee gaue vp their cattel alſo to the haile: & their flocks to hote thũder-bolts.

50 Then to his wrath he made a way,
and ſpared not the leaſt:
But gaue vnto the peſtilence,
the man and eke the beaſt.
51 Hee ſmote alſo the firſt-borne all,
that vp in Egypt came:

49 Hee caſt vpon them the fierce-

And

And all the chiefe of men and beasts
within the tents of Ham.

52 But as for all his owne deare folke,
hee did preserue and keepe,
And carried them through wildernesse,
even lyke a flocke of sheepe.
53 Without all feare, both safe and sound,
he brought them out of thrall:
Whereas their foes with rage of seas,
were over-whelmed all.

54 And brought them all into the coasts
of his owne holy land:
Even to the mount which hee had got
by his strong arme and hand.
55 And there cast out the heathen folke,
and did their land divide:
And in their tents he set the Tribes
of Israel to abide.

56 Yet for all this, their God most high,
they stirr'd, and tempted still:
And would not keepe his testament,
nor yet obey his will.
57 But as their fathers turned backe,
even so they went astray:
Much lyke a bow that would not bend,
but slipt, and start away.

nesse of his anger, wrath and indignation & trouble, by sending evill angels among them.

50 He made a way to his anger: he spared not their soule from death: but gaue their life over to the pestilence:
51 And smote all the first borne in Egypt: the chief of their strength in the tabernacles of Ham.
52 But made his own people to goe foorth lyke sheepe: and guided them in the wildernesse lyke a flocke.
53 And hee led them on safely, so that

they feared not: but the sea over-whelmed their enemies. 54 And hee brought them to the border of his Sanctuarie: even to this mountaine which his right hand had purchased. 55 Hee cast out the heathen also before them, and divided them an inheritance by line: and made the tribes of Israel to dwell in their tents. 56 Yet they tempted and provoked the most high God, and kept not his Testimonies

monies: 57 But turned backe, and dealt vnfaithfully, like their fathers: they were turned aside, like a deceitfull bow.

58 For they provoked him to anger with their high places, and mooved him to jealousie with their graven images.

58 And griev'd him with their hil-altars,
with offrings, and with fire:
And with their idoles vehementlie
provoked him to yre.

59 When GOD heard this, hee was wroth, and greatly abhorred Israel;

59 Therewith his wrath began againe,
to kindle in his breast:
The naughtinesse of Israel,
he did so much detest.

60 So that he forsooke the Tabernacle of Shiloh: the Tent which hee placed amõg men:

60 Then he forsooke the Tabernacle,
of Silo, where he was,
Right conversant with earthly men,
even as his dwelling place.

61 And delivered his strength into captivitie: & his glorie into the enemies hand.

61 Then suffred he his might & power
in bondage for to stand:
And gaue the honour of his Arke
into his enemies hand.

62 Hee gaue his people over also vnto the sword: & waswroth with his inheritance.

62 And did commit them to the sword,
wroth with his heritage:

63 The fire consumed their young

63 The yong men were devour'd with fire
maids had no marriage.

64 And with the sword the Priests also
did perish ever-each-one:
And not a Widow left alyue,
their death for to bemone.

65 And then the Lord began to wake,
lyke one that slept a tyme:
Or lyke a valiant man of warre,
refreshed after wine.

66 With Emrauds in the hinder parts,
he strake his enemies all:

d put them then vnto a ſhame
that was perpetuall.

7 Then he the tent and tabernacle
of Ioſeph did refuſe:
As for the tribe of Ephraim,
he would in no wiſe chuſe.
8 But choſe the tribe of Iehudah,
whereas hee thought to dwell:
ea, even the noble mount Sion,
which he did loue ſo well.

9 Whereas he did his Temple build,
both ſumptuouſlie and ſure:
ike as the earth, which hee hath made
for ever to endure:
0 Then choſe he David, him to ſerue,
his people for to keepe,
Whom he tooke vp, and brought away,
even from the folds of ſheepe.

As he did follow th'Ewes with young
the Lord did him advance,
o feed his people Iſrael,
and his inheritane.
Then David with a faithfull heart,
his flocke and charge did feed:
d prudentlie with all his power,
did governe them indeede.

men, & their maidens were not given in marriage.

64 Their Prieſts fell by the ſword: & their widows made no lamentation.

65 Then the Lord awaked as one out of ſleep: & like a mightie man that ſhouteth by reaſon of wine.

66 And hee ſmote his enemies in the hinder parts: hee put them to a perpetuall reproach.

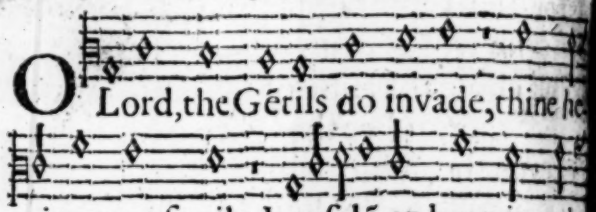
67 Moreover, hee refuſed the tabernacle of Ioſeph, & choſe not the Tribe of Ephraim.

68 But choſe the tribe of Iudah, the mount Sion, which he loved.

69 And hee

his Sanctuarie lyke high palaces: lyke the earth, which hee hath bliſhed for ever. 70 He choſe David alſo his ſervant, & took him the ſheep-folds: 71 From following the Ewes great with yong: rought him to feed Iacob his people, and Iſrael his inheritance. o he fed them according to the integritie of his heart: and gui- them by the skilfulneſſe of his hands.

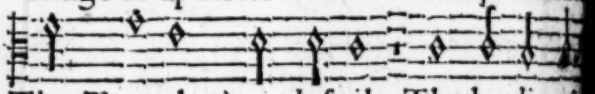
*The Israelites complaine to God for the great calamitie and oppression that they suffered, when Antiochus destroyed their Temple and Citie Ierusalem: desiring God ayde against his raging tyrannie, lest Gods Name and religion should bee contemned among the heathen, who should see them thus forsaken, and perish.*



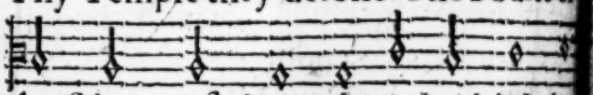
O Lord, the Gētils do invade, thine he-



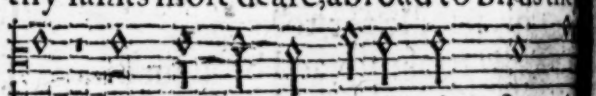
ritage to spoile: Ierusalē an heap is made
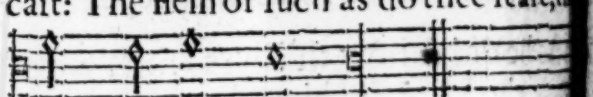


Thy Temple they defoile. The bodies of



thy saints most deare, abroad to birds the



cast: The flesh of such as do thee feare, ti



beasts devoure and waste.

1 O GOD, the heathen are come into thine inheritance, thy holy Temple haue they defiled: they haue layd Ierusalem on heapes.

2 The dead bodies of thy servāts haue they given to be meate vnto the fowles of the heaven: the flesh of thy Saints vnto the beasts of the earth.

3 Their blood haue they shed like water round about Ierusalem: & there was none to burie them.

4 We are become a reproach to our neighbors: a scorn and derision to them that are round about vs.

5 How long, LORD, wilt thou bee

3 Their blood throughout Ierusalem,
as water spilt they haue:
So that there is not one of them
to lay their dead in graue.

4 Thus are we made a laughing stocke,
almost the world throughout:
The enemies at vs jest and mocke,
which dwell our coasts about.

5 Wilt thou, O Lord, thus in thine ire,
against vs ever fume?

And ſhow thy wrath as hote as fire,
thy folke for to conſume?
6 Upon theſe people powre the ſame,
which did thee never know:
All realmes which call not on thy Name
conſume, and overthrow.

7 For they haue got the vpper hand,
and Iacobs ſeede deſtroyde:
His habitation, and his land,
they haue left waſte, and voyde.
8 Beare not in mynde our former faults,
with ſpeede ſome pittie ſhow:
And ayde vs, Lord, in all aſſaults;
for we are weake and low.

9 O God, that giv'ſt all health and grace,
on vs declare the ſame:
Weigh not our works, our ſinnes deface,
for honour of thy Name.
10 Why ſhall the wicked ſtill alway,
to vs, as people dumbe,
In thy reproach rejoyce, and ſay;
Where is their God become?

Requyre, O Lord, as thou ſeeſt good,
before our eyes in ſight,
Of all thoſe folke thy ſervants blood,
which they ſpilt in deſpight.
11 Receiue into thy ſight in haſte,
the clamours, griefe, and wrong,
Of ſuch as are in priſon caſt,
ſuſtayning yrons ſtrong.

angrie? for ever? ſhall thy jealouſie burn lyk fire
6 Powre out thy wrath vpō the heathen, that haue not known thee, and vpon the kingdomes that haue not called vpon thy Name.
7 For they haue deuoured Iacob: & layde waſte his dwelling place.
8 O remember not againſt vs former iniquities: let thy tender mercies ſpidilie prevent vs: for wee are brought verie low.
9 Helpe vs, O God of our ſalvation, for the glorie of thy Name: & deliver vs, & purge away our ſins for thy Names ſake.
10 Wherfore ſhould the

heathen say, Where is their God? let him be knowen amongst the heathen in our sight, by the revéging of the blood of thy servãts which is shed.

11 Let the sighing of the prisoner come before

Thy force and strength to celebrate,
Lord, set them out of bands:
Which vnto death are destinate,
and in their enemies hands.
12 The Nations which haue bene so bold,
as to blaspheme thy Name;
Into their laps with seaven folde,
repay againe the same.
13 So we thy folke, thy pasture sheepe,
will prayse thee evermore:
And teach all ages for to keepe
for thee lyke prayse in store.

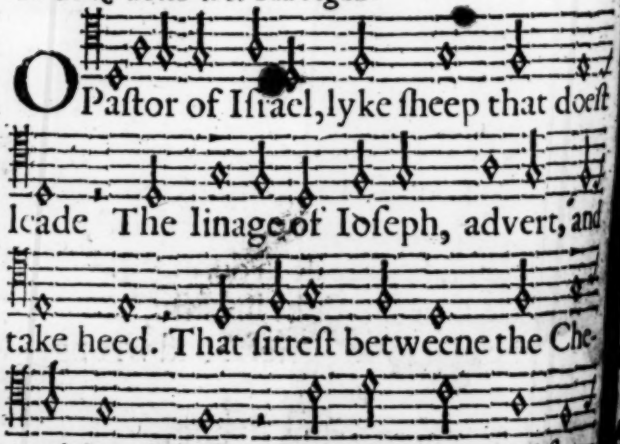
thee, according to the greatnes of thy power: preserue thou those that are appointed to die. 12 And render vnto our neighbours seavenfold into their bosom, the reproach wherwith they haue reproached thee, O Lord, 13 So we thy people, and sheepe of thy pasture, will giue thee thanks for ever: we will show foorth thy praise to all generations.

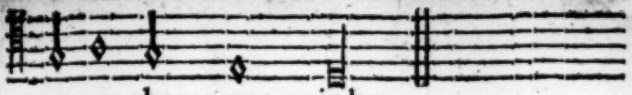
## PSALME LXXX. R. P.

*A lamentable Prayer to God, To relieue the miseries of His Church: desiring Him to consider their first estate, when His Fauour shyned towards them; and to finish the worke which Hee had begun.*

GIue eare, O shepheard of Israel, thou that leadest Ioseph like a flocke: thou that dwellest between the Cherubims, shine foorth:

2 Before Ephraim and Benjamin, & Manasseh, stirre vp thy





to vs thy great might.
2 Before thy folke Ephraim,
Benjamin of olde:
And Trybe of Manaſſeh,
the Flocke of thy Folde.
Awake once, vpreare
thy puiſſance moſt ſtrong:
And come ſaue vs, Lord,
thou tarrieſt too long.
3 O great God eternall!
our ſtrength, and our ſtay:
Returne, and reſtore vs,
without more delay.
And let ſhyne on vs
thy Countenance cleare:
So ſhall wee bee ſafe,
and ſhrinke for no feare.
4 O Lord God of Armies!
thy Folke to conſume,
How long at their prayers
ſhall thyne anger fume?
5 Thou fedſt them with bread
of weeping and woe:
Teares largelie to drinke
thou gav'ſt them alſo.
6 Thou ſetſt vs the hatred
and ſtryfe to ſuſtayne,
Of all our next neighbours,
our harmes that haue ſeene.
And our foes right glad
of our ſhame and wrong,

ſtrength: and come and ſaue vs.
3 Turne vs againe, O God; and cauſe thy face to ſhine, and we ſhall bee ſaued.
4 O Lord God of hoſts how long wilt thou be angry againſt the prayer of thy people?
5 Thou feedeſt them with the bread of teares: and giveſt them tears to drink in great meaſure.
6 Thou makeſt vs a ſtrife vnto our neighbours: and our enemies laugh amongſt themſelues.
7 Turne vs againe, O God of hoſtes, & cauſe thy face to ſhine, and we ſhall bee ſaued.
8 Thou haſt brought a vine out of

With taunting vs, mocke
themſelues all among.
7 O Lord God of armies!
our ſtrength, and our ſtay:
Returne, and reſtore vs,
without more delay.
And let ſhyne on vs,
thy countenance cleare:
So ſhall wee bee ſafe,
and ſhrinke for no feare.
8 A vine out of Egypt,
thou broughtſt, with great cure:
Thou caſt'out the Gentiles,
and plantedſt it ſure.
9 Thou cleanſedſt the ground,
and rootedſt it ſo,
That all the whole land
it fill'd to and froe.
10 With the ſhadow thereof,
the mountaines were clad:
And lyke the tall Cedars
her branches did ſpread.
11 Her boughs to the Sea,
farre foorth did ſhe ſtreach.
And graffs to the flood
Euphrates out reach.
12 Why haſt thou broke downe then
her hedges ſo fayre:
Till all that paſſe by her,
haue pluckt her full bare?
13 The Boare of the wood,
hath digg'd vp at will:

Egypt: thou haſt caſt out the heathen, & planted it.
9 Thou preparedſt roum before it, and didſt cauſe it to take deepe root: & it filled the land,
10 The hilles werecovered with the ſhadow of it, & the boughes thereof were lik the goodlie Cedars.
11 Shee ſent out her boughs vnto the ſea: and her branches vnto the river
12 Why haſt thou then brokendown her hedges: ſo that all they which paſſe by the way, doe plucke her?
13 The Boare out of the wood doeth waſte it: and the wylde beaſt of the fielde doeth devoure it,

And beasts of the field
their bellies doe fill.
14 O great God of armies!
our strength, and our stay:
Returne, wee beseech thee,
without more delay.
Consider from heaven,
and see this sore case:
And visite this Vine,
which all men disgrace.
15 And visite the vine-yarde,
and fielde where it stood:
Which thy right hand planted,
when it was but rude.
And of the young Bud,
some pittie, Lord, take:
Which thou for thy selfe
most strong didst once make.
16 Which now all downe beaten,
is burnt vp with fire:
As people which perish
at thy frowning ire.
17 But yet on that man
let thine hand bee knowne,
Which by thy right hand
thou chose for thyne owne.
On the sonne of man, Lord,
thy might now declare:
For thy selfe so potent,
whom thou didst prepare.
18 Wee shall not turne backe
from thee then no more.
Reviue vs, thy Name so shall we implore.

14 Returne, wee beseech thee, O God of hosts: look downe from heaven, and beholde, and visit this Vine

15 And the vineyarde which thy right hand hath planted: & the branch that thou madest strong for thy selfe.

16 It is burnt with fire, it is cut downe: they perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: vpon the sonne of man whom thou madest strong for thy selfe.

18 So wil not we goe backe from thee: quicken vs, and wee will call vpon thy Name.

19 Turne vs againe, O Lord, God of hostes, cause thy face to shine, and we shalbe saved.

19 O Lord God of armies!
our strength, and our stay:
Returne, and restore vs,
without more delay.
And let shyne on vs
thy countenance cleare:
So shall wee bee safe,
and shrinke for no feare.

*To our Father benigne,*
*that made vs of nought;*
*To Christ, our Lord and King,*
*from death that vs bought:*
*And the holie Sprite,*
*that fayl'd vs never:*
*Bee glorie infinite,*
*for now, and for ever.*

## PSAL. LXXXI. R. P.

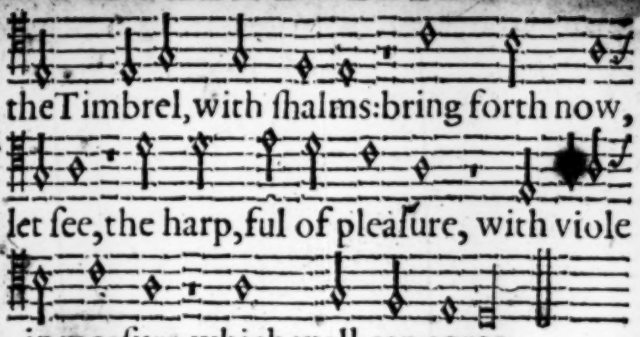
*An Exhortation, to prayse God, both in heart, and voyce, for His benefites; and to worship Him onlie. God condemneth their ingratitude, and showeth what great benefites they haue lost through their owne malice.*

SIng aloud vnto God our strength; make a joyful noice vnto the God of Iacob.

2 Take a Psalme, and bring hither the Timbrel: the pleasant Harpe, with the Psalterie.

3 Blow vp the Trumpet in the new Moone, in the time appointed on our

TO God, our strēgth, most comfortable
with mery harts sing, & rejoice. To Iacobs
God, most amiable, Make Melodie, with
chearfull voice. 2 Go, take vp the Psalms,



the Timbrel, with ſhalms: bring forth now,
let ſee, the harp, ful of pleaſure, with viole
in meaſure; which well can agree.

3 At our feaſt day, as wee were wonted,
Let blow the Trumpets merrilie:
The firſt day of the Month appoynted,
Thus to bee kept ſolemnedlie.

4 For (as tyme hath ſerved)
Iſrael obſerved
This ſtatute of olde:
And this is the order,
Which their God to honour,
Iacobs ſeede did holde.

5 Hee layde his law vnto the linage
Of Ioſeph, parting from the land
Of Egypt, where hee heard a language,
Uncouth, and ſtrange to vnderſtand.

6 Then my force vp-rearing,
From the burthens bearing,
His ſhoulders I tooke:
And eke the taske-maſter,
The pots and the plaſter,
His hands then forſooke.

7 Thou calledſt beeing broght at vnder,
And I did rid thee from diſtreſſe:
Within the ſecret of my thunder,
I heard thy grudgings, more and leſſe.

ſolemne feaſt day.

4 For this was a Statute for Iſrael: & a Law of the God of Iacob

5 This he ordained in Ioſeph for a teſtimony, whē hee went out through the land of Egypt: where I heard a language, that I vnderſtood not.

6 I remooved his ſhoulder from the burthen: his hands were delivered frō the pots.

7 Thou called in trouble, & I delivered thee; I anſwered thee in the ſecret place of thunder: I proved thee at the waters of Meribah. Selah.

8 Heare, O my people, and I will teſtifie vnto thee: ô Iſrael if thou wilt

I did alſo proue thee,
My goodneſſe aboue thee,
When thou didſt miſtruſt;
At Meribah chyding,
For waters provyding,
To ſerue thee at luſt.

8 Hearken, my people, I aſſure thee,
O Iſrael (if thou wouldſt heare)
9 Thou ſhouldſt let no ſtrange god allure thee,
Nor other gods worſhip, or feare.

10 For I am th'Eternall,
Thy great God ſupernall,
Which from Egypts thrall,
Hath brought thee ſo ſafelie:
Thy mouth open largelie,
And fill it I ſhall.

11 But yet my people whom I chuſed,
My voyce they would not heare, I ſay:
And Iſrael prowdlie refuſed,
On mee their loving Lord to ſtay.

12 Therefore I did leaue them,
Even as their hearts gaue them,
To ſerue their engyne:
After lewde entiſinges,
Of their owne deviſinges,
So did they declyne.

13 Oh, if my people had not forſaken
To hearken vnto mee thoſe dayes!
Oh, if that Iſral had taken
Delight to walke in my true wayes!

14 Then could I haue reaſon,
In a little ſeaſon,
Their foes to ſubdue:

hearken vnto mee.
9 There ſhall no ſtrange god bee in thee: neither ſhalt thou worſhip anie ſtrange god.
10 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
11 But my people wold not hearken to my voyce: & Iſrael wold none of mee.
12 So I gaue them vp vnto their own heartes luſt: & they walked in their own counſels
13 O that my people had hearkned vnto mee: and Iſrael had walked in my wayes!
14 I ſhould ſoone haue ſubdued their
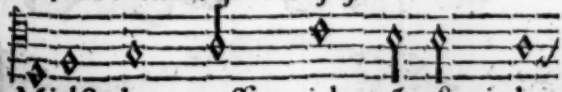
And myne hand haue turned,
Upon ſuch as ſpurned,
My Saynets to perſue.
15 The haters of the Lord ſhold never,
But flatter him by force conſtrain'd:
And a moſt proſperous tyme for ever,
Should to my people haue remain'd.
16 Thou ſhouldſt then haue beene fed,
With moſt fineſt Wheat bread,
Even at thine owne will:
And with the ſweet honie
Of the rocke ſo ſtonie,
I would thee fulfill.

enemies, and turned myne hand againſt their aduerſaries.
15 The haters of the Lord ſhould haue ſubmitted themſelus vn to him: but their tyme ſhould haue endured for ever.
16 He ſhould haue fed them alſo with the fineſt of the wheate: and with honey out of the rocke, ſhould I haue ſatiſfied thee.

*Laude, honour, prayſe, and glore immortall*
*To our Father which art in Heaven:*
*And to the Sonne, in Godhead equall,*
*And holie Ghoſt, lyke laude bee given.*
*Which aye was obſerved,*
*And onlie reſerved,*
*To his Majeſtie:*
*Even ſince the beginning,*
*And yet ſtill continuing,*
*Perpetuallie.*

## PSAL. LXXXII. *I. H.*

*The Prophet declaring God to bee preſent amongſt the Iudges and Magiſtrates, reproueth their partialitie and vnrighteouſneſſe: and exhorteth them, to doe juſtice. But ſeeing no amendement, hee deſireth God to vndertake the matter, and execute juſtice himſelfe.*

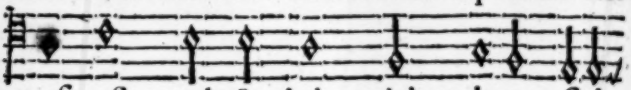


A Midſt the preaſſe, with mē of might,

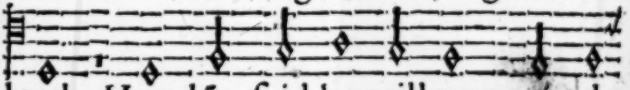
GOD ſtandeth in the Congregation of the



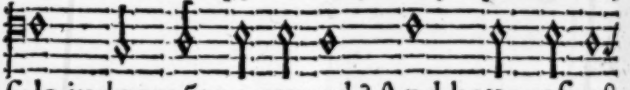
the Lord himſelfe did ſtand: to pleade the



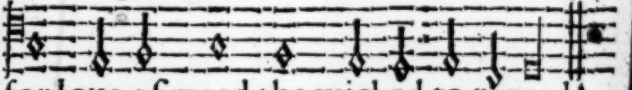
cauſe of trueth & right, with judges of the



land. 2 How lõg, ſaid he, will ye proceede,



fals judgemẽt to award? And haue reſpect



for loue of meed, the wicked to rẽgard?

3 Whereas of due you ſhould defende
the fatherleſſe, and weake:
And when the poore man doth contende,
in judgement juſtlie ſpeake.
4 If yee bee wyſe, defende the cauſe
of poore men in their right:
And rid the needie from the clawes
of tyrants force and might.

5 But nothing will they know, or learne;
in vayne to them I talke:
They will not ſee, or ought diſcerne,
but ſtill in darkneſſe walke.
For loe, even now the tyme is come,
that all things fall to nought:
And lykewyſe lawes, both all and ſome,
for gayne are ſold and bought.
6 I had decreed it in my ſight,
as Gods to take you all:

mightie: hee judgeth amongſt the gods.

2 How long will ye judge vnjuſtlie: and accept the perſons of the wicked? Selah.

3 Defend the poore and fatherleſſe: doe juſtice to the afflicted and needie.

4 Deliver the poore & needie: rid them out of the hand of the wicked.

5 They know not, neither will they vnderſtand; they walk on in darkneſſe: all the foundationsof the earth are out of courſe.

6 I haue ſaid, ye are gods: and al of you are children of the moſt High:

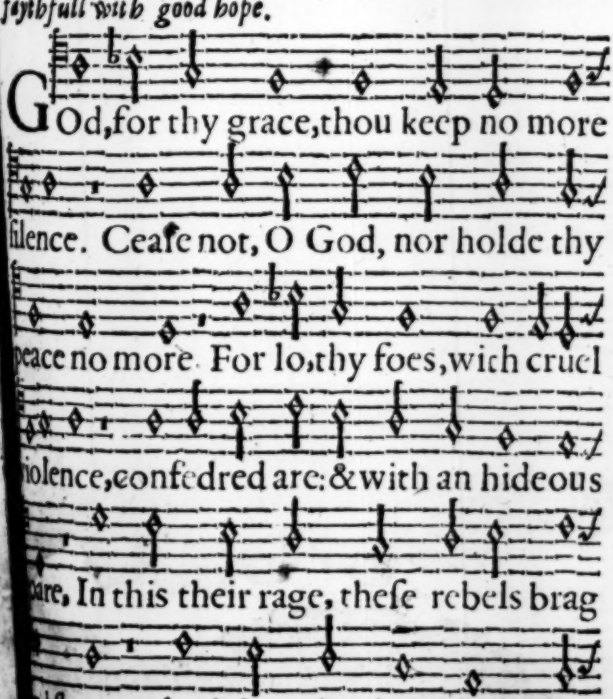
And children to the moſt of might,
for loue I did you call.
7 But, notwithſtanding, yee ſhall die
as men, and ſo decay.
O tyrants! I ſhall you deſtroy,
and plucke you quyte away.
8 Up, Lord, & let thy ſtrength be known,
and judge the world with might:
For why? all nations are thyne owne,
to take them as thy right.

7 But ye ſhall die like men, and fall lyke one of the Princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherite all nations.

## PSALME LXXXIII. R. P.
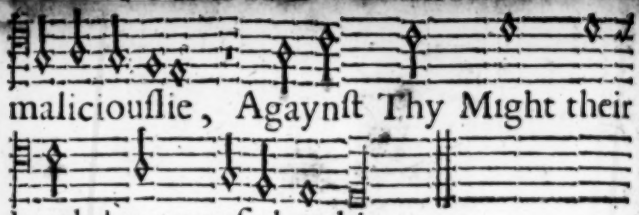
*A Prayer for the Church, beeing aſſaulted on all ſides by the vnfaythfull, confedering together, to bring it to ruine: with rehearſall of certaine examples, how God hath ſupported his owne in tymes paſt, to incourage the faythfull with good hope.*




KEepe not thou ſilence, ô God: hold not thy peace, and be not ſtill, O God.

2 For loe, thy enemies make a tumult, and they that hate thee, haue lift vp the head.

3 They haue taken craftie counſell againſt thy



people, and consulted against thy hidden ones.

maliciouslie, Agaynſt Thy Might their heads haue rayſed on hie.

4 They haue ſaide, Come, and let vs cut them off frō beeing a nation, that the name of Iſrael may bee no more in remēbrance.

3 For to oppreſſe
thy people they pretend,
With ſubtill ſlight,
and moue conſpiracie
For ſuch as on
thy ſecret helpe depend.
4 Goe to, ſay they,
and let vs vtterlie
This Nation
roote out from memorie:
And of the name
of Iſraelites let never,
Farther bee made
no mention for ever.

5 For they haue conſulted together with one conſent: they are confederate againſt thee.

5 Conſpired are,
with cruell hearts and fell,
Thus againſt thee,
together in a band,

6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarens

6 The Edomites,
that in their tents doe dwell:
And Iſmaelites,
joyned with them to ſtand:
The Moabites,
vpon the other hand:
With the prowde race
of Hagarens together,

7 Gebal and Ammon, and Amalek: the Philiſtines with the inhabitants of Tyre.

Aſſembled are, and wickedlie confeder.

7 Geball, Ammon,
and Amalek all three,
March foorth, eachone
with his owne gariſon.
The Philiſtines
formoſt they thinke to bee:
The indwellers
of Tyre, with them are bowne.
8 Aſſur alſo,
is their companion:
With the children
of Lot, to bee arrayed:
In their ſupport
his banner is diſplayed.
9 Doe thou to them,
as thou didſt to the hoſte
Of Midian,
Iaſin, and Siſera,
At Kiſhon flood.
10 In Endor lyues they loſt,
To dongue the land,
whereas their bodies lay.
11 Lyke Oreb, Zeb,
Zeba, and Zalmunna,
So make thou them:
even their moſt mightie princes,
And all the chiefe
rulers of their provinces.
12 Who ſayde, Let vs
inherite as our owne,
Gods manſions.
13 My God make them to bee
Lyke rolling wheeles,

8 Aſſur alſo is joyned with them: they haue holpen the children of Lot Selah.

9 Doe vnto them as vnto the Midianits as to Siſera, as to Iabin at the brooke of Kiſon:

10 Which periſhed at Endor: they became as dung for the earth.

11 Make their nobles lyke Oreb, & like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

12 Who ſaid, Let vs take to our ſelues, the houſes of God in poſſeſſion.

13 ô my God, make them

like a wheel: as the ſtubble before the winde.
14 As the fire burneth a wood: and as the flame ſetteth the mountaines on fire:
15 So perſecute them with thy tempeſt: & make them afraide with thy ſtorme.
16 Fill their faces with ſhame: that they may ſeek thy Name, O LORD.
17 Let them be confounded & troubled for ever yea, let them bee put to ſhame, and periſh:
18 That men may know, that thou whoſe Name alone is IEHOVAH, art the moſt High over al the earth.

or as the ſtubble blowne
Before the winde.
14 As fire the woods wee ſee
Doth burne, and flame
devoure on mountaines hie
The Hather crop;
15 So let thy tempeſt chaſe them,
And thy whirle-winde
with terrour to deface them.
16 Their faces, Lord,
with ſhamefulneſſe fulfill:
That they may ſeeke
thy Name in mynde to print.
17 Confounded let
them bee, and ever ſtill
Vexed with woe;
yea, make them ſham'd and ſhent.
18 And let them know
that thou art permanent;
That IEHOVAH
Thy Name alone pertayneth:
To Thee over all
the earth whoſe glorie reigneth.

*Worſhip and glore vnto the Trinitie:*
*The Father, Sonne, and bleſſed Paraclite.*
*Eternall GOD, eſſentiall Veritie:*
*Three Perſones in one ſubſtance vnite:*
*All of power and wiſdome infinite.*
*Which never had beginning, nor ending:*
*Our hope on them ſhall ever bee depending.*

PSALME

*David driven foorth of his countrey, desireth most ardentlie to come againe to the Tabernacle of the Lord, and the assemblie of the Saincts, to prayse God: pronouncing them blessed that may so doe. Then he prayseth the courage of the people, that passe through the wilderneſſe, to assemble themselues in Sion. Finallie, with prayse of this matter, and confidence of Gods goodneſſe, hee endeth the Psalme.*

Sing this as the 67. Pſalme.

HOW pleaſant is thy dwelling place,
O Lord of hoaſts, to mee!
The Tabernacles of thy grace,
how pleaſant, Lord, they bee!
2 My ſoule doeth long full ſore to goe
into thy courts abroad:
Myne heart doeth joye, my fleſh alſo,
in thee, the living God.

3 The Sparrowes finde a rowme to reſt,
and ſaue themſelues from wrong:
And eke the Swallow hath a neſt,
wherein to keepe her young.
4 Theſe birds full nigh thyne Altar may
haue place to ſit, and ſing:
O Lord of hoaſts, thou art, I ſay,
my God, and eke my King.

Oh, they bee bleſſed that doe dwell
within thyne houſe alwayes:
or they all tymes thy facts doe tell,
and ever giue thee prayſe.
Yea, happie ſure lykewyſe are they,
whoſe ſtrength, and ſtay thou art:
hich to thyne houſe do mind the way,
and ſeeke it with their heart.

HOW amiable are thy Tabernacles, O Lord of hoſtes!
2 My ſoule longeth, yea, even fainteth for the courts of the Lord: my heart & my fleſh cryeth out for the living God.
3 Yea, the ſparrow hath found an houſe, & the ſwallow a neſt for her ſelfe, where ſhee may lay her young, even thy altars, O Lord of hoſtes, my King, and my God.
4 Bleſſed are they that dwell in thy houſe: they will bee ſtill praiſing thee. Selah.
5 Bleſſed is the mãwhoſe ſtrength is in

whose heart are the ways of them:
6 Who passing thorow the valley of Baca, make it a Well: the rayne also filleth the pools
7 They goe frō strength, to strength: every one of them in Zion appeareth before God.
8 O LORD GOD of hoasts, heare my prayer. Giue eare, O God of Iacob. Selah.
9 Behold, O GOD, our shielde: and look vpō the face of thyne Anoynted.
10 For a day in thy courts, is betterthan a thousand. I had rather bee a doore-keeper in the house of my God, than to dwell in the tents of wickednesse.

7 As they goe through the vale of teares,
they dig vp fountaynes still:
That lyke a Spring it all appeares,
and thou their pittes doest fill.
8 From strength to strength they walk full fast:
no faintnes there shal bee.
And so the GDO of Gods at last,
in Sion they doe see.

9 O LORD of Hoastes, to me giue heede,
and heare when I doe pray:
And let it through thyne eare proceede,
O Iakobs God, I say.
10 O Lord, our shield, of thy good grace,
regarde, and so draw neare.
Regarde, I say: Beholde the Face
of Thyne Anoynted deare.

11 For why? within thy Courts, one day
is better to abyde,
Than other-where to keepe, or stay,
a thousand dayes besyde.
12 Much rather would I keepe a doore,
within the House of GOD,
Than in the tents of wickednesse
to settle myne abode.

13 For, God, the Lord, our light & shield
will grace and worship giue:
And no good thing shall bee with-held
from them that purely liue.
14 O Lord of Hoastes, that man is blest
and happie sure is hee,

Wh

That is perſwaded in his breaſt,
to truſt all tymes in thee.

Shield: the Lord will giue grace and glorie: no good thing will hee with-holde from them that walke vprightlie. 12 O LORD of Hoaſtes, bleſſed is the man that truſteth in thee.

## PSALME LXXXV. W. K.

*Because God withdrew not his roddes from his Church, after they returned from Babylon, first they put him in minde of their deliverance, to the intent that hee should not leaue the worke of his grace vnperfect: Next, they complaine of their long affliction: and thirdly, they reioyce in the hope of felicitie promised. For their deliverance was a figure of Christs kingdome, vnder the which should be perfect felicitie.*



O Lord, Thou loved haſt Thy land, and
broght forth Iakob with Thine hand, who
was in thraldome ſtrait. Thy peoples ſins
great & hudge, thou cov'red haſt, & didſt
not judge, thy mercies were ſo great.
Thine anger then, and wrath ſo hote,
Thou didſt remit, and haſt forgot:
Which was thy tender loue.
O turne vs then, God of our ſtrength,

1 LORD, thou haſt beene favourable vnto thy Land: thou haſt broght back the captivity of Iacob.

2 Thou haſt forgiven the iniquitie of thy people: thou haſt covered all their ſinne, Selah.

3 Thou haſt taken away all thy wrath: thou haſt turned thy ſelfe from the fierceneſſe of thine anger.

4 Turne vs, O GOD of our ſalvatiō, & cauſe thine anger toward vs to ceaſe.

5 Wilt thou be angry with vs for ever? wilt thou

Releaſe thine ire, and now at length,
Let our diſtreſſe thee moue.

5 Wilt thou be angry, Lord, for aye?
Wilt thou prolong thy wrath, I ſay,
And that from age to age?

6 Wilt thou not turne, vs vp to rayſe?
That we thy people may thee prayſe,
And that with great cowrage.

7 Thy mercie, Lord, to ſhow vouchſafe,
That thy ſalvation we may haue.
But hearken now I will,

8 And heare what God himſelfe did ſay
Who peace before his Saincts doeth lay,
Leſt they ſhould turne to ill.

9 Now certainly his health is neare,
To ſuch as doe indeed him feare:
And bleſſeth ſtill our land.

10 Loe, trueth & mercie both doe meet,
His righteouſneſſe and peace doe greete,
And both joyne hand in hand.

11 For trueth ſhal from the earth bud out,
From heaven righteouſneſſe, no doubt:
Yea, God ſhall giue good ſtore:

12 So that our Land ſhall giue increaſe,
13 And righteouſnes towards him preaſe
Who ſhall ſtill march before.

*Glore to the Father of mights moſt,*
*Vnto the Sonne, and holy Ghoſt,*
*One God in perſons three.*
*Coequall and als coeterne,*

draw out thine anger to all generations?

6 Wilt thou not reviue vs againe: that thy people may rejoyce in thee?

7 Shew vs thy mercie, O Lord, and grant vs thy ſalvation.

8 I wil heare what GOD the Lord wil ſpeak: for he will ſpeake peace vnto his people, and to his Saincts: but let them not turne againe to folly.

9 Surely his ſalvation is nigh them that feare him; that glory may dwell in our land.

10 Mercie & trueth are met together, righteouſneſſe and peace haue kiſſed each other.

11 Trueth

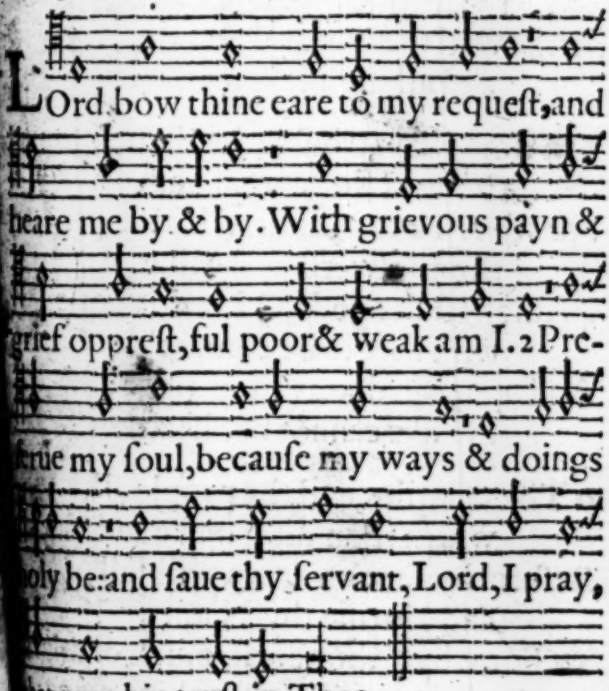
*Thy faithfull ſtocke guide and governe, to thy felicitie.*

righteouſnes ſhall looke downe from heaven. 12 Yea, the LORD ſhall giue that which is good: and our land ſhall yeeld her increaſe. 13 Righteouſneſſe ſhall goe before him: and ſhall ſet vs in the way of his ſteppes.

ſhall ſpring out of the earth: and

## PSAL. LXXXVI. I. H.

*David ſore afflicted, and forſaken of all, prayeth fervently for deliverance: ſometymes rehearſing his miſeries, ſometimes the mercies received; deſiring alſo to be inſtructed of the Lord, that he may feare him, and glorifie his Name. He complayneth alſo of his adverſaries, and requireth to be delivered from them.*




Thy mercie, Lord, on mee expreſſe,
defend mee eke withall:

Bow down thine eare O LORD, hear me: for I am poore and needie.

2 Preſerue my ſoule, for I am holy: O thou my God, ſaue thy ſervant that truſteth in thee.

3 Be mercifull vnto me, O Lord: for I cry vnto thee daylie.

4 Rejoyce the ſoule of thy ſervant: for vnto thee (O Lord) doe I lift vp my ſoule.

5 For thou, LORD, art good & readie to forgiue: & plenteous in mercie vnto all

thé that call vpon thee.

6 Giue eare, O Lord, vnto myprayer; & attende to the voyce of my ſupplications.

7 In the day of my trouble I will call vpon thee: for thou wilt anſwere me.

8 Among the gods there is none like vnto thee (O Lord) neither are there any workes lyke vnto thy workes.

9 All Nations whom thou haſt made, ſhall come & worſhip before thee, O Lord, & ſhal glorifie thy Name.

10 For thou art great, and doeſt wonderous things: thou art God alone.

11 Teach me thy way, O Lord, I will walke in thy

For through the day I doe not ceaſe
on thee to cry and call.
4 Comfort, O Lord, thy ſervants ſoule,
that now with paine is pynde:
For vnto thee, Lord, I extoll
and lift my ſoule and mynde.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.
6 O Lord, lykewiſe when I doe pray,
regard and giue an eare:
Marke well the words that I doe ſay,
and all my prayers heare.

7 In time when trouble doeth me mooue,
to thee I doe complaine:
For why? I know, and well doe prooue,
thou anſwerſt me againe.
8 Amongſt the gods, O Lord, is none
with thee to be compar'd:
And none can doe as thou alone:
the like cannot bee heard.

9 The Gentiles, and the people all,
which thou didſt make and frame,
Before thy face on knees will fall,
and glorifie thy Name.
10 For why? thou art ſo much of might,
all power, Lord, is thine owne:
Thou workeſt wonders ſtill in ſight,
for thou art God alone.

11 O teach mee, Lord, thy way, and I
shall in thy trueth proceede:
Q joyne mine heart to thee so nie,
that I thy Name may dread.

12 To thee, my God, will I giue prayse,
with all mine heart, O Lord:
And glorifie thy Name alwayes,
for ever through the world.

13 For why? thy mercie showne to mee,
is great, and doeth excell:
Thou setst my soule at libertie,
out from the lower hell.

14 O Lord, the proude against me rise,
and heapes of men of might:
They seeke my soule, and in no wise,
will haue thee in their sight.

15 Thou, Lord, art mercifull and meeke,
full slacke and slow to wrath:
Thy goodnesse is full great, and eke
thy trueth no measure hath.

16 O turne to me, and mercie grant,
thy strength to me apply:
O helpe, and saue thine owne servant,
thyne hand-maids sonne am I.

17 On me some signe of favour show,
that all my foes may see;
And be asham'd, because, Lord, thou
didst helpe and succour mee.

trueth: vnite my heart to feare thy Name.

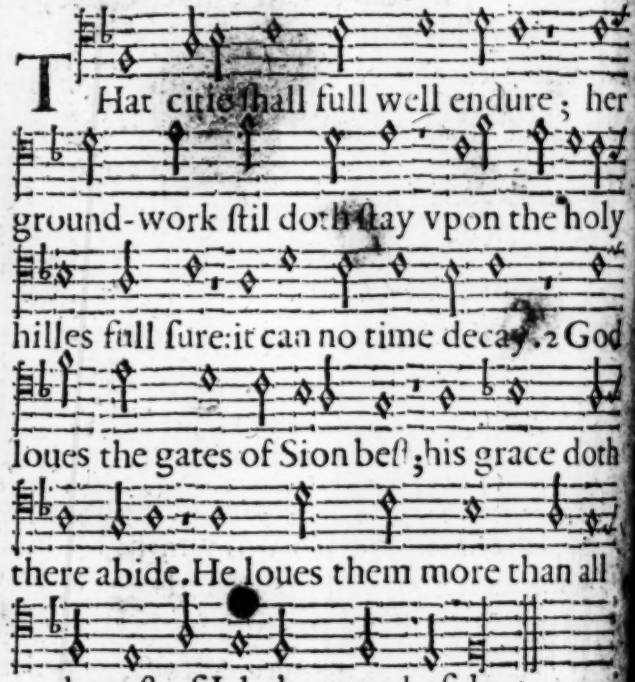
12 I will prayse thee, O Lord my God, with al my heart: & I wil glorifie thy Name for evermore.

13 For great is thy mercie toward mee: & thou hast delivered my soule frō the lowest hell.

14 O God, the proud are risen against mee, and the assemblies of violent men haue sought after my soul; and haue not set thee before them.

15 But thou, O Lord, art a God full of compassion, & gracious, long suffering, & plenteous in mercie & trueth. 16 O turne vnto me, and haue mercie vpon me. Giue thy strength vnto thy servant: & saue the sonne of thine handmaide. 17 Show mee a token for good, that they which hate mee, may see it, and bee ashamed, because thou, Lord, hast holpen mee, and comforted mee.

*The holy Ghoſt promiſeth that the condition of the Church, which was in miſerie after the captivitie of Babylon, ſhould bee reſtored to great excellencie, ſo that there ſhould be nothing more comfortable, than to be numbred among the members thereof.*




3 Full glorious things reported be
in Sion, and abroad:
Great things, I ſay, are ſayd of thee,
thou Citie of our God.

4 On Rahab I will caſt an eye,
and beare in mynde the ſame:
And Babylon ſhall eke apply,
and learne to know my Name.

5 Loe, Paleſtine, and Tyre alſo,
with Ethiope lykewyſe:

HIs foundation is in the holy mountaines.

2 The Lord loveth the gates of Zion more than al the dwellings of Iacob.

3 Glorious things are ſpoken of thee, O Citie of God. Selah.

4 I wil make mention of Rahab, & Babylon, to thē that know mee; beholde Philiſtia, and Tyre, with Ethiopia: this man was borne there.

5 And of Zion it ſhall be ſayd, This & that man was borne in her: and the Higheſt himſelfe ſhall eſtabliſh her.

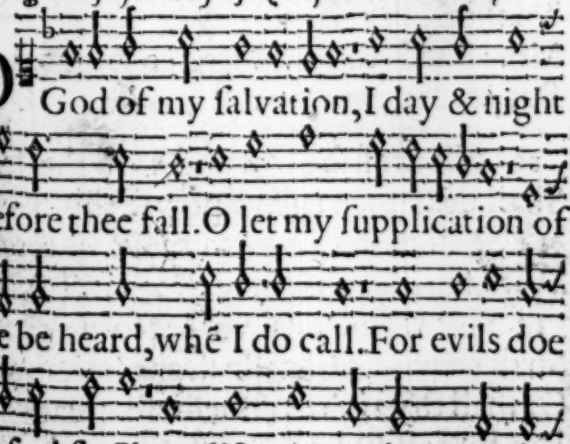
A people olde, full long agoe,
were borne, and there did ryſe.
6 Of Sion they ſhall ſay abroad,
that divers men of fame,
Haue there ſprung vp, and the high God,
hath founded faſt the ſame.

7 In their records to them it ſhall
through Gods deuiſe appeare
Of Sion, that the chiefe of all,
had his beginning there.
8 The minſtrels all, with ſuch as ſings,
ſhall prayſe the Lord with glee:
For of delight my pleaſant ſprings
are compaſt all in thee.

6 The Lord ſhall count, when he writeth vp the people, that this man was borne there: Selah.
7 As well the ſingers as the players on inſtruments, ſhal be there; al my ſprings are in thee.

## PSAL. LXXXVIII. W. K.

*A grievous complaint of the faythfull, ſore afflicted by ſickneſſe, perſecutions and adverſitie: being (as it were) left of God, without any conſolation. Yet he calleth on God by faith, and ſtriveth againſt deſperation, complayning himſelfe to be forſaken of all earthlie helpe.*




O LORD God of my ſalvation, I haue cryed day & night before thee.
2 Let my prayer come before thee; encline thine eare vnto my cry.
3 For my ſoule is full of troubles: and my life

drawe thnigh vnto the graue.

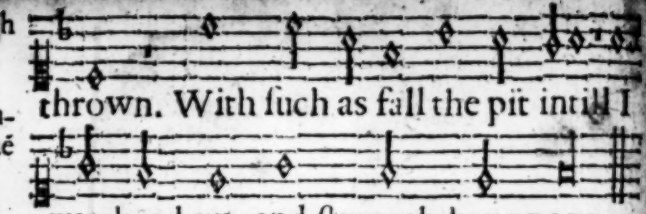
4 I am counted with thē that goe downe into the pit: I am as a man that hath no ſtrength.

5 Free amōg the dead, like the ſlain that lye in the graue, whom thou remembreſt no more: & they are cut off from thy hand.

6 Thou haſt layed me in the loweſt pit: in darkneſſe, in the deepes.

7 Thy wrath lyeth hard vpon me, and thou haſt afflicted mee with all thy waues, Selah.

8 Thou haſt put away mine acquaintance farre from me: thou haſt



thrown. With ſuch as fall the pit intill I numbred am, and ſtrength haue none.

5 Amongſt the dead a man moſt free,
As one in graue alreadie ſlaine:
Whom thou eſteem'ſt no more to bee,
But quite cut off, as one moſt vaine.
6 In depth profound thou haſt mee caſt,
Where in the darke full deepe I lye:
7 Thy wrath ſo layd on me thou haſt,
That overcome with griefe I cry.

8 Such as me knew, thou haſt drawn back,
Whoſe loue is turned to great hate:
I am ſhut vp, all helpe I lacke,
For to redreſſe my dreadfull ſtate.
9 My viſage weeth my griefe declare:
To thee I cry, Lord, day by day:
Mine hands to thee I ſtretch with care,
But yet can haue no reſt nor ſtay.

10 Wilt thou ſhow wonders to the dead?
Shall dead men riſe, to prayſe thy Name?
11 Shall in the graue thy loue be ſpread?
With faithfulneſſe may death wel frame?
12 Thy wondrous workes for to repeat
Shall they in darkneſſe deepe be knowne?
Or ſhall thy righteouſneſſe ſo great,
In a forgetfull land bee ſhowne?

13 To thee, O Lord, long cry'd I haue,
And earlie shall I come to pray:
Why doest thou stay, my soule to saue,
And turne thy face from me away?
15 I am afflicted to the death,
Alwayes in dread of lyfe I doubt:
16 Thy wrath I feele at everie breath,
Thy feare almost hath worne me out.

17 Like water they mee closed round,
Because I should not from them slyde:
18 My lovers hearts thou hast vp bound
And mine acquaintance did them hyde.
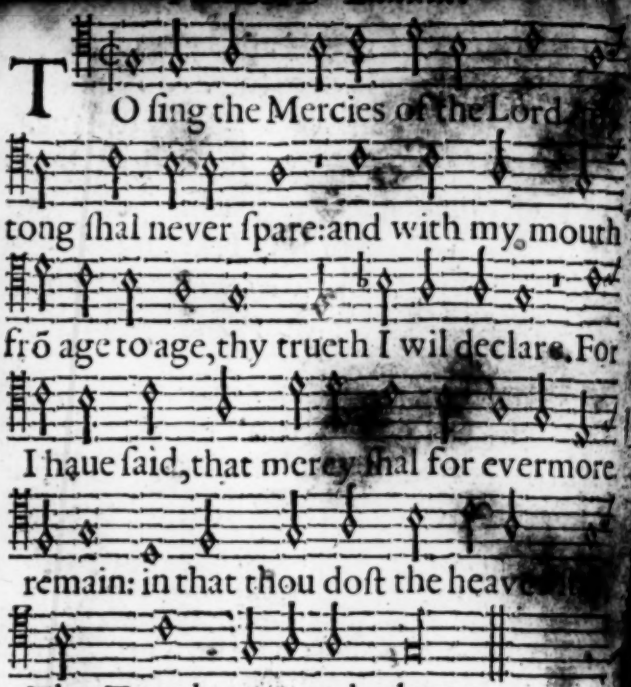
made mee an abhominatiō vnto them: I am shut vp, and cannot come foorth.
9 Mine eye mourneth by reason of affliction, Lord I haue called daylie vpon thee; I haue stretched out myhands vnto thee.
10 Wilt thou shew wonders to the dead? shall the dead aryse & praise thee? Selah. 11 Shall thy louing kindnesse bee declared in the graue? or thy faithfulnesse in destructiō? 12 Shall thy wonders bee knowne in the darke? & thy righteousnesse in the land of forgetfulnesse? 13 But vnto thee haue I cried, O Lord: and in the morning shal my prayer prevent thee. 14 Lord, why castest thou off my soule? why hydest thou thy face from mee? 15 I am afflicted, & ready to die: from my youth vp, while I suffer thy terrours, I am distracted: 16 Thy fierce wrath goeth over me: thy terrors haue [illegible] mee off. 17 They came round about mee daylie like water: they compassed mee about together. 18 Lover and friend hast thou put farre from mee: and mine acquaintance into darknesse.

## PSAL. LXXXIX. *I. H.*

*With many words doeth the prophet prayse the goodnesse of God, for his Testament and Covenant, that hee had made betweene him and his elect, by Iesus Christ, the sonne of David: then doeth hee complayne of the great shame and desolation of the kingdome of David: so that to the outward appearance, the promise was broken. Finally, he prayeth to bee delivered from his afflictions: making mention of the shortnesse of mans liefe, and confirming himselfe by Gods promises.*

To

I Will ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſſe to all generations.
2 For I haue ſayd, Mercie ſhall be built vp for ever: thy faithfulneſſe ſhalt thou eſtabliſh in the verie heavens.
3 I haue made a covenant with my choſen; I haue ſworne vnto David my ſervant:
4 Thy ſeede will I eſtabliſh for ever: & build vp thy throne to al generations. Selah.
5 And the heavens ſhal prayſe thy wonders, O LORD: thy faithfulneſſe alſo in the Cõgregation of the Saints.




3 To mine elect (ſayth God) I made
a covenant and beheſt:
My ſervant David to perſwade,
I ſwore, and did proteſt:
4 Thy ſeed for ever I will ſtay,
and ſtabliſh it full faſt:
And ſtill vpholde thy Throne alway,
from age to age to laſt.

5 The heavens ſhow with joy and mirth
thy wondrous workes, O Lord:
Thy Saincts within thy Church on earth
thy fayth and trueth record.
6 Who with the Lord is equall then,
in all the clouds abroad?

Amongst the sonnes of all the gods,
what one is like our God?

7 And in assembly of his Saincts
is greatly to be dread:
And over all that dwell about,
in terrour to be had.
8 Lord God of hoasts, in all the world,
whose strength is lyke to thee?
On every side, most mightie Lord,
thy truetie is seene to bee.

9 The raging sea by thine advise,
thou rulest at thy will:
When the waues thereof arise,
thou mak'st them calme and still.
10 As a man slaine, so Egypt land
hast thou subdude, O Lord:
Thy foes with mightie arme and hand,
thou scattred hast abroad.

11 The heavens are thine, & stil haue bene:
lykewise the earth and land:
The world, with all that is therein,
thou formedst with thine hand.
12 Both North & South, thou Lord alone
thy selfe didst make and frame:
Both Tabor mount, and eke Hermon,
rejoyce, and prayse thy Name.

6 For who in the heaven can be compared vnto the LORD? who among the sonnes of the mightie can bee likened vnto the Lord?
7 GOD is greatly to be feared in the assembly of the Saints: & to bee had in reverence of all them that are about him.
8 O LORD God of hosts who is a strong Lord like vnto thee? or to thy faithfulnesse round about thee?
9 Thou rulest the raging of the Sea: whe the waues therof arise, thou stillest them.

10 Thou hast broken Rahab in pieces, as one that is slaine: Thou hast scattered thine enemies with thy strong arme. 11 The heavens are thine, the earth also is thine: as for the world, and the fulnesse thereof, thou hast founded them. 12 The North and the South, thou hast created them; Tabor and Hermon shall rejoyce in thy Name. 13 Thou hast a mightie arme; strong is thy hand, and high is thy right hand.

14 Iuſtice & judgement are the habitation of thy throne: mercie & trueth ſhall goe before thyface.

15 Bleſſed is the people that know the joyfull ſound: they ſhall walke, O Lord, in the light of thy countenance.

16 In thy Name ſhall they rejoyce all the day: and in thy righteouſnes ſhell they be be exalted.

17 For thou art the glorie of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For the Lord is our defence; and the holy One of Iſrael is our King.

19 Thenthou ſpakeſt in

13 Thine arme is ſtrong, & full of power,
all might therein doeth lye:
The ſtrength of thy right hand each houre
thou lifteſt vp on hie.
14 In righteouſneſſe and equitie
thou haſt thy ſeat and place:
Mercie and trueth are ſtill with thee,
and goe before thy face.

15 Thoſe folke are bleſt that know aright
to joy in thee, O God:
For in the favour of thy ſight
they walke full ſafe abroad.
16 Lord, in thy Name rejoyce they ſhall,
and that from day to day:
And in thy righteouſneſſe withall,
exalt themſelues alway.

17 For why? their glorie, ſtrength & aide
in thee alone doeth lie:
Thy goodneſſe eke, that hath vs ſtayde,
ſhall lift our horne on hie.
18 Our ſtrength that doth defend vs wel,
the Lord to vs doeth bring;
The holy One of Iſrael,
he is our guide and King.

19 Thy will vnto thy Saincts ſometime
in viſions thou didſt ſhow:
And thus then didſt thou ſay to them,
thy minde to make them know:
A man of might haue I erect,
your King and guide to bee:

And

And ſet him vp whom I elect,
amongſt the folke to mee.

20 My ſervant David I appoynt,
whom I haue ſearched out:
And with mine holy Oyle anoynt
him King of all the rout.

21 Therefore mine hand is readie ſtill,
with him for to remaine:
And with mine Arme alſo I will
him ſtrengthen, and ſuſtaine.

22 The enemies ſhall not him oppreſſe;
they ſhall him not devoure:
Nor yet the ſonnes of wickedneſſe
of him ſhall haue no power.

23 His foes lykewiſe will I deſtroy,
before his face in ſight:
And thoſe that hate him, plague will I,
and ſtrike them with my might.

24 My trueth and mercie eke withall,
ſhall ſtill vpon him lye:
And in my Name his horne eke ſhall
be lifted vp on hie.

25 His kingdome I will ſet to bee
vpon the Sea and Sand:
And eke the running Floods ſhall hee
embrace with his right hand:

26 He ſhall depend, with all his heart,
on me, and thus ſhall ſay;
My Father, and my God thou art,
my rocke of health, and ſtay.

vision to thy holy One, & ſaidſt, I haue layde helpe vpó one that is mightie: I haue exalted one choſen out of the people.

20 I haue found David my ſervant: with my holy Oyle haue I anoynted him.

21 With whó my hand ſhal bee eſtabliſhed: mine arme alſo ſhal ſtrenthen him.

22 The enemie ſhall not exact vpon him: nor the ſon of wickedneſſe afflict him.

23 And I wil beate downe his foes before his face; and plague them that hate him.

24 But my faithfulneſſe, & my mercy ſhall be with

him. and in my Name shal his horn be exalted.

25 I will set his hand also in the sea: & his right hand in the rivers.

26 Hee shall cry vnto me; Thou art my Father: my God, and the rocke of my salvation.

27 Also I wil make him my first-borne; higher than the Kings of the earth.

28 My mercy will I keepe for him for evermore; & my covenant shal standfast with him.

29 His seede also will I make to endure for ever, and his throne as the daies of heaven.

27 As my first-borne, I will him take,
of all on earth that springs:
His might and honour I shall make
aboue all worldlie Kings.

28 My mercie shall be with him still,
for ever to endure:
My faithfull Covenant I will
to him keepe firme and sure:

29 And eke his seede will I sustaine,
for aye both sure and fast:
So that his Throne shall still remaine,
while that the Heavens doe last.

30 If that his sonnes forget my Law,
and so begin to swerue;
And of my Iudgements haue none awe,
nor will not them obserue:

31 Or if they doe not vse aright,
my Statutes to them made:
And set all my Commandements light,
and will not keepe my Trade:

32 Then with the rod I will begin
their doings to amend:
And so with scourging for their sinne,
when that they doe offend.

33 My Mercie yet, and my goodnesse,
I will not take him froe:
Nor handle him with craftinesse,
and so my trueth forgoe.

30 If his children forsake my Law, and walke not in my judgements
31 If they breake my Statutes, and keepe not my Commandements
32 Then will I visite their transgression with the rod, and their iniquitie with stripes. 33 Nevertheless my loving kindnesse will I not vtterly take from him, nor suffer my faithfulnesse to faile.

34 But ſure my Covenant I will holde,
with all that I haue ſpoke:
No word the which my lips haue tolde,
ſhall alter, or be broke:
35 Once ſware I by mine Holineſſe,
and that performe will I;
With David I will keepe promiſe,
and to his ſeede for aye.

36 His ſeed for evermore ſhall reigne,
and eke his Throne of might;
As doeth the Sunne, it ſhall remaine
for ever in my ſight.
37 And as the Moone, within the Skye,
for ever ſtandeth faſt,
A faithfull witneſſe from on hye,
ſo ſhall his kingdome laſt.

38 But now, O Lord, thou doeſt reject,
and now thou chang'ſt cheare;
Yea, thou art wroth with thine elect,
thine owne anoynted deare.
39 Thy covenant with thy ſervant loe,
Lord, thou haſt quyte vndone;
And downe vpon the ground alſo
haſt caſt his royall Crowne.

Thou haſt his Hedge pluckt vp with
(might
thou didſt his walls cõfound,
Bulwarks thou haſt beat down right,
and brought them to the ground.
That he is ſore deſtroyd, and torne,
of commers by throughout,

34 My Covenant will I not breake: nor alter the thing that is gone out of my lippes.
35 Once haue I ſworne by my Holines, that I will not lye vnto David.
36 His ſeede ſhall endure for ever; and his throne as the Sun before me.
37 It ſhall be eſtabliſhed for ever, as the Moone: & as a faithfull witneſſe in heaven. Selah.
38 But thou haſt caſt off, & abhorred; thou haſt beene wroth with thine Anoynted.
39 Thou haſt made voyde the covenant of thy ſervant: Thou haſt prophaned his Crowne, by

And

casting it to the ground.

40 Thou hast broke down all his hedges; thou hast brought his strong holds to ruine.

41 All that passe by the way, spoyle him; he is a reproach to his neighbours.

42 Thou hast set vp the right hand of his adversaries: thou hast made all his enemies to rejoyce.

43 Thou hast also turned the edge of his sword; and hast not made him to stand in the battell.

44 Thou hast made his glorie to cease; & cast his Throne down to the ground.

45 The dayes of his youth hast thou shortened:

And so is made a mocke and scorne,
to all that dwell about.

42 Thou their right hand hast lifted vp,
that him so sore annoy:
And all his foes that him devoure,
loe, thou hast made to joy.

43 His sword thou hast made dul & blunt,
so that he may not stand
Before his foes, as he was wont,
nor haue the vpper hand.

44 His glorie thou hast made to waste;
his throne, his joy, and mirth,
By thee is overthrowne, and cast
full low vpon the earth.

45 Thou hast cut off, and made full short,
his youth, and lustie dayes:
And raysde of him an ill report,
with shame, and great dispraysе.

46 How long away from mee, O Lord,
so ever wilt thou turne?
And shall thine anger still alway,
like fire consume and burne?

47 O call to mynde, remember then,
my time consumeth fast:
Why hast thou made the sonnes of men
as things in vaine to waste?

48 What man is he that liveth heere,
and death shall never see?
Or from the hand of hell his soule
shall be delivered free?

49 Who

49 Where is, O Lord, thine old goodnes,
so oft declar'd beforne:
Which by thy trueth and vprightneſſe,
to David thou haſt ſworne?

50 The great rebukes to minde, Lord, call,
that on thy ſervant lye:
The railings of the people all,
beare in my breaſt doe I.

51 For why, O Lord, beholde, thy foes,
blaſphemed haue thy Name;
In that their ſteps whom thou haſt choſe,
and ointed, they defame.

52 All prayſe to thee, O Lord of hoaſts,
both now and eke for aye:
Through sky and earth, in all the coaſts,
Amen, Amen, I ſay.

thou haſt covered him with ſhame. Selah. 46 How long Lord, wilt thou hide thy ſelf, for ever? ſhall thy wrath burne like fire? 47 Remember how ſhort my tyme is: wherefore haſt thou made al men in vaine? 48 What man is hee that liveth, and ſhall not ſee death? ſhal he deliver his ſoule from the hand of the graue? Selah? 49 Lord, where are thy former loving kindneſſes, which thou ſwareſt vnto David in thy trueth? 50 Remember (Lord) the reproach of thy ſervants: how I doe beare in my boſome the reproach of all the mighty people, 51 Wherewith thine enemies haue reproched, O Lord, wherewith they haue reproached the footſteps of thine Anoynted. 52 Bleſſed be the Lord for evermore. Amen, and Amen.

## PSAL. XC. W. K.

*Moſes, in his prayer, ſetteth before vs, the eternall power of God towards his, who are neither admoniſhed by the brevitie of their life, nor by his plagues, to bee mindfull: Therefore Moſes prayeth God to turne their mind, and continue his mercies towards them, and their poſteritie for ever.*

Sing this as the 103 Pſalme.

LORD, thou haſt beene our refuge,
and kept vs ſafe and ſound,

dwelling place in all generations.

2 Before the mountaines were broght foorth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting thou art God.

3 Thou turnest man to destruction: & sayest, Return ye children of men.

4 For a thousand years in thy sight are but as yesterday when in it is past, and as a watch in the night.

5 Thou carriest them away, as with a flood, they are as asleep: in the morning they are lyke grasse which groweth vp.

6 In the morning it flowrisheth, and

From age to age, as witnesse can
all wee, which true it found.
2 Before the moũtains were forth broght,
ere thou the earth didst frame,
Thou wast our great eternall God,
and still shalt be the same.

3 Thou doest vaine man strike downe to dust,
though he be in his flowre:
Againe, thou sayest, Yee Adams sonnes,
returne to show your power.
4 For what is it a thousand yeares,
to count them in thy sight:
But as a day which last is past,
and as a watch by night.

5 They are, so soone as thou doest storme,
even like a sleepe, or shade:
Or like the Grasse, which as we know,
betymes away doeth fade:
6 With pleasant dewes in breake of day,
it groweth vp full greene:
By night cut downe, it withereth, as
no beautie can be seene.

7 O Lord, how sore doe we consume,
in this thy wrath so hote:
Wee feare thy furie be so fierce,
that death shall be our lot.
8 Thou hast so marked our misdeedes,
that they are in thy minde:
Our secret sinnes are in thy sight,
as though none grace should finde.

9 F

9 For when thyne anger kindled is,
our dayes consume foorth-with:
Then end our years, as thoghts most vain,
which haue in them no pith.

10 The dayes of man we thinke to bee
of yeares ten and threescore:
And though that some, by nature strong,
attaine to liue ten more;

Yet is their strength, brag what they list,
but labour, griefe, and care:
And passeth hence, to haste their ende,
ere they themselues be ware.

11 Yet who regardeth well the power
of this thy wrath so great?
All such truely as doe thee know,
thy plagues when thou doest threat.

12 Teach vs, therfore, to count our dayes,
that we our hearts may bende
To learne thy wisedome, and thy trueth,
for that should be our ende.

13 Turne yet againe, O Lord, how long
wilt thou be angry still?
Be mercifull vnto thy flocke,
and grant them thy good will.

14 Oh, fill vs with thy mercies great,
in the sweete morning spring:
So we rejoyce shall all our dayes,
and eke bee glad and sing.

15 Declare eft-soones some signe of loue,
thy scourges to asswadge:

groweth vp: in the euening it is cut downe, and withereth.

7 For we are consumed by thine anger: and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee: our secret sinnes in the light of thy countenance.

9 For all our dayes are passed away in thy wrath: we spend our yeares as a tale that is tolde.

10 The dayes of our yeares are threescore yeares and ten, and if by reason of strength, they be fourscore yeares, yet is their strength labour & sorrow: for it is soone cut off, and wee flee away.

11 Who knoweth the power of thine anger? even according to thy feare, so is thy wrath.
12 So teach vs to number our dayes, that we may apply our hearts vnto wisedome.

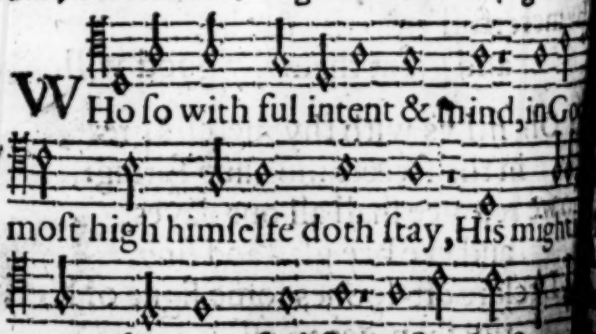
And for the yeares of our distresse,
sustaining such great plagues.
16 Show foorth thy mercie, thine owne (worke
vnto thy servants deare:
And let thy glorie to their seede
for evermore appeare.
17 And let the beautie of the Lord
vpon vs still remaine.
Lord, prosper thou our handie worke,
and still the same maintaine.

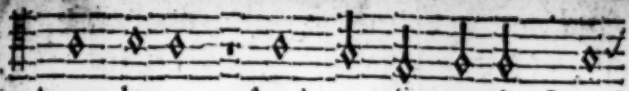
13 Returne (O Lord) how long? and let it repent thee concerning thy servants. 14 O satisfie vs earlie with thy mercie, that we may rejoyce and be glad all our dayes. 15 Make vs glad according to the dayes wherein thou hast afflicted vs: and the yeares wherin we haue seene evill. 16 Let thy worke appeare vnto thy servants, and thy glory vnto their children. 17 And let the beautie of the Lord our God be vpon vs, and establish thou the worke of our hands vpon vs; yea, the worke of our hands establish thou it.

## PSAL. XCI W. K.

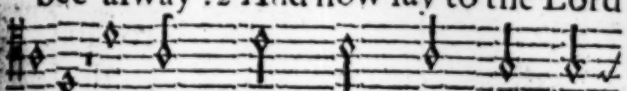
*Here is described, in what assurance hee liveth, that putteth his whole trust in God, and committeth himself wholly to his protection in all temptations. A promise also of God, to those that loue him, know him, and trust in him, to deliver them, and giue them immortall glorie.*

HEE that dwelleth in the secret place of the most High, shall abide vnder the shadow of the Almightie.
2 I will say of the Lord, He is my refuge, and my fortresse: my God, in him will I trust.
3 Surely hee

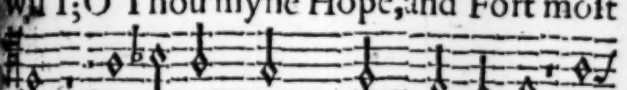




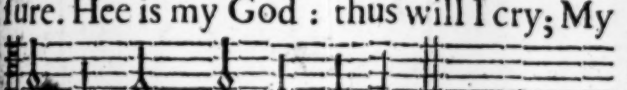
bee alway. 2 And now say to the Lord



wil I; O Thou myne Hope, and Fort most



sure. Hee is my God: thus will I cry; My



truſt in Him ſhall ſtill endure.

3 He ſurely will thee freely ſet
Farre from the craftie hunters ſnare:
So that thou need'ſt not feare his net,
Nor yet for plagues no whit to care.

4 Vnder his wings he will thee hide,
And there thee keepe full well ſhall hee,
Thee to defende on eyther ſide,
His Trueth ſhall ſtill thy Buckler bee.

5 Thou ſhalt not needе to bee diſmaide,
For anie feare to come by night:
Nor of the arrow be afraide,
Which foorth is ſhot when it is light.

6 Nor yet the peſtilence to feare,
Which in the darke doeth much annoy:
Nor of the plague at noone-day cleare,
Which doth full oft great heapes deſtroy.

7 A thouſand at thy ſide ſhall fall,
And at thy right hand thouſands ten:
But vnto thee none hurt at all
Shall once ſo much as touch thee then.

ſhall deliver thee fro the ſnare of the fowler: and frō the noyſome peſtilence.

4 He ſhal cover thee with his feathers, & vnder his wings ſhalt thou truſt: his Trueth ſhall bee thy Shield and Buckler.

5 Thou ſhalt not be afraid for the terror by night; nor for the arrow that flieth by day.

6 Nor for the peſtilēce that walketh in darkneſſe; nor for the deſtruction that waſteth at noon day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: but it ſhall not come nigh thee.

8 Only with

8 Thine eyes ſhall certainlie beholde,
What recompence the wicked haue:
9 For that the Lord, as thy ſtrong holde
Thou haſt him made, thy ſoule to ſaue.
10 There ſhall none ill thee apprehende,
Nor yet thy Tabernacle touch:
11 For he his Angels foorth doeth ſend,
And giues them charge to keepe all ſuch.
12 So warilie ſhall they thee defende,
That harme thou ſhalt be ſure of none:
Nor yet ſo much as once offende,
Or daſh thy foote againſt a ſtone.
13 Thou ſhalt vpon the Lyons treade.
The Dragon, and the Aſpe alſo:
They ſhall of thee be ſtill in dread;
Thou ſhalt vpon them walke and goe,
14 For ſo the Lord himſelfe hath ſworn:
Becauſe, ſayth God, hee knew my Name,
I ſurely will exalt his horne;
And ſuch confound, as ſeeke his ſhame.
15 On me he ſhall call in his neede,
And I will heare him out of doubt:
His troubles end will I with ſpeede,
And will him glorifie throughout.
16 Of yeares he ſhall haue his deſire,
That hee the ſame full well may ſpende:
My ſaving health, and loue entire,
To doe him good ſhall haue none ende.

thine eyes ſhalt thou beholde, and ſee the reward of the wicked.

9 Becauſe thou haſt made the Lord which is my refuge, even the moſt High, thy habitation.

10 There ſhal no evill befall thee, neither ſhal any plague come nigh thy dwelling.

11 For hee ſhall giue his Angels charge over thee, to keep thee in all thy wayes.

12 They ſhal beare thee vp in their hands, leſt thou daſh thy foote againſt a ſtone.

13 Thou ſhalt tread vpon the Lion and Adder, the young Lion and the Dragon ſhalt thou trample vnder feete. 14 Becauſe he hath ſet his loue vpon me, therefore will I deliver him: I will ſet him on high, becauſe he hath knowne my Name. 15 Hee ſhall call vpon mee, and I will anſwere him: I will be with him in trouble, I will deliver him, & honour him. 16 With long life will I ſatisfie him, and ſhow him my ſalvation.

*This Psalme was made to be sung on the Sabboth, to stirre vp the people to acknowledge God; and to prayse him in his workes, the Prophet rejoyceth herein. But the wicked are not able to consider, that the vngodlie, when he is most flourishing, shall most speedily perish. In the end is described the felicitie of the just, planted in the house of God, to prayse the Lord.*

Sing this as the 89 Psalme.

A Thing both good and meete truelie,
it is to laude the Lord:
And to thy Name (O Lord most hie)
to sing with one accord.

2 To show the kindnesse of the Lord,
betime ere day be light:
And eke declare his trueth abroad,
when it doeth draw to night:

3 Vpon ten stringed instruments,
on Lute and Harpe so sweete:
With all the mirth yee can invent,
of instruments most meete.

4 For thou hast made me to rejoyce,
in things so wrought by thee:
And I haue joy in heart and voyce,
thine handie worke to see.

5 O Lord, how glorious, and how great,
are all thy workes so stout!
So deeplie are thy counsels set,
that none can try them out.

6 The man vnwise, he doeth not know
how this is brought to passe:
Nor yet the idiot foole also,
doeth vnderstand this case.

1 It is a good thing to giue thankes vnto the Lord, and to sing prayses vnto Thy Name, ô most High.

2 To show foorth thy loving kindnesse in the morning, and thy faithfulnesse everie night;

3 Vpon an instrument of ten strings, & vpon the Psalterie: vpon the harpe with a solemne sound,

4 For thou, Lord, hast made mee glad through thy worke: I will triumph in the works of thy hands.

5 O Lord, how great are Thy workes! and thy thoughts are verie deepe.

6 A brutish man knoweth not: nei-

7 When ſo the wicked at their will,
as Graſſe doe ſpring full faſt,
They when they flowriſh in their ill,
for aye ſhall be made waſte.
8 But thou art mightie (Lord moſt hie)
yea, thou doeſt reigne therefore:
In everie time eternallie,
both now and evermore.

9 For why? O Lord, beholde and ſee;
beholde thy foes, I ſay:
How all that worke iniquitie,
ſhall periſh and decay.
10 But thou lyke th'Vnicorne this while,
ſhalt lift mine horne on hie.
With freſh and new prepared oyle,
thine oynted King am I.

11 And of my foes before mine eyes
ſhall ſee the fall and ſhame:
Of all that vp againſt me riſe,
mine eare ſhall heare the ſame.
12 The juſt ſhall flowriſh vp on hie,
as Date-trees bud and blow;
And as the Cedars multiplie,
in Lebanus that grow.

13 For they are planted in the place,
and dwelling of our God:
Within his Courts they ſpring apace,
and flowriſh all abroad:
14 And in their age much fruit ſhal bring,
both fat, and well beſeene:

And

doer doth a foole vnderſtand this,
7 When the wicked ſpring as the graſſe, and when all the workers of iniquitie doe flowriſh, it is that they ſhall bee deſtroyed for ever.
8 But thou, LORD, art moſt High for evermore.
9 For loe, thine enemies, o Lord, for loe, thine enemies ſhal periſh: al the workers of iniquity ſhall be ſcattered.
10 But my horne ſhalt Thou exalt like the horn of an Vnicorne: I ſhall bee annointed with freſh oyle.
11 Mine eye alſo ſhall ſee my deſire on mine enemies: and mine eares

And pleasantlie both bud and spring,
with boughes and branches greene.

15 To show that God is good and just,
and vpright in his will:
He is my Rocke, mine hope, and trust;
in him there is non ill.

shall heare my desire of the wicked that rise vp against me. 12 The righteous shall flowrish lyke the palme-tree: he shall grow like a Cedar in Lebanon. 13 Those that be planted in the house of the Lord, shall flowrish in the Courts of our God. 14 They shall still bring foorth fruite in olde age; they shall be fat, and flowrishing: 15 To show that the Lord is vpright: he is my rocke, and there is no vnrighteousnesse in him.

## PSAL. XCIII. I. H.

*He prayseth the power of God, in the creation of the world, and beateth downe all people which lift them vp against his majestie, and provoketh to consider his promises.*

Sing this as the 77 Psalme.

THE Lord as King aloft doeth reigne,
in glorie goodlie dight:
And he to show his strength and maine,
hath girt himselfe with might.
The Lord likewise the earth hath made,
and shaped it so sure,
No might can make it mooue or fade,
at stay it doeth endure.

Ere that the world was made, or wrought
thy seate was set before:
Beyond all time that can bee thought,
thou hast beene evermore.
The floods, O Lord, the floods doe rise,
they roare, and make a noyse:
The floods, I say, did enterprise,
and lifted vp their voyce.

THE Lord reigneth, he is clothed with Majestie: the Lord is clothed with strength, wherwith he hath girded himselfe: the world also is stablished, that it cannot bee mooved. 2 Thy throne is established of olde: thou art from everlasting. 3 The floods haue lifted vp, O Lord, the floods haue lifted vp their voyce: the floods lift vp

waues.
4 The Lord on high is mightier thā the noyse of many waters; yea, than the mightie waues of the Sea.
5 Thy Testimonies are very sure: holinesse becommeth thine house, O LORD, for ever.

Yea, though the stormes arise in sight,
though Seas doe rage and swell:
The Lord is strong, and more of might,
for he on high doeth dwell.
5 And looke what promise he doth make,
his household to defend,
For just and true they shall it take,
all times withouten end.

## PSAL. XCIV. W. K.

*Hee prayeth vnto God against the violence and arrogancie of tyrants, warning them of Gods judgements. Then doeth he comfort the afflicted, by the good issue of their afflictions, as hee felt in himselfe, and did so in others, and by the ruine of the wicked, whom God will destroy.*

Sing this as the 41 Psalme.

O LORD God, to whom vengeance belongeth: O God to whō vengeance belongeth, shew thy selfe.
2 Lift vp thy selfe, thou Iudge of the earth: render a reward to the proude.
3 Lord, how long shal the wicked? how long shal the wicked triumph?
4 How long shall they vtter, & speake hard things? and all the workers of

O Lord, since vengeance doth to thee,
and to none elsé belong:
Now shew thy selfe, O Lord, our God,
with speed revenge our wrong:
2 Arise thou great judge of the world,
and haue at length regard:
That as the prowde deserue and doe,
thou wilt them so reward.

3 O Lord, how long shall wicked men
triumph, thy folke to slay?
Yea, Lord, how long? for they triumph,
as though, who now but they.
4 How long shall wicked doers speake?
their great disdaine we see:

Whose

Whose boasting pride doth seem to threat
no speach but theirs to bee.

5 O Lord, they smyte thy people downe;
nor sparing young nor olde:
Thyne heritage they so torment,
as strange is to beholde.

6 The Widow and the stranger both,
they murther cruellie:
The fatherlesse they put to death,
and cause they know none why.

7 And yet say they, Tush, tush, the Lord
will not beholde this deede:
Nor yet will Iacobs God regarde
the things by vs decreede.

8 But now take heede, yee fooles vnwise,
amongst the folke that dwell.
Yee fooles, I say, when will yee weygh,
or vnderstand this well?

9 He that the eare did plant, and place,
shall he be slow to heare?
Or he that made the Eye to see,
shall hee not see most cleare?

10 Or he that plagu'd the heathen folke.
and knowledge teacheth men,
To nurture such as went astray,
shall he not punish then?

11 The Lord our God, who man did frame
his verie thoughts doeth know:
And that they are both vylde, and vaine,
to him is knowne also.

iniquity boast themselues.

5 They break in pieces thy people, O Lord, and afflict thine heritage.

6 They slay the widow, & the stranger, & murther the fatherlesse.

7 Yet they say, The Lord shall not see: neither shall the God of Iacob regard it.

8 Vnderstād, ye brutish among the people: and yee fooles, when will ye be wise?

9 Hee that planted the eare, shall he not heare? he that formed the eye, shall hee not see?

10 Hee that chastiseth the heathen, shal not hee correct? hee that teacheth man know-

12 But

ledge, ſhall not he know?
11 The Lord knoweth the thoughts of man, that they are vanitie.
12 Bleſſed is the man whō thou chaſteneſt, O Lord, and teacheſt him out of thy Law:
13 That thou mayeſt giue him reſt frō the dayes of adverſitie: vntill the pit bee digged for the wicked.
14 For the Lord wil not caſt off his people: neither will hee forſake his inheritance.
15 But judgement ſhall returne vnto righteouſnes, and all the vpright in hearr ſhall follow it.
16 Who will riſe vp for mee againſt

12 But bleſſed is the man, O Lord,
whom thou doeſt bring in awe:
And teacheſt him by this thy rod,
to loue and feare thy Law.

13 That thou mayſt giue him reſt & eaſe,
in time of troubles great:
When that the pit is digged vp,
th'vngodlie for to eate.

14 Surely the Lord will never faile
his people, which him loue:
Nor yet forſake his heritage,
which he doeth ſtill approue.

15 For Iudgement now with Trueth ſhall ioyne,
that Iuſtice may be free:
And ſuch as be vpright in heart,
thereof full glad ſhall bee.

16 Who now will vp, and riſe with mee,
againſt this wicked band?
Or who againſt theſe workers ill,
on my part ſtout will ſtand?

17 If that the Lord had not mee helpt,
doubtleſſe it had beene done:
To wit, my ſoule in ſilence brought,
and ſo my foes had wonne.

18 But though my foot did ſwiftlie ſlide,
yet when I did it tell,
Thy mercies, Lord, ſo held me vp,
that I therewith not fell.

19 For in the heapes of ſorrowes ſharpe,
which did mine heart oppreſſe,

Thy

Thy mercies were to me so great,
they did my soule refresh.
20 Wilt thou, vain man, haue ought to doe
with that most wicked chayre,
Which forgeth mischiefe as a Law,
without remorse or feare?
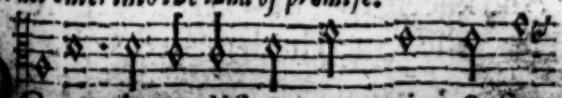
21 Against the soules of god lie men,
they all with speed convent:
And so condemne the guiltlesse blood
of the poore innocent.
22 But yet the Lord is my refuge,
in all these dangers deepe:
And God the Rock is of my hope,
who doeth me alwayes keepe.

23 He will regard their wickednesse,
and in his wrath them kill:
Yea, them destroy shall God our Lord,
for he both can and will.

the evill doers? or who will stand vp for mee against the workers of iniquitie?
17 Vnlesse the Lord had beene my helpe, my soule had almost dwelt in silence.
18 When I sayd, My foot slippeth, thy mercie, O Lord, helde me vp.
19 In the multitude of my thoughts within mee, thy comforts delight my soule. 20 Shall the throne of iniquitie haue fellowship with thee, which frameth mischiefe by a Law? 21 They gather themselues together against the soule of the righteous, and condemne the innocent blood. 22 But the Lord is my defence: and my God is the rocke of my refuge. 23 And hee shall bring vpon them their owne iniquitie, and shall cut them off in their owne wickednesse: yea, the Lord our God shall cut them off.

## PSAL. XCV. I. H.

*An earnest exhortation, to prayse God for the gouernment of the world, and the election of his Church. An admonition, not to follow the rebellion of the olde fathers, that tempted God in the wildernesse: for the which they might not enter into the land of promise.*



O Come, let vs sing vnto the

Come, let vs lift vp our voice, & sing

Lord: let vs make a joyfull noyse to the Rocke of our salvation

2 Let vs come before his presence with thanksgiving: and make a joyful noyse vnto him with Psalmes.

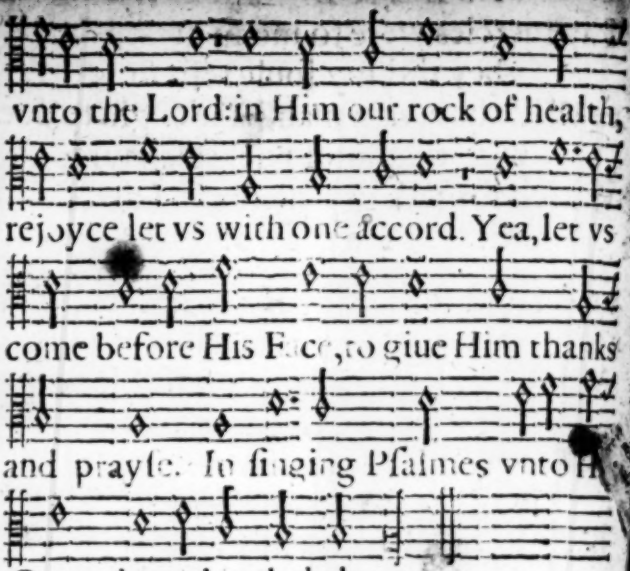
3 For the LORD is a great GOD, and a great King aboue all gods.

4 In his hand are the deep places of the earth: the strength of the hilles is his also.

5 The Sea is his, and hee made it, and his handes formed the drie land.

6 O come, let vs worship & bow down: let vs kneel before the Lord our maker.

7 For hee is our God, & wee are the




3 For why? the Lord he is (no doubt)
a great and mightie God:
A King aboue all Gods throughout,
in all the world abroad.

4 The secrets of the Earth so deepe,
and corners of the land:
The tops of hills that are so steepe,
hee hath them in his hand.

5 The Sea and waters are all his,
for he the same hath wrought:
The earth, and all that therein is,
his hand hath made of nought.

6 Come, let vs bow, and prayse the Lord,
before him let vs fall:
And kneele to him with one accord,
the which hath made vs all.

7 Fo

7 For why? he is the Lord our God,
for vs he doeth prouide:
We are his flocke, he doeth vs feede;
his sheepe, and he our guide.
8 To day if yee his voyce will heare,
then harden not your heart;
As yee with grudging many a yeare,
provok't mee in Desart:

9 Whereas your fathers tempted me,
my power for to proue:
My wondrous workes when they did see,
yet still they did me moue.
10 Twise twentie yeares they did mee grieue,
and I to them did say;
They erre in heart, and not beliue:
they haue not knowne my way.

11 Wherfore I sware, when that my wrath
was kindled in my breast:
That they should never tread the path
to enter in my rest.

people of his pasture, and the sheepe of his hand: to day if ye will heare his voyce.
8 Harden not your heart, as in the prouocation, and as in the day of temptation in the wilderneſſe.
9 When your fathers tempted mee, prooved me, and saw my worke.
10 Fourtie yeares long was I grieved with this generation, and sayd, It is a people that doe erre in their heart, and they haue not knowne my wayes.
11 Vnto whom I sware in my wrath, that they should not enter into my rest.

## PSAL. XCVI. I. H.

*An exhortation, both to the Iewes and Gentiles, to praise God for his mercie. And this specially ought to bee referred to the kingdome of Christ.*

O Sing ye with prayse vnto the Lord, new songs

O Sing vnto the Lord, a new song: sing

vnto the Lord all the earth.

2 Sing vnto the LORD: bleſſe his Name, ſhow foorth his ſalvation frō day to day.

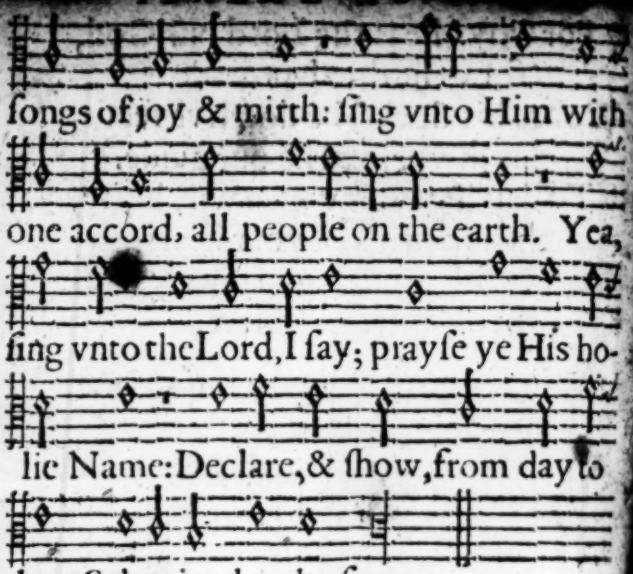
3 Declare his glorie amōg the heathen: his wonders among all people.

4 For the Lord is great & greatly to bee prayſed: he is to bee feared aboue all gods.

5 For all the gods of the Nations are idoles: but the LORD made the heavens.

6 Honour & Majeſtie are before him: ſtrength and beautie are in his Sanctuarie.

7 Giue vnto the Lord (O yee kindreds of the people:) Giue




3 Amongſt the heathen eke declare
his honour round about:
To ſhow his wonders doe not ſpare,
in all the world throughout.
4 For why? the Lord is much of might,
and worthie prayſe alway:
And he is to be dread of right,
aboue all gods, I ſay.

5 For all the heathen gods abroad,
are Idoles, which will fade:
But yet our God, He is the Lord,
that hath the Heavens made.
6 All Prayſe and Honour eke doe dwell,
for aye before His face:
Both Power and Might likewiſe excell,
within His holie Place.

7 Aſcrib

7 Aſcribe vnto the Lord alway,
(yee people of the world:)
All might and worſhip eke (I ſay)
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glorie of his Name:
And eke vnto his Courts doe goe
with gifts vnto the ſame.

9 Fall downe, and worſhip yee the Lord,
within his Temple bright:
Let all the people of the world
bee fearfull at his ſight.
10 Tell all the world, bee not agaſt,
the Lord doeth reigne aboue;
Yea, hee hath ſet the earth ſo faſt,
that it ſhall never moue.

And that it is the Lord alone,
that rules with princelie might:
To judge the Nations everie one,
with equitie and right.
11 Ye heavens, therefore, with joy begin,
and let the earth rejoyce:
Thou ſea, and all that is therein,
cry out, and make a noyſe.

12 The field ſhall joy, and everie thing
that ſpringeth of the earth:
The Wood, and everie tree ſhall ſing,
with gladneſſe, and with mirth,
13 Before the preſence of the Lord,
and comming of his might:

vnto the Lord glorie & ſtrength.
8 Giue vnto the Lord the glorie due vnto his Name; bring an offering, and come into his Courts.
9 O worſhip the Lord, in the beautie of holineſſe: feare before him all the earth.
10 Say amõg the heathen, that the Lord reigneth: the world alſo ſhall be eſtabliſhed, that it ſhal not be mooved: hee ſhall judge the people righteouſlie.
11 Let the heavens rejoyce, and let the earth be glad: Let the Sea roare, & the fulneſſe thereof.
12 Let the field be joyfull, and all that is therein: then ſhall

all the trees of the wood rejoyce

For hee shall come to judge the world, with equitie and right.

13 Before the Lord, for he commeth, for hee commeth to judge the earth: he shall judge the world with righteousnesse, and the people with his trueth.

## PSAL. XCVII. *I. H.*

*The Prophet exhorteth all to rejoyce for the comming of the Kingdome of Christ, dreadfull to the rebels and idolaters, and joyfull to the Iust, whom hee exhorteth to innocencie, to rejoycing and thankesgiving.*

Sing this as the 95 Psalme.

THe Lord doth reigne, wherat the earth may joy with pleasant voyce:
And eke the yles with joy and mirth, may triumph and rejoyce:
2 Both clouds and darknesse eke do swel, and round about him beat:
Yea, right and justice ever dwell, and bide about his seat.

3 Yea, fire and heat at once shall runne, and goe before his face:
Which shall his foes and enemies burne abroad in everie place.
4 His lightnings eke full bright did blaze, and to the world appeare:
Whereat the earth did looke and gaze, with dread and deadlie feare.

5 The hills lyke waxe, did melt in sight and presence of the Lord:
They fled before that rulers might, which guideth all the world.

THe Lord reigneth, let the earth rejoyce: let the multitude of yles bee glad thereof.

2 Clouds & darknesse are round about him: Righteousnesse and Iudgement are the habitation of his Throne.

3 A fire goeth before him: and burneth vp his enemies round about.

4 His lightnings enlightened the world: the earth saw, & trembled.

5 The hills melted lyke waxe at the presence of the Lord: at the presence of the Lord

6 The heavens eke declare and show
his justice foorth abroad:
That all the world may see and know
the glorie of our God.

7 Confusion sure shall come to such
as worship idoles vaine:
And eke to those that glorie much,
dumbe pictures to maintaine.
For all the idoles of the world,
which they as gods doe call,
Shall feele the power of the Lord,
and downe to him shall fall.

8 With joy did Sion heare this thing,
and Iudah did rejoyce:
And at thy judgements they did sing,
and made a pleasant noyse.
9 For thou, O Lord, art set on hie,
in all the earth abroad:
And art exalted wondrouslie,
aboue each other god.

10 All yee that loue the Lord, doe this;
hate all things that are ill:
For hee doeth keepe the soules of his,
from such as would them spill.
11 And light doth spring vp to the just,
with pleasure for his part:
Great joy, with gladnesse, mirth, and lust,
to them of vpright heart.

12 Yee righteous, in the Lord rejoyce,
his holinesse proclaime:

of the whole earth.

6 The heavens declare his righteousnesse, and all the people see his glorie.

7 Confounded bee all they that serue graven images, that boast themselues of idoles: worship him all yee gods.

8 Sihon heard, & was glad, and the daughters of Iudah rejoyced, because of thy iudgements, O Lord,

9 For thou, LORD, art high aboue al the earth: thou art exalted farre aboue all gods.

10 Yee that loue the Lord, hate e-vill, he preserveth the soules of his Be[illegible]ainets: he

delivereth them out of the hand of the wicked. Be thankfull eke with heart and voyce, and mindfull of the same.

11 Light is sowen for the righteous, and gladnesse for the vpright in heart. 12 Rejoyce in the Lord, ye righteous, and giue thankes at the remembrance of his holinesse.

## PSAL. XCVIII. I. H.

*An earnest exhortation to all creatures to prayse the Lord for his power, mercie, and fidelitie in his promise by Christ, by whom he hath communicated his salvation to all nations.*

Sing this as the 95 Psalme.

O Sing vnto the Lord a new song, for hee hath done marveilous things: his right hand, and his holy arme, hath gotten him the victorie.

2 The Lord hath made knowne his salvation: his righteousnes hath he openlie showed in the sight of the heathen.

3 He hath remembred his mercie & his trueth toward the house of Israel: all the endes of the earth haue seene the salvation of our God.

O Sing yee now vnto the Lord,
a new and pleasant song:
For he hath wroght thoghout the world,
his wonders great and strong.
With his right hand, full worthilie,
he doeth his foes devoure:
And gets himselfe the victorie,
with his owne arme and power.

2 The Lord doeth make the people know
his saving health, and might:
The Lord doeth eke his justice show,
in all the heathens sight.

3 His grace and trueth to Israel,
in mynde he doeth record:
That all the earth hath seene right well,
the goodnesse of the Lord.

4 Be glad in him with joyfull voyce,
all people of the earth:
Giue thankes to God, sing and rejoyce,
to him with joy and mirth.

5 Vpon the Harpe, vnto him ſing,
giue thankes to him with Pſalmes:
Rejoyce before the Lord our King,
with Trumpets and with Shalmes.

6 Yea, let the Sea, with all therein,
with joy both roare and ſwell:
The earth likewiſe, let it begin,
with all that therein dwell.

8 And let the floods rejoyce their filles,
and clap their hands apace:
And eke the mountaines and the hilles,
before the Lord his face.

9 For he ſhall come to judge, and try
the world, and everie wight:
And rule the people mightilie,
with juſtice, and with and right.

joyfull noyſe vnto the Lord all the earth, make a lowde noyſe, & rejoyce, & ſing prayſe.
5 Sing vnto the LORD with the Harpe: with the Harpe, & the voyce of a Pſalme.
6 With trúpets & ſound of Cornet: make a ioyfull noyſe before the LORD, the King.
7 Let the ſea roare, and the fulneſſe thereof: the world, and they that dwell therein. 8 Let the floods clap their hands: let the hilles bee joyfull together 9 Before the Lord; for hee commeth to judge the earth: with righteouſneſſe ſhall he judge the world, and the people with equitie.

## PSAL. XCIX. I. H.

*He commendeth the power, equitie, and excellencie of the Kingdome of God by Chriſt, over the Iewes & Gentiles, and provoketh them to magnifie the ſame, and to ſerue the Lord, following the example of the ancient Fathers, Moſes, Aaron, and Samuel, who calling vpon God, were heard in their prayers.*

Sing this as the 95 Pſalme.

THe Lord doeth reigne, although at it
the people rage full ſore:
Yea, he on Cherubims doeth ſit,
though all the world would roare.

THe Lord reigneth, let the people tremble: hee ſitteth between the Cherubims, let the earth be mooved.
2 The Lord is great in Zion: and he is high

loue all people.

3 Let them prayse thy great & terrible Name: for it is holy.

4 The Kings strength also loveth iudgement: thou doest establish equity: thou executest iudgement & righteousnesse in Iacob.

5 Exalt yee the LORD our GOD, and worship at his foote-stoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among them that call vpō his Name: they called vpon the Lord, and he answered them.

7 Hee spake vnto them in the cloudie pillar: they kept his Testimo-

2 The Lord that doeth in Sion dwell,
is high, and wondrous great:
Aboue all folke he doeth excell,
and he aloft is set.

3 Let all men prayse thy mightie Name,
for it is fearfull sure:
And let them magnifie the same,
that holy is and pure.

4 The princely power of our King,
doeth loue judgement and right.
Thou rightly rulest everie thing
in Iacob, through thy might.

5 To prayse the Lord our God deuise,
all honour him accord:
Before his foot-stoole fall likewise:
he is the holie Lord.

6 Moses, Aaron, and Samuel,
as Priests on him did call:
When they did pray, he heard them well,
and gaue them answere all.

7 Within the Clowde to them hee spake,
then they did labour still,
To keepe such Lawes as hee did make,
and poynted them vntill.

8 O Lord, our God, thou didst them heare,
to thee when they did seeke:
Thy mercie did on them appeare,
though thou their sinnes didst wreake.

9 Giue laude & prayse to God our Lord,
within his holie hill:

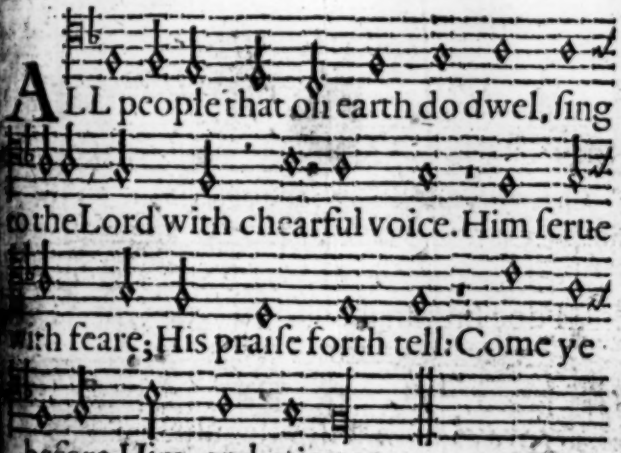
For why? our God throghout the world is holy ever ſtill.

them. 8 Thou anſweredſt them, O Lord our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance of their inventions. 9 Exalt the Lord our God, and worſhip at his holy Hill: for the Lord our God is holy.

nies, and the Ordinance that he gaue

## PSAL. C. W. K.

*He exhorteth all to ſerue the Lord, who hath choſen vs, and preſerved vs, and to enter into his aſſemblies, to prayſe his Name.*



ALL people that on earth do dwel, ſing to the Lord with chearful voice. Him ſerue with feare; His praiſe forth tell: Come ye before Him, and rejoyce.

3 The Lord yee know is God indeed;
Without our ayde hee did vs make:
We are his flocke, hee doeth vs feede,
And for his ſheepe hee doeth vs take.

4 Oh, enter then his gates with prayſe,
Approach with joy his Courts vnto:
Giue praiſe, laude, & bleſſe his Name alwayes,
For it is ſeemelie ſo to doe.

MAKE a ioyfull noyſe vnto the Lord, all yee lands.

2 Serue the LORD with gladneſſe: come before his preſence with ſinging.

3 Know yee, that the Lord he is God; it is hee that hath made vs, & not we our ſelues: wee are his people, & the ſheepe of his paſture.

4 Enter into his gates with thankſgiving and into his Courts with prayſe: bee thankfull vnto him, and bleſſe his Name.
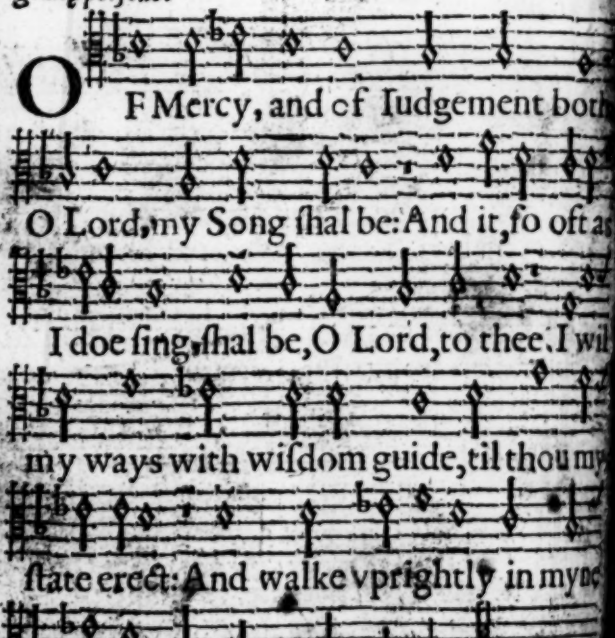
5 For the Lord is good, his mercie is

everlasting & his trueth endureth to all generations.

5 For why? the Lord our God is good,
His mercie is for ever sure:
His trueth at all times firmlie stood,
And shall from age to age endure.

## PSAL. CI. W.K.

*David describeth what governament he wil observe in his house and kingdome. He will punish and correct, by rooting out the wicked, and promiseth to cherish the godlie persons.*




3 No wicked thing will I attempt,
but from the same refraine.
I hate the sinnes of faithlesse folke:
none such will I mayntayne.

I Will sing of Mercie & Iudgemẽt; vnto thee, O Lord, will I sing.

2 I will behaue myselfe wisely in a perfect way. O when wilt thou come vnto mee? I will walke within my house with a perfect heart.

3 I wil set no wicked thing before mine eyes: I hate the worke of them that turne aside, it shall not cleaue to me.

4 A froward heart shall depart from me, I wil not know a wicked person.

5 Who so privily slandereth his

4 The froward heart shall take his leaue,
such shall not with me dwell.
As for the prowde and wicked man,
I will with force, expell.

5 Who so his neighbour doth back-byte,
that man will I destroy:
And who so hath a prowd high looke,
I will the same annoy.
6 For such as leade a godlie lyfe,
and wickednesse forsake,
Will I defende: and more than that,
my servants will them make.

7 Who so is bent to vse deceit,
myne house is not for such:
The Liar may I not beholde,
his Lies I hate so much.
8 Th'vngodly soone will I destroy,
which dwell the land about:
And from the Citie of our Lord,
all wicked men roote out.

neighbour, him will I cut off: him that hath a high looke, and a proud heart, will not I suffer.

6 Mine eyes shal be vpon the faithfull of the land, that they may dwell with mee: he that walketh in a perfect way, he shall serue mee.

7 Hee that worketh deceit, shall not dwell within my house: he that telleth lies, shall not tarrie in my sight.

8 I will earlie destroy all the wicked of the land: that I may cut off all wicked doers from the Citie of the Lord.

## PSAL. CII. I. C.

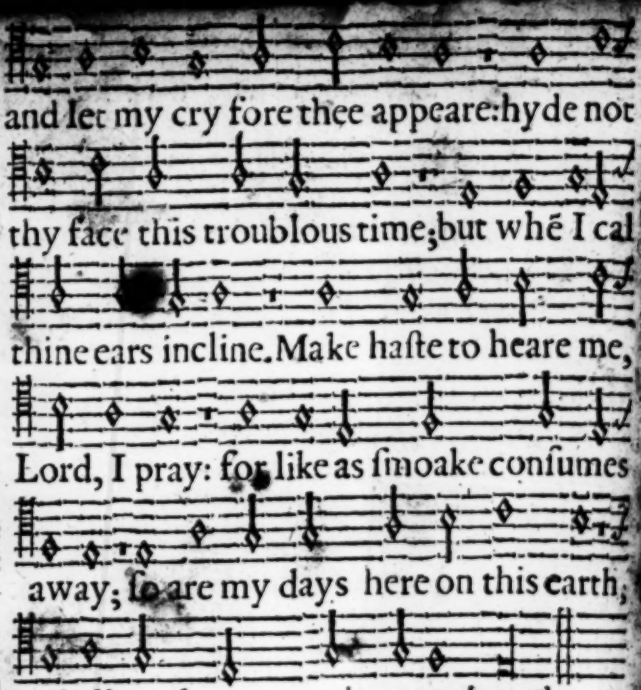
*It seemeth that this prayer was appoynted to the faithfull to pray in the captivitie of Babylon. A consolation for the building of the Church: whereof followeth the prayse of God to be published vnto all posteritie. The conversion of the Gentiles, and the stabilitie of the Church.*

HEare my prayer, O Lord, and let my cry come vnto thee.

2 Hide not thy face fro mee in the day when I

LOrd, to myne humble Sute giue eare;

am in trou-
ble, enclyne
thine eare
vnto mee: in
the day when
I call, anſwer
me ſpeedily.
3 For my
dayes are cõ-
ſumed lyke
ſmoke, & my
bones are
burnt as an
hearth.
4 My heart is
ſmitten, and
withered like
graſſe: ſo that
I forget to
eate my
bread.
5 By reaſon
of the voyce
of my groa-
ning, my
bones cleaue
to my skin;
6 I am like a
Pelicane of
the wilder-
neſſe: I am
like an Owle
of the deſart.
7 I watch, &
am as a ſpar-
row alone
vpon the
houſe top.
8 Mine ene-
mies reproch
mee all the
day: & they
that are mad




4 Like the mowne graſſe withred & dry,
Such is myne heart, becauſe that I,
Through griefe, my bread forget to eate:
5 For throgh my voice of gronings great,
My bones vnto my ſkin doe ſticke.
6 Yea, I the Pelicane am lyke;
Which doeth in wilderneſſe abyde:
And lyke the Owle, in deſartes wyde.

7 As on the houſe top, all alone,
The Sparrow doeth her ſelfe bemoane;
Even ſo I watch through-out the night.
8 For daylie, loe, my foes me ſpight.
And they that thus doe rage & ſcorne,
With one conſent my death haue ſworne.

9 I aſhes eate, as bread, through woe;
And blend my cup with teares alſo.

10 This, Lord, me hapneth for thyne yre;
And for thy wrath, ſo hote as fire.
For thou in high eſtate me plac'd,
And downe to duſt againe haſt caſt.

11 My dayes are lyke the fading made:
I lyke the withring graſſe am made.

12 But Lord, thou ſtill abydeſt ſure:
Thy memorie for aye doeth dure.

13 Thou wilt ariſe for Sion Hill,
And grant thy mercie her vntill.
For loe, the time, the time (I ſay)
Of Mercie, Lord, is come this day.

14 For in her ſtones thy ſervants luſt:
And pittie take vpon her duſt.

15 So ſhall the heathen feare thy Name,
And earthlie Kings thy glorious fame.

16 What time the Lord ſhall Sion reare,
And in his glorie ſhall appeare;

17 And to the deſolate him bend,
Deſpiſing not their ſute t'attend:

18 This ſhall bee written for the race
That after ſhall ſucceed in place:
Yea, people yet vncreated,
The Lords renowne abroad ſhall ſpread.

19 For from his holy Temple hie,
The Lord our God hath caſt his eye.
From heaven the earth behold did hee,

The priſoners groanes to heare & ſee;

And

againſt mee, are ſworne againſt mee.

9 For I haue eaten aſhes like bread: and mingled my drinke with weeping,

10 Becauſe of thine indignation, & thy wrath: for thou haſt lifted me vp, and caſt mee downe.

11 My dayes are lyke a ſhadow that declineth: & I am withered lyke graſſe.

12 But thou, O Lord, ſhalt endure for ever: and thy remembrace vnto all generations.

13 Thou ſhalt aryſe, & haue mercie vpon Sion: for the time to favour her, yea the ſet time is come.

14 For thy ſervants take pleaſure in

ner ſtones, & favour the duſt thereof.

15 So the heathen ſhall feare the Name of the Lord, and all the Kings of the earth thy glorie.

16 When the Lord ſhall build vp Sion: hee ſhall appeare in his glorie.

17 Hee will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall bee written for the generation to

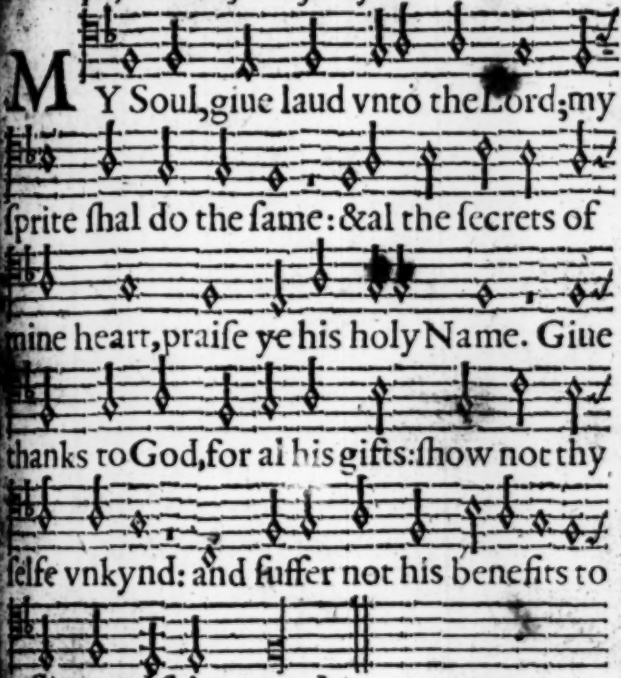
And ſet the damned free from care:
21 That they in Sion may declare
This holy Name of God alwayes,
And in Ieruſalem his prayſe.

22 When to conveane the folke accord,
And kingdomes all to ſerue the Lord;
23 My ſtrength he bated in the wayes,
And ſhorter cut my life and dayes.
24 Wherefore I ſayd, My God moſt hie,
In midſt my life let me not die;
Thy yeares eternally endure,
From age to age abyding ſure.

25 Thou in times paſt the earth didſt grou
Thine handy work the heavēs are found:
26 They periſh ſhall, thou ſtanding ſtill:
They ſhall waxe olde, as garments will:
Thou changing them, ſo they ſhall byde:
27 But thou art one, whoſe years not flyde.
28 Thy ſervants ſonnes for aye ſhall laſt,
And in thy ſight their ſeed ſtand faſt.

come: and the people which ſhall be created, ſhall prayſe the Lord. 19 For he hath looked down from the height of his Sanctuarie: from heaven did the Lord beholde the earth: 20 To heare the groaning of the priſoner; to looſe thoſe that are appoynted to death: 21 To declare the Name of the Lord in Sion, and his prayſe in Ieruſalem: 22 When the people are gathered together, and the kingdomes to ſerue the Lord. 23 He weakened my ſtrength in the way: he ſhortened my dayes. 24 I ſayd, O my God, take mee not away in the middeſt of my dayes: thy yeares are throughout all generations. 25 Of old haſt thou layd the foundation of the earth, and the heavens are the work of thy hands. 26 They ſhall periſh, but thou ſhalt endure; yea, all of them ſhall waxe old, lyke a garment: as a veſture ſhalt thou change them, and they ſhall be changed. 27 But thou art the ſame: and thy yeares ſhall haue no end. 28 The children of thy ſervants ſhall continue: & their ſeed ſhall be eſtabliſhed before thee

*This is a Psalme most excellent, wherein the Prophet doth provoke men and Angels, and all creatures, to prayse the Lord for his fatherly mercies, and deliverance of his people from all evils, for his providence over all things, and the preservation of his faithfull.*




3 That gaue thee pardon for thy faults,
and thee restor'd againe:
For all thy weake and fraile disease,
and healde thee of thy paine:
4 That did redeeme thy life from death,
from which thou couldst not flee:
His mercie and compassion both,
he did extend to thee.
That fill'd with goodnesse thy desire,
and did prolong thy youth:

BLesse the LORD, O my soule: and all that is within me, blesse his holy Name.

2 Blesse the LORD, O my soule: and forget not all his benefites.

3 Who forgiveth all thine iniquities, who healeth all thy diseases.

4 Who redeemeth thy life from destruction: who crowneth thee with loving kindnesse, & tender mercies.

5 Who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagles.

Like as the Eagle casts her bill,
whereby her age renew'th.
6 The Lord with justice doeth repay
all such as be oppreſt:
So that their ſuffrings and their wrongs,
are turned to the beſt.

7 His Wayes and his Commandements,
to Moſes he did ſhow:
His Counſell and his valiant Acts,
the Iſraelites did know.
8 The Lord is kinde and mercifull,
when ſinners doe him grieue:
The ſloweſt to conceiue a wrath,
and readieſt to forgiue.

9 He chydes not vs continuallie,
though we be full of ſtryfe,
Nor keepes our faults in memorie,
for all our ſinfull lyfe.
10 Nor yet according to our ſinnes,
the Lord doeth vs regarde:
Nor after our iniquities,
he doeth vs not rewarde.

11 But as the ſpace is wondrous great
twixt Earth and Heaven aboue,
So is his goodneſſe much more large,
to them that doe him loue.
12 God doeth remoue our ſins from vs,
and our offences all,
As farre as is the Sunne riſing,
full diſtant from its fall.

13 As

6 The Lord executeth righteouſnes and iudgement for all that are oppreſſed.

7 Hee made knowne his wayes vnto Moſes, his acts vnto the children of Iſrael.

8 The Lord is mercifull & gracious: ſlow to anger, & plenteous in mercie.

9 Hee will not alwayes chide; neither will hee keepe his anger for ever.

10 Hee hath not dealt with vs after our ſinnes; nor rewarded vs according to our iniquities.

11 For as the heaven is high aboue the earth; ſo great is his mercie toward them

13 And looke what pittie parents deare,
vnto their children beare:
Like pittie beares the Lord to such
as worshipp him in feare.

14 The Lord that made vs, knowes our shape,
our mould, and fashion just:
How weake and fraile our nature is,
and how we are but dust.

15 And how the time of mortall men,
is like the withring Hay:
Or like the flowre right faire in field,
which fades full soone away:

16 Whose glose & beauty stormy windes
doe vtterlie disgrace,
And make that after their assaults,
such blossomes haue no place.

17 But yet the goodnesse of the Lord,
with his shall ever stand:
Their childrens children doe receiue
his righteousnesse at hand.

18 I meane which keepe his Covenant,
with all their whole desire:
And not forget to doe the thing
that hee doth them require.

19 The Heavens high are made the Seate
and Foot-stoole of the Lord:
And by his power imperiall
he governes all the world.

20 Yee Angels which are great in power,
prayse yee, and blesse the Lord:

that feare him.

12 As farre as the East is from the West, so far hath hee removed our transgressiõs from vs.

13 Like as a father pitieth his children, so the Lord pitieth them that feare him.

14 For hee knoweth our frame: he remembreth that wee are dust.

15 As for man, his daies are as grasse, as a flower of the field, so hee flowrisheth.

16 For the wind passeth over it, and it is gone, & the place thereof shall know it no more.

17 But the mercie of the Lord is from everlasting to

everlasting, vpon them that feare him: and his righteousnes vnto childrés children;

18 To such as keepe his covenant: & to those that remember his commandements, to doe them.

Whom to obey and doe his will,
immediately accord.
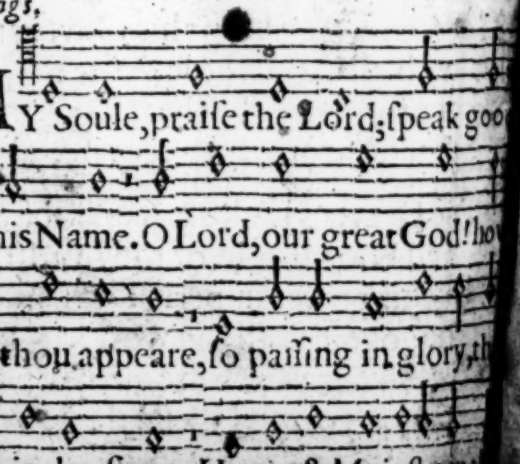
21 Yee noble Hoasts, and Ministers,
cease not to laude him still:
Which eadie are to execute
his pleasure and his will.

22 Yee, all his workes, in everie place,
praise yee his holie Name:
Mine heart, my minde, and eke my soule,
prayse yee also the same.

19 The Lord hath prepared his Throne in the heavens, and his kingdome ruleth over all. 20 Bless the Lord, yee his Angels, that excell in strength, that doe his Commandements: hearkening vnto the voyce of his word. 21 Bless yee the Lord, all yee his hoasts, yee ministers of his, that doe his pleasure. 22 Bless the Lord, all his workes, in all places of his dominion: Bless the Lord, O my soule.

## PSAL. CIV. W. K.

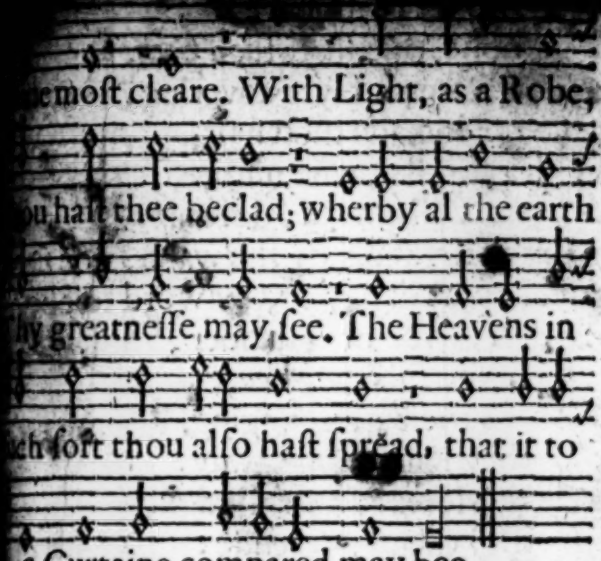
*An excellent Psalme, to prayse God for the creation of the world, and the governance of the same, by his marvelous providence: wherein the Prophet prayeth against the wicked, who are occasions that God diminisheth his blessings.*




BLesse the Lord, O my soule. O LORD, my God, thou art very great: thou art cloathed with honour, and Majestie.

2 Who coverest thy selfe with Light, as with a Garment: Who stretchest out the Heavens, like a curtain.

3 Who layeth the beams of



emoſt cleare. With Light, as a Robe,
u haſt thee beclad; wherby al the earth
hy greatneſſe may ſee. The Heavens in
ch ſort thou alſo haſt ſpread, that it to
a Curtaine compared may bee.

his chambers in the waters who maketh the clowdes his charet: who walketh vpon the wings of the winde.

3 His Chamber-beams lye
in the Clowds, full ſure:
Which, as His Charets,
are made, Him to beare.
And there, with much ſwiftneſſe,
His courſe doeth endure;
Upon the wings ryding
of Winds the ayre.

4 Who maketh his Angels, Spirits: his Miniſters, a flaming fire

4 Hee maketh His Sprites,
as Herauldes, to goe:
And Lightnings, to ſerue,
wee ſee alſo preſt:
His will to accompliſh,
they run to and froe;
To ſaue, or conſume things,
as ſeemeth Him beſt.

5 Who layde the foundations of the earth, that it

5 Hee groundeth the Earth,
ſo firme, and ſo faſt,

removed for ever.

6 Thou coueredst it with the deepe, as with a garment: the waters stood aboue the mountayns.

7 At thy rebuke they fled: at the voyce of thy thunder they hasted away.

8 They go vp by the mountaynes: they go down by the valleyes, vntotheplace which Thou hast founded for them.

9 Thou hast set a bound, that they may notpas over: that they turne not again, to cover the earth.

10 Hesendeth the springs into the vallies: which run among thehils

11 They giue drink to everie beast of the field: the

[illegible] it once to moue,
none haue shall such power.
6 The Deepe a fayre covering
for it made thou hast;
Which, by its owne nature,
the Hills would devoure.
7 But at thy rebuke, the waters doe flee;
And so giue due place, thy word to obey.
At thy Voyce of Thunder,
so fearfull they bee,
That, in their great raging,
they hast[illegible] goone away.
8 (The Mountaynes full high,
they then vp ascende:
If thou doest but speake,
thy word they fulfill.
So lykewyse the Valleyes,
most quickly descende:
Where thou them appoyntest,
remayne they doe still.)
9 Their boundes hast thou set,
how farre they shall runne:
So as in their rage, not pas that they can.
For God hath appointed, they shal not re-
The Earth to destroy more, (turne,
which made was for Man.
10 Hee sendeth the Springes,
to strong Streames, or Lakes:
Which run doe full swift,
amongst the hudge Hills.
11 Where both the wilde Asses
their thirst oft tymes slakes;
And Beasts of [illegible] Mountaynes

thereof drinke their fills.
12 By theſe pleaſant Springes,
or Fountaynes full fayre,
The fowls of the aire abide ſhall, & dwell:
Who moved by nature to hop here and (there,
Amongſt the greene branches,
their Songes ſhall excell.
13 The Mountaynes to moyſt,
the Clowdes Hee doeth vſe.
The earth with his works is wholy repleat
14 So as the brute cattell hee doth not re-
But Graſſe doeth provyde them, (fuſe;
and Herbs for Mans Meat.
15 Yea, Bread, Wyne, and Oyle,
Hee made, for Man's ſake;
His face to refreſh, & heart to make ſtrong.
16 The cedars of Leban this great God did
Which trees he doeth nowriſh, (make:
that grow vp ſo long.
17 In thoſe may Birdes builde,
and make there their Neſt.
In firre trees the ſtorks remayn, & abyde.
18 The high Hills are Succours,
for wilde Goats to reſt:
And eke the rock ſtony, for conies to hide.
19 The Moone then is ſet,
her ſeaſons to runne:
The Dayes from the Nights,
there-by to diſcerne.
And by the deſcending alſo of the Sunne,
the cold frō the heat ſo therby we do learn
20 When Darkneſſe doeth come,
by GOD'S Will and Power,

thirſt.
12 By them ſhal the fouls of the heavē haue their habitation: which ſing amongſt the branches.
13 He watereth the hills frō his chambers. The earth is ſatiſfied with the fruite of Thy workes.
14 He cauſeth the graſſe to grow, for the cattell, and herbe for the ſervice of man: that he may bring foorth food out of the earth:
15 And wine, that maketh glad the hart of man: and oyle, to make his face ſhine: and bread, which ſtrengthneth mans heart.
16 The trees of the Lord are full of ſap: the Cedars of Leba-

Then creepe foorth doe all
the Beasts of the Wood.
The Lyons range, roaring,
their prey to devour:
But yet it is thou Lord, that giveſt thē food
22 Aſſoone as the ſunne is vp, they retire
To couch in their dēs, thē are they ful fain
23 That mā do his work may, as need doth require,
Till night come, and call him,
to take reſt agayne.
24 How ſundry, O LORD,
are all Thy Workes found!
With Wiſedome full great,
they are indeede wrought.
So that the whole worlde
of Thy Prayſe doeth ſound:
And as for Thy Ritches,
they paſſe all mens thought.
25 So is the great Sea,
which large is, and broade;
Where thinges that creepe, ſwarme,
and Beaſtes of each ſort.
26 There both mightie Shippes ſayle,
and ſome lye at roade.
The Whale hudge, and monſtrous,
there alſo doeth ſport.
27 All thinges on thee wayte:
thou doeſt them relieue:
And thou in due tyme
full well doeſt them feede.
28 Now, when it doeth pleaſe
thee the ſame ſo to giue,
They gather full gladlie

nee hath planted.
17 Where the birdes make their neſts: as for the ſtork, the firretrees are her houſe
18 The high hils are a refuge for the wild goates: & the rocks, for the conies
19 He appointed the moon for ſeaſons: the Sun knoweth his going downe.
20 Thou makeſt darknes, & it is night: wherin al the beaſts of the forreſt doe creep foorth.
21 The yong lions roar after their prey & ſeek their meat frō God
22 The ſun ariſeth: they gather thēſelues together: & lay thē down in their dens.
23 Man goeth foorth, to his work: and to his labour, til the evening.
24 O Lord,

thoſe thinges which they neede.
Thou openeſt Thyne Hand,
and they finde ſuch grace,
That they with good thinges
are filled, wee ſee.
29 But ſore they are troubled,
if thou turne thy Face.
For if thou their breath take,
vylde duſt then they bee.
30 Agayne, vvhen thy Sprite
from thee doeth proceede,
All things to appoint, & what ſhall enſue;
Thē are they created, as thou haſt decreed
And doeſt by thy goodneſſe the dry earth (renew.
31 The Prayſe of the LORD
for ever ſhall laſt:
who may in his works by right wel rejoice
His look cā the earth mak to trēble ful faſt
And likewiſe the moūtains to ſmoke at his (voyce.
33 To this Lord and God,
ſing will I alwayes.
So long as I liue, my God prayſe will I.
34 Then am I moſte certayne,
my wordes ſhall Him pleaſe.
I will rejoyce in Him: to Him will I cry.
35 The ſinners, o Lord, cōſume in thine ire:
And eke the perverſe,
them roote out with ſhame.
But as for my ſoule now, let it ſtill deſire,
And ſay with the Faythfull,
Prayſe yee the LORD'S NAME.

*From ſlouth, & frō ſin, good Lord, vpraiſe vs:*
*That we may conveane, to worſhip thy Name.*

folde are Thy Workes! in wiſdom haſt Thou made them all: the earth is full of thy riches
25 So is this great & wide Sea, wherein are thinges creeping innumerable: both ſmall & great beaſts.
26 There goe the Shippes: There is that Leviathan, whom Thou haſt made, to play therein.
27 Theſe wait al vpon thee, that Thou mayeſt giue them their Meate in due ſeaſon.
28 That Thou giveſt them, they gather: thou openeſt thyne Hand: they are filled with good.
29 Thou hydeſt thy face, they are troubled: Thou takeſt away their breath, they die, & returne to duſt.

deſt forthy Spirit, they are created: & thou reneweſt the face of the earth. 31 The glory of the Lord ſhal endure for ever: the Lord ſhal rejoyce in His works. 32 He looketh on the earth, & it trembleth: He toucheth the hils, & they ſmoak. 33 I wil ſing vnto the Lord, as long as I liue: I wil ſing prayſe vnto my God while I haue my being. 34 My meditation of Him ſhal be ſweet, I wil be glad in the Lord. 35 Let the ſinners be cõſumed out of the earth: & let the wicked bee no more. Bleſſe thou the LORD, O my Soule. Prayſe yee the LORD.

*for that is the chief thing greatly ſhold pleas us*
*If we vnto thy will our lyues ever frame.*
*Thy meekncs hath made much for to meaſe vs*
*Therfore let vs giue prayſe, honor, and glore,*
*To God, our dear Father, & to His Son IESVS;*
*And to the Holy Ghoſt, now, and evermore.*

## PSALME CV. *I. C.*

*Hee prayſeth the ſingular grace of God, who hath, of all the people in the world, choſen a peculiar folke to himſelfe. And having choſen them, never ceaſeth to doe them good: even for His Promiſe ſake.*

Sing this as the CIV Pſalme.

O Giue thankes vnto the Lord call vpon his Name: make knowne His deeds amõg the people. 2 Sing vnto Him: ſing Pſalms vnto him: talke ye of al his wondrous works 3 Glorie ye in his holy name let the heart of thẽ rejoice that ſeek the LORD. 4 Seeke the Lord, and his ſtrength: ſeek His face evermore. 5 Remember his marvel-

O Prayſe yee the LORD,
and call on HIS NAME:
Amongſt the Folke ſhow
His Noble Workes wrought.
2 Sing Prayſes: Sing to Him,
to ſet foorth His Fame,
And talke of the Wonders
Hee hath to paſſe brought.
3 In His holy Name rejoyce, & be light:
& let their harts joy who ſeek for the Lord
4 Seeke yee our GOD Holie,
His Strength, and His Might:
His Face to beholde ſtill, for ever accord.
5 His marveilous Workes,
keepe fixt in your mynde:
His Signes, and His Iudgementes,

which Hee by Mouth ſpake.
6 Ye ſeed of his ſervāt Abraham by kynd:
And ye ſons of Iakob, whom he his doeth (take.
7 Hee is our LORD GOD,
whoſe Iudgementes are knowne
Throughout al the earth, & he aye certain:
8 His Promiſe remembred,
once made to His owne,
For thouſands of ages to byde, & remain.
9 Th'agreemēt, I ſay, with Abrahā made:
Which vnto Iſaac by oath He made ſure:
10 Cōfirming to Iakob, for a law & trade,
And Bond to Iſracll, alwayes to endure:
11 Saying on this wiſe; To thee giue I ſhal
As lot to enjoye, the Canaanites ground.
12 Albeit they were then in number but (ſmall:
Yea, few, and but ſtrangers,
throughout the land found.
13 And frō place to place did walk to & fro
& frō one kingdom to another folk moue:
14 Yet ſuffred He no man them wrong for (doe.
But thus, for their ſakes, Hee
great kinges did reproue.
15 Touch not Myne Anoynted,
nor harme not at all
My Prophets, moſte deare.
16 And on the whole earth
A famine extream then to come he did cal
Which vtterly ſtroyed
their Store whole with Dearth.
17 Yet ſent He before, a Man, to provyde:
Even Ioſeph, his own in ſervage was ſold
18 Whoſe feet they in Stockes helde:

that He hat done: his wōders: and the judgemēts of His Mouth:
6 O ye ſeede of Abraham, His Servant: yee children of Iakob, his Choſen.
7 Hee is the LORD, our GOD: HIS judgementes are in all the earth.
8 He hath remembred his covenant for ever: the word which he cōmāded to a thouſand generations.
9 Which covenant he made with Abrahā, and His oath vnto Iſaac.
10 And confirmed the ſame vnto Iakob, for a law: & to Iſraell, for an everlaſting Covenant:
11 Saying, Vnto thee will I giue the land of Canaan, the lot of your inheritance:
12 Whē

ber; yea, very
few, and ſtran
gers in it.
13 Whē they
went frō one
nation, to an
other: from
one kingdom
to another
people.
14 He ſuffred
noman to do
them wrōg:
yea, he repro
ved kings for
their ſakes:
15 Saying,
Touch not
mine Anoyn-
ted: & do my
Prophets no
harme.
16 Moreover,
he called for
a famine vpō
the land: hee
brake the whol
ſtaff of bread
17 Hee ſent a
man before
them: even
Joſeph, who
was ſolde for
a ſervant.
18 Whoſe feet
they hurt
with fetters:
he was layde
in yron:
19 Vntill the
time that His
word came:
the worde of

yea, hee a long tyde,
with fetters of yron was kept in ſure hold
19 Until the time came his cauſe ſhold be (knowne,
And that the Lord's word
his patience had tryde.
20 Then ſent the king for him,
and looſd him full ſoone:
The head of the people his bōds laid aſide
21 whom made him the lord his houſe over all
And of his Subſtance, the Ruler and Stay:
22 That hee might his Princes
vnto his will thrall: (way.
And eke teach the Elders of wiſdome the
23 Then came Iſraell into Egypt land:
A Stranger in Cham Iakob then abode:
24 Where God did increaſe them,
much lyke the ſea ſand,
And made them more mightie,
than thoſe them withſtoode.
25 VVhoſe heartes Hee did turne,
His People to hate;
And ſeek, by deceit, His Servants to abuſe.
26 But then He ſent Moſes, their cauſe to (debate,
And Aaron, His Servants,
whom Hee did foorth chuſe.
27 They vnto their foes His Meſſage de-
His Signes, and His *Wonders*, (clar'd,
of Ham in the Land.
28 Hee Darkneſſe ſent downe then,
and darke it appear'd:
And theſe not rebelled to do His Cōmand
29 Their waters he turned, red blood for
Hee ſlew all the Fiſh, (to bee:

and Frogges made to breede,
Even in their kinges chambers.
30 Then alſo ſpake Hee;
31 So Lyce and Flies ſwarmed,
the Land through indeede.
32 Hee ſent on them Hayle,
in ſteade of ſweete Rayne;
And great flames of Fyre,
their Countrey throughout.
33 Their Vines, and their Figge trees,
Hee ſtrake, to their payne:
And brake the Trees al, their coaſts round about.
34 Hee ſpake but the word, and Graſſe-hoppers came;
And hudge Caterpillars,
beyonde all mens thought.
35 The Graſſe they devoured,
that grew then in Ham:
And Fruites of the ground all,
they brought vnto nought.
36 Alſo the firſt-born the land throgh he ſmote:
Even all the beginning of their Force and Might,
37 And with Golde and Silver
brought foorth his owne Lot.
Amongſt whoſe Trybes was not
one feeble in ſight.
38 Egypt rejoyced, whē they went away:
For why? vpon them their feare then was fall.
39 The Lord a Clowd ſpred out, to guide them by day:
And fire for to light them the night over al

tryed him.
20 The King ſent, and looſed him: even the Ruler of the people: & let him go free
21 Hee made him lord of his houſe, & ruler of al his ſubſtance:
22 To bind his princes at his pleaſure; and teach his Senatorswiſdome
23 Iſrael came alſo into Egypt: and Iakob ſojorned in the land of Ham.
24 And he increaſed his people great lie; and made them ſtrōger than their enemies.
25 He turned their hart, to hate his people: to deale ſubtilly with his ſervants.
26 He ſent Moſes his ſervāt, and Aaron, whom hee had choſen.
27 They ſhowed his ſigns among them

40 They did but demād, & quails he them
And with Bread from Heaven (sent:
Hee did them suffice.
41 The hard rock he opened, & waters out
Even through the drye places, (went,
lyke Floods that doe ryse.
42 For he did remēber his holy oath, made
Unto Abraham, His Servant most deare:
43 And brought foorth His People,
that were with woe lade:
His owne chosen Children,
with joye, and glad cheare.
44 The Heathen Folkes Land,
to them Hee did part:
The Peoples whole Laboures,
they had to possesse:
45 That they from His Statutes
and Lawes should not start.
VVherefore our LORD GOD prayse:
HIS Laude no tyme cease.

in the land of Ham. 28 Hee sent darkneſſe, & made it dark: and they rebelled not a gaynſt his word. 29 He turned their waters, into blood; & slew their fish 30 The land broght forth frogges, in abundance; in the chambers of their kings 31 He spak, & there came diverse sorts of flies; & lice in all their coastes. 32 Hee gaue them hail for rayne: and flaming fire in their land. 33 He smote their vines also, and their fig trees: and brake the trees of their coasts. 34 He spake, and the locusts came: and caterpillars: and that without number: 35 And did eat vp al the herbs in their land: & devored the fruit of their ground. 36 He smote also all the firstborne in their land: the chiefe of all their strength. 37 He broght them forth also with silver & gold: & there was not one feebl person amōg their tribes. 38 Egypt was glad, when they departed: for the feare of them fell vpon them. 39 He spred a clowd, for a covering: & fire gaue light in the night. 40 The people asked, & he broght quails: & satisfied them with the bread of heaven. 41 He opened the rock, & the waters gushed out: they ran in the dry places, like a river. 42 For he remembered his holy promise, & Abraham, his servāt. 43 And he broght forth his people with joy: & his chosen with gladnes: 44 And gaue them the lands of the heathen: and they inherited the labour of the people. 45 That they might obserue His Statutes; and keepe His Lawes, Prayse yee the LORD.

*The Pſalmiſt exhorteth to prayſe God. Hee prayeth for pardon of ſinnes, as God did with the fathers. The ſinne of the peoples rebellion, and Gods mercie. Hee concludeth with prayer and prayſe.*

Sing this as the 95 Pſalme.

PRayſe yee the Lord: for Hee is good:
His mercies dure for aye.
2 VVho can expreſſe His noble acts?
or all His trueth diſplay?
3 They bleſſed are that judgement keepe,
and juſtice doe alway.
4 VVith favour of thy People, Lord,
remember mee, I pray.
And with thy ſaving health, O Lord,
vouchſafe to viſite mee:
That I the great felicitie
of thyne Elect may ſee.
5 And with thy peoples joy I may
a joyfull mynde poſſeſſe:
And may with thyne inheritance
a glorying heart expreſſe.
6 Both wee, and eke our fathers all,
haue ſinned everie one:
VVee haue committed wickedneſſe,
and lewdlie wee haue done.
7 The wonders great which thou, O Lord,
haſt done in Egypt land;
Our fathers, though they ſaw them all,
yet did not vnderſtand:
Nor yet thy mercies multitude,
did keepe in thankfull mynde:
But at the ſea, yea, the red ſea,
rebelled moſt vnkynde.

PRayſe yee the Lord: O giue thāks vnto the Lord for Hee is good: for his mercy endureth for ever.
2 Who cā vtter the mightie acts of the Lord? who cā ſhow forth al his prayſe?
3 Bleſſed are they that keepe judgement: and he that doeth righteouſnes at all tymes.
4 Remember me, O Lord, with the favor that thou beareſt vnto thy people. O viſit mee, with thy ſalvation:
5 That I may ſee the good of thy choſen that I may reioyce in the gladneſſe of thy Nation: that I may glorie with thyne Inheritance.
6 We haue ſinned, without fathers: wee haue commit

8 Nevertheleſſe hee loved them,
for honour of his Name:
That hee might make his power knowne,
and ſpreade abroad his fame.

9 The red Sea Hee did then rebuke,
and foorth-with it was dryde:
And as in wilderneſſe, ſo through
the depth Hee did them guyde.
10 Hee ſav'd them from the cruell hand,
of their deſpytefull foe:
And from the enemies hand Hee did
deliver them alſo.

11 The waters their oppreſſours whelm'd:
not one was left alyue.
12 Then they believ'd his words, & praiſe
in ſongs they did Him giue.
13 But by and by vnthankfullie
His workes they did forget:
And for His counſell and His will,
they did neglect to wayte:

14 But luſted in the wilderneſſe,
with fond and greedie luſt:
And in the deſart tempted God,
the ſtay of all their truſt.
15 And then their wanton mindes deſire
Hee ſuffred them to haue:
But waſting leanneſſe there-with-all
into their ſoules Hee gaue.

16 Then when they lodged in their tents,
at Moſes they did grutch:
Aaron, the holie of the Lord,

wehaue done wickedlie.
7 Our fathers vnderſtoode not thy wondersin Egypt; they remembred not the multitude of thy mercies: butprovoked him at the ſea; even the red ſea.
8 Nevertheleſſe, heſaved them, for his Names ſake: thathe might makhismighty power to be knowne.
9 He rebuked the red ſea alſo, and it was dryed vp: ſo hee led them thorow the depthes, as thorow the wilderneſſe.
10 And he ſaved them frō the hand of him that hated them: & redeemed them frō the hand of the enemie.
11 Andthewaters covered theirenemies therewas not

so did they envie much.
17 Therefore the earth did open wyde,
and Dathan did devoure:
And all Abirams companie
did cover in that houre.

18 In their assemblies kindled was
the hote consuming fire:
And wasting flame did then burne vp
the wicked in his ire.
19 Upon the Hill of H[illegible] they
an idole calfe did frame:
And there the molten image did
they worship of the same:

20 Into the likenesse of a calfe,
that feedeth on the grasse.
Thus they their glorie turn'd, and all
their honour did deface.
21 And God, their onlie Saviour,
vnkindlie they forgot:
Which manie great and mightie things
in Egypt land had wrought:

22 And in the land of Ham for them
most wondrous workes had done:
And by the red Sea dreadfull thinges
performed long agone.
23 Therefore for their so showing them
forgetfull and vnkinde,
To bring destruction on them all
Hee purposde in His minde:

Had not His chosen Moses stood
before Him in the breake:

left.
12 Then belie ved they his wordes: they sanghis praise
13 They soon forgot his works: they wayted not for his coũsel
14 But lusted exceedinglie in the wilder nes; & tempted God in the desart.
15 And hee gaue the their request: but sent leanesse into their soul
16 They envied Mosesalso in the camp & Aaron, the Saynct of the LORD.
17 The earth opened, and swalowed vp Dathan; & co vered the companie of Abiram.
18 And a fire was kindled in their compa nie; the flame burnt vp the wicked.
19 They made a calfe in Horeb: & wor shipped the

To turne His wrath, leſt Hee on them
with ſlaughter ſhould him wreake.
24 They did deſpyſe the pleaſant land,
that hee beheght to giue:
Yea, and the words that hee had ſpoke,
they did no whit belieue.

25 But in their tents, with grudging harts,
they wickedlie repynde:
Nor to the voyce of God the Lord,
they gaue an hearkning mynde.
26 Therefore againſt them lifted hee
his ſtrong revenging hand,
Them to deſtroy in wilderneſſe,
ere they ſhould ſee the land.

27 And to deſtroy their ſeede amongſt
the Nations with his rod:
And through the countreys of the world
to ſcatter them abroad.
28 To Baal-Peor then they did
adjoyne themſelues alſo:
And ate the offrings of the dead;
ſo they forſooke him tho.

29 Thus with their owne inventions
his wrath they did provoke:
And in his ſo inkindled wrath,
the plague vpon them broke.
30 But Phinehas ſtood vp with zeale,
the ſinners vile to ſlay:
And judgement hee did execute,
and then the plague did ſtay.

31 It was imputed vnto him

20 Thus they chãged their glorie, into the ſimilitude of an ox, that eateth graſſe
21 They forgot God their ſavior, which had done great thinges in Egypt:
22 wondrous works in the land of Ham: and terrible thinges by the red ſea.
23 Therefore he ſaide, that he wold deſtroy them: had not Moſes, his choſen ſtood before him in the breach, to turne away his wrath; leſt he ſhold deſtroy them.
24 Yea, they deſpyſed the pleaſant land; they believed not his word
25 But murmured in their tents; & hearkened not vn to the voyce of the Lord.
26 Therefore hee lifted vp

for righteouſneſſe that day:
And from thencefoorth ſo counted is,
from race to race for aye.
32 At waters eke of Meribah,
they did him angrie make:
Yea, ſo farre foorth, that Moſes was
then puniſht for their ſake.

33 Becauſe they vext his ſprite ſo ſore,
that in impatient heat
His lips ſpake vnadviſedlie,
his fervour was ſo great.
34 Nor as the Lord commanded them,
they ſlew the people tho:
35 But were amongſt the heathen mixt,
and learn'd their workes alſo:

36 And did their idoles ſerue, which were
their ruine and decay.
37 To Fiends their ſons & daughters they
did offer vp, and ſlay.
38 Thus with vnkindly murdring Knife,
the guiltleſſe blood they ſpilt:
Yea, their owne ſons & daughters blood,
without all cauſe of gilt:

39 Whom they to Canaan idoles then
offred, with wicked hand:
And ſo with blood of innocents
defiled was the land.
40 Thus were they ſtained with the works
of their owne filthie way:
And with thier owne inventions
a whoring did they ſtray.

gainſt them;
to overthrow
them in the
wilderneſſe.
27 To over-
throwe their
ſeede alſo a-
mongſt the
nations; & to
ſcatter them
in the lands.
28 They joy-
ned them-
ſelues alſo
vnto Baal-
Peor: & ate
the ſacrifices
of the dead.
29 Thus they
provoked
him to anger
with their in-
ventions: &
the plague
brake in vp-
on them.
30 Then ſtood
vp Phinehas,
and executed
iudgement:
and ſo the
plague was
ſtayed.
31 And that
was counted
vnto him for
righteouſnes
vnto all ge-
nerations for
evermore.
32 They an-
gred him al-
ſo at the wa-
ters of ſtrife:

40 Therefore against his people was
the Lords wrath kindled sore:
And even his owne inheritance,
hee did abhorre therefore.
41 Into the hands of heathen men,
hee gaue them for a prey:
And made their foes their lords, whō they
were forced to obey.

42 Yea, and their hatefull enemies
oppreſt them in their land:
And they were humblie made to ſtoupe,
as ſubjects to their hand.
43 Full oftentymes from thrall had hee
delivered them before:
But with their counſels, they to wrath
provokt him evermore.
Therefore they by their wickedneſſe,
were brought full low to lye:
44 Yet when Hee ſaw them in diſtreſſe,
Hee hearkned to their cry.
45 Hee call'd to mynde his covenant
which hee to them had ſwore:
And by his mercies multitude
repented him therefore.

46 And favour hee made them to finde,
before the ſight of thoſe
That led them captiues from their land,
and erſt had beene their foes.
47 Saue vs, O Lord, that art our God:
ſaue vs, O Lord, wee pray:
And from amongſt the heathen folke,
Lord, gather vs away.

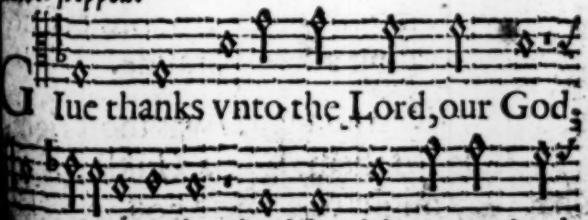
ill with Moſes for their ſakes
33 Becauſe they provoked his ſpirit ſo that he ſpak vnadviſedlie with his lips
34 They did not deſtroye the nations, concerning whome the LORD commanded them
35 But were mingled amongſt the Heathen, & learned their workes.
36 And they ſerved their idolēs; which were a ſnare vnto them.
37 Yea, they ſacrificed their ſons & daughters to devils
38 And ſhed innocent blood eve the blood of their ſons & their daghters, whome they ſacrificed vnto the idoles of Canaan: and the land was polluted with blood.
39 Thus were

at wee may ſpreade the noble praiſe
of thy moſt holie Name:
That wee may glorie in thy praiſe,
and ſound abroad thy fame.
48 The Lord the God of Iſrael,
bee bleſt for evermore:
Let all the people ſay, Amen:
prayſe yee the Lord therefore,

they defiled with their owne works: and went a-whoring with their owne inventions.
40 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his own inheritance. 41 And he gaue them into the hand of the heathen: & they that hated them, ruled over them. 42 Their enemies alſo oppreſſed them: and they were brought into ſubiection vnder their hand. 43 Manie tymes did he deliver them: but they provoked him with their counſell, and were brought low for their iniquitie 44 Nevertheleſſe, he regarded their affliction: when he heard their cry. 45 And he remembred for them his covenant: & repented according to the multitude of his mercies. 46 He made them alſo to be pitied of all thoſe that carried them captiues. 47 Saue vs, O Lord our God, and gather vs from among the heathen, to giue thankes vnto thy holy Name: and to triumph in thy prayſe. 48 Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting; and let all the people ſay, Amen. Prayſe yee the Lord.

## PSAL. CVII. W. K.

*The Prophet exhorteth all thoſe that are redeemed by the Lord, and gathered vnto him, to giue thankes for this mercifull providence of God, governing all things at his good pleaſure: ſending good and evill, proſperitie and aduerſitie, to bring men vnto him. Therefore as the righteous thereat rejoyce, ſo ſhall the wicked haue their mouthes ſtopped.*

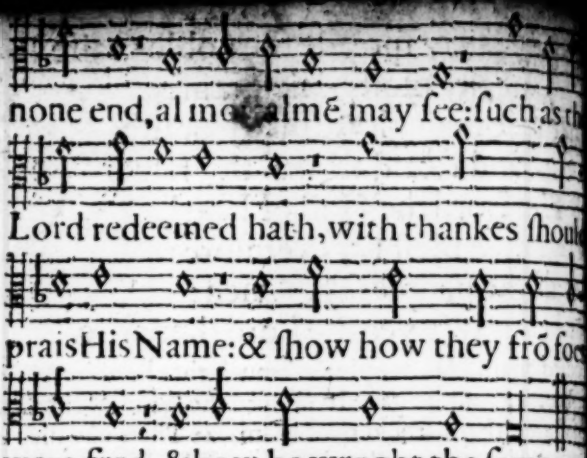


GIue thanks vnto the Lord, our God,
for he is gracious: And that his mercy hath

OGIVE thankes vnto the Lord for hee is good: for his mercy endureth forever.
2 Let the redeemed of the Lord ſay ſo: whom he hath redeemed from the hand of the enemie.
3 And gathered them out of the lands,



none




West; from the North & from the South.

4 They wandred in the wilderneſſe, in a ſolitarie way: they found no citie to dwell in.

5 Hungry & thirſtie: their ſoule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and hee delivered them out of their diſtreſſes.

7 And he led them foorth by the right way: that they might goe to a citie of habitation

8 Oh that mē would praiſe the Lord for his goodnes: and for his wonderfull works to the children of men.

9 For hee ſatisfieth the longing ſoul: & filleth the

3 He gathred them foorth of the Lands
that lay ſo farre about:
From Eaſt to Weſt, from North to South,
his hand did finde them out.

4 They wandred in the Wilderneſſe,
and ſtrayed from the way,
And found no Citie where to dwell,
that ſerue might for their ſtay.

5 Whoſe thirſt and hunger was ſo great,
in thoſe Deſarts ſo voyde,
That faintneſſe did them ſore aſſault,
and eke their ſoules annoyde.

6 Then did they cry in their diſtreſſe,
vnto the Lord for ayde:
Who did remooue their troublous ſtate,
according as they prayde.

7 And by the way which was moſt right,
hee led them, lyke a Guide:
That they might to a Citie goe,
and there alſo abyde.

Let men, therefore, before the Lord,
confesse His kyndnesse then,
and show the wonders that He doeth,
before the sonnes of men.

For He the emptie soule sustayn'd,
whom thirst had made to faint:
the hungrie soule with goodnesse fed,
and did them eke acquaint.

Such as doe dwell in darknesse deepe,
where they of death doe waite,
ast bound to taste such troublous storms
as yron chaynes doe threat.

For that against the Lords own words,
they sought so to rebell:
eeming light his counsels high,
which doe so farre excell.

But when he humbled them full low,
then they fell downe with griefe:
nd none was found so much to helpe,
whereby to get reliefe.

Then did they cry in their distresse,
vnto the Lord for ayde:
ho did remooue their troublous state,
according as they prayde.

For He from darknes out them brought;
and from Deaths dreadfull shade:
sting with force, the yron Bands,
which did before them lade.

Let men, therefore, before the Lord,
confesse His kyndnesse then:

hungry [illegible]
with good-
nesse.

10 Such as sit in darknesse, & in the shadow of death being bound in affliction, and yron.

11 Because they rebelled agaynst the wordes of God: & contemned the counsel of the most High:

12 Therefore hee brought downe their heart with labour: they fell downe, & there was none to help.

13 Then they cryed vnto the Lord in their trouble; and he saved them out of their distresses.

14 He broght them out of darknesse, & the shadowe of death: and brake their bands in sunder.

15 Oh that men would prayse the

his goodnes; and for his wonderfull works to the children of men.

16. For hee hath broken the gates of brasse: & cut the barres of yron in sunder.

17 Fools, because of their transgressiō, & because of their iniquities, are afflicted,

18 Their soul abhorreth al manner of meat: & they draw neare vnto the gates of death.

19 Then they cry vnto the Lord in their trouble: hee saveth them out of their distresses.

20 Hee sent his word, & healed them; & delivered them from their destructions.

21 Oh that men would prayse the

And show the wonders that he doeth
before the sonnes of men.
16 For he threw down the gates of bra
and brake them with strong hand
The yron barres hee smote in two,
nothing could him withstand.

17 The fooliſh folk great plagues do fe
and cannot from them wend:
But heape on moe to those they haue,
because they doe offend.
18 Their souls so much did loathe al me
that none they could abyde;
Whereby death had them almost ca
as they full truely tryde.

19 Then did they cry in their distresse,
vnto the Lord for ayde:
Who did remooue their troublous sta
according as they prayde.
20 For he then sent to them his Word,
which health did soone restore:
And broght thē frō those dangers deep
wherein they were before.

21 Let men, therefore, before the Lord,
confesse his kyndnesse then:
And show the wonders that hee doeth
before the sonnes of men.
22 And let them offer sacrifice,
with thankes, and also feare:
And speake of all his wondrous workes
with glad and joyfull cheare.

Such as in Ships, or brittle Barkes,
into the Seas descende,
their merchandize, throgh fearful floods
to compasse, and to ende:
Those men are forced to beholde
the Lords workes, what they bee:
and in the dangerous deepe the same,
most marveilous they see.

For at his word, the stormie winde
aryseth in a rage:
and stirreth vp the surges so,
as nought can them asswadge.
Then are they lifted vp so high,
the clouds they seeme to gaine:
and plunging downe the depth vntill,
their soules consume with paine.

And lyke a drunkard to and froe,
now here, now there, they reele:
men, with feare, of wit bereaft,
or had of sense no feele.
Then did they cry in their distresse,
vnto the Lord for ayde:
who did remooue their troublous state,
according as they prayde.

For with his word the Lord dothmake
the sturdie Storme to cease:
that the great waues from their rage,
are brought to rest and peace.
Then are men glad, when rest is come,
which they so much doe craue:

Lord for his goodnes, and for his wonderful works to the children of men.
22 And let them sacrifice the sacrifices of thāksgiving: and declare His workes with rejoycing.
23 They that goe downe to the Sea in ships, that do businesse in great waters:
24 These see the works of the Lord, & his wonders in the deepe.
25 For hee cōmandeth, and rayseth the stormie wind, which lifteth vp the waues therof
26 They mount vp to the heaven; they go down againe to the depths, their soule is melted because of trouble.
27 They reel to & fro, and stagger like a drunk

and are at their wits end.

28 Then they cry vnto the Lord in their trouble: and hee bringeth them out of their diſtreſſes.

29 He maketh the ſtorme a calm, ſo that the waues thereof are ſtill.

30 Then are they glad, becauſe they are quyet: ſo hee bringeth them to their deſired haué.

31 Oh that men would prayſe the Lord for his goodneſſe, & for his wonderful works to the children of men.

32 Let them exalt himalſo in the cõgregation of the people, and praiſe him in the aſſemblie of the elders.

33 He turneth rivers into a wilderneſſe: and the wa-

And are by him in haven brought,
which they ſo faine would haue.

31 Let men, therefore, before the Lord
confeſſe his kyndneſſe then,
And ſhow the wonders that hee doeth
before the ſonnes of men.

32 Let men in preſence of the folke,
with prayſe extoll his Name:
And where the Elders doe conveane,
let them there doe the ſame.

33 For running Floods to dry Deſarts,
hee doeth oft change, and turne:
And dryeth vp, as it were duſt,
the ſpringing Well, and Burne.

34 A fruitfull land, with pleaſures deck
full barren doeth he make:
When on their ſins which dwell therein
he doeth juſt vengeance take.

35 Againe, the wilderneſſe full rude,
he maketh fruite to beare:
With pleaſant ſprings of water cleare,
though none before were there.

36 Wherein ſuch hungry ſoules are ſet,
as hee doeth freely chooſe:
That they a Citie may them builde,
to dwell in for their vſe.

37 That they may ſow their pleaſant land
and Vine-yards alſo plant:
To yeeld them fruites of ſuch increaſe,
as none may ſeeme to want.

38 They multiply exceedinglie;
the Lord doeth bleſſe them ſo

Who doth alſo their brute beaſts make,
by numbers great to grow.
39 But when the faithful are low broght,
by the oppreſſours ſtour;
And miniſh doe, through manie plagues,
which compaſſe them abour:
40 Then doth he Princes bring to ſhame,
which did them ſo oppreſſe:
And lykewiſe cauſed them to erre
within the wilderneſſe.
41 But yet the poore hee rayſeth vp,
out of his troubles deepe:
And oft tymes doeth his trayn augment,
much lyk a flock of ſheepe.
42 The righteous ſhall beholde this ſight,
and alſo much rejoyce:
Whereas the wicked and perverſe,
with griefe ſhall ſtop their voyce.
43 But who is wyſe? that now full well,
he may theſe things record:
For certainlie ſuch ſhall perceiue
the kyndneſſe of the Lord.

ter Springs into drye ground:
34 A fruitfull land into barrenneſſe, for the wickedneſſe of them that dwell therein.
35 He turneth the wilderneſſe into a ſtanding water: and dry ground into waterſprings
36 And there hee maketh the hungrie to dwell, that they may prepare a citie for habitation,
37 And ſow the fields, & plant vineyards; which may yeeld fruits of increaſe. 38 He bleſſeth them alſo, ſo that they are multiplyed greatly: and ſuffereth not their cattell to decreaſe. 39 Againe, they are miniſhed and brought low through oppreſſion, affliction, and ſorrow. 40 Hee powreth contempt vpon Princes: and cauſeth them to wander in the wilderneſſe, where there is no way. 41 Yet ſetteth hee the poore on high from affliction: and maketh him families lyke a flocke. 42 The righteous ſhall ſee it, and rejoyce: and all iniquitie ſhall ſtop her mouth. 43 Who ſo is wiſe, and will obſerue thoſe things: even they ſhall vnderſtand the loving kindneſſe of the Lord.

## PSALME CVIII. I. C.

*This Pſalme is compoſed of two other Pſalmes before,*

*the 57 and the 60. The matter here contained, is, David giveth himselfe with heart & voyce to praise Lord, and assureth himselfe of the promise of God co ning his kingdome over Israel, & his power against nations: who, though he seeme to forsake vs for a ty yet he alone will in the end cast downe our enemies.*

Sing this as the 88 Psalme.

O God, behold, myne heart & tongue
they both prepared be:
My voyce will I advance in song,
and giue all praise to thee.

2 Ryse vp smeete melodie to make,
my Viole, and myne Harpe:
For I by breake of day will wake,
thy laude and prayse to carpe.

3 Amongst the people, Lord, I shall
giue prayses vnto thee:
And eke amidst the Nations all,
of thee my song shall bee.

4 For why? thy mercie great doth stread
aboue the heavens hie.
Lyke-wise thy trueth, O Lord, doth reach
vnto the clowdie Skie.

5 Exalt thy selfe, O Lord, our God,
aboue the Heavens bright.
Set foorth thy prayse in earth abroad,
thy glorie, and thy might.

6 That thy beloved in the Land,
may fred be from all thrall.
O helpe vs, Lord, with thy right hand,
and heare me when I call.

7 I will rejoyce, sith God hath sayd,
within his holy Place,

O God, my heart is fixed: I will sing and giue prayse, even with my glorie.

2 Awake Psalterie and Harpe: I my selfe will awake early.

3 I wil praise thee, O Lord, amongst the people: and I wil sing praises vnto thee amongst the Nations.

4 For thy mercie is great aboue the heavens: & thy trueth reacheth vnto the clouds.

5 Be thou exalted, ô God, aboue the heavens, and thy glorie aboue all the earth:

6 That thy beloved may be delivered; saue with thy right hand, and answere mee.

7 God hath spoken in his holinesse,

That I shall Sichem land divide,
and Succoths vale by pace.
8 For Gilead shall be myne owne,
Manasseh myne beside:
Mine head-strength Ephraim wel known:
my Law doeth Iudah guide.

9 Moab my Wash-pot, and my shoe
on Edom will I cast:
Yea, I on Palestine also,
shall triumph at the last.
10 Who now will leade me by the hand,
into the Citie strong?
Or be my guide to Edom land,
so that I goe not wrong?

11 Is it not thou, O Lord, our God,
which hadst vs cleane forsooke?
And wentst not with our hoasts abroad,
when warres in hand we tooke.
12 O Lord, when trouble doeth assaile,
with ayde vs then relieue:
Vaine is, and nothing can availe,
the helpe that man can giue.

13 Throgh God to do we shal haue might
Acts worthie of renowne:
He shall our foes put vnto flight,
yea, Hee shall treade them downe.

will rejoyce, I wil divide Shechem, & mete out the valley of Succoth.
8 Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head; Iudah is my Law-giver:
9 Moab is my wash pot: over Edom wil I cast out my shoe; over Philistia will I triumph.
10 Who will bring me into the strong Citie? Who wil leade me into Edom?
11 Wilt not thou, O God, who hast cast vs off? and wilt not thou O God, goe foorth with our hoasts?
12 Giue vs helpe from trouble: for vaine is the helpe of man. 13 Through God we shall doe valiantlie: for he it is that shall tread downe our enemies.

## PSALME CIX. N.

*being falsely accused by Sauls flatterers, prayeth*

*God to helpe him, & to destroy his enemies, who repre-
Iudas the traytor vnto Iesus Christ, and the lyke en-
mies of the children of God.*

HOLD not thy peace, O God of my prayse.

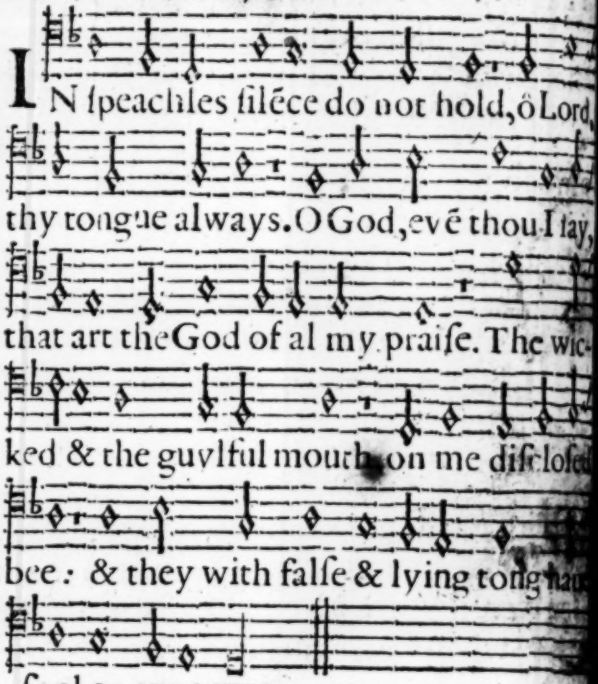
2 For the mouth of the wicked, and the mouth of the deceitful are opened against mee: they haue spoke against mewith a lying tongue.

3 They compassed me about also with wordes of hatred: and fought against mee without a cause.

4 For myloue they are my aduersaries; but I giue my selfe vnto prayer.

5 And they haue rewarded mé evill for good, and hatred for my loue.

6 Set thou a wicked man Iver him, & et Sathan stand at his right hand.




3 They did beset me round about,
with words of hatefull spight:
Without all cause of my desert,
against me did they fight.

4 For my good will they were my foes:
but then gan I to pray.

5 My good with ill, my friendlinesse
they did with hate repay.

6 Set thou the wicked over him,
to haue the vpper hand:
At his right hand eke suffer thou
his hatefull foe to stand:

7 When he is judged, let him then
condemned be therein:
And let the prayer that hee makes,
be turned into sinne.

8 Few bee his dayes, his charge also,
let thou another take.
9 His children let be fatherlesse,
his wife a widow make.
10 Let his off-spring be vagabonds,
to beg and seeke them bread:
Wandring out of the wasted place,
where erst they haue beene fed.

11 Let covetous Extortioners,
catch all his goods, and store:
And let the strangers spoyle the fruites
of all his toyle before.
12 Let there be none to pittie him:
let there bee none at all,
That on his children fatherlesse,
will let his mercie fall.

13 And so let his posteritie
for ever be destroyde:
Their name out-blotted in the age,
that after shall succeede.
14 Let not his fathers wickednesse
from Gods remembrance fall:
And let thou not his mothers sinne
be done away at all.

15 But in the presence of the Lord,
let them remaine for aye:

7 When hee shal bee judged, let him bee condemned, & let his prayer bee turned into sinne.

8 Let his daies be few, & let another take his office.

9 Let his children bee fatherles & his wife a widow.

10 Let his children bee continually vagabonds, and beg: let them seeke their bread also out of their desolate places.

11 Let the extortioner catch all that he hath: and let the strangers spoyle his labour.

12 Let there bee none to execute mercie vnto him neyther let there be any to fauour his fatherlesse

That children.

That from the eaath, their memorie
he may cut cleane away.
16 Sith mercie he forgot to ſhow,
but did perſue with ſpight,
The troubled man, and fought to ſlay
the woefull-hearted wight.

17 As hee did curſing loue, it ſhall
betyde vnto him ſo:
And as he did not bleſſing loue,
it ſhall be farre him froe.
18 As he with curſing clad himſelfe,
ſo it lyke water ſhall
Into his bowels, and lyke oyle
into his bones befall.

19 As garments, let it be to him,
to cover him for aye:
And as a girdle, wherewith hee
ſhall girded be alway.
20 Loe, let the ſame before the Lord,
be guerdon of my foe:
Yea, and of thoſe that evill ſpeake
againſt my ſoule alſo.

21 But thou, O Lord, that art my God,
deale thou, I ſay, with me,
After thy Name deliver me,
for good thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I needie am, and poore:
And eke within my payned breaſt,
myne heart is wounded ſore.

23 Even

13 Let the iniquity of his fathers be remébred with the Lord: & let not the ſin of his mother bee blotted out.

15 Set them before the Lord continually: that hee may cut off the memorie of thē from the earth.

16 Becauſe that hee remébred not to ſhow mercie, but perſecuted the poore & needie man, that hee might even ſlay the broken in heart.

17 And as he loved curſing, ſo let it come vnto him: as hee delighted not in bleſſing, ſo

23 Even ſo I doe depart away,
as doeth declyning ſhade:
And as the Graſhopper, ſo I
am ſhaken off, and fade.
24 With faſting long from needfull food,
enfeebled are my knees:
And all her fatneſſe hath my fleſh
enforced beene to leeſe.

25 And I alſo a vilde reproach,
to them was made to bee:
And they that did vpon mee looke,
did ſhake their heads at me.
26 But thou, O Lord, that art my God,
mine ayde and ſuccour bee:
According to thy mercie, Lord,
ſaue and deliver mee.

27 And they ſhal know thereby that this,
Lord, is thy mightie hand:
And that thou haſt done it, O Lord,
ſo ſhall they vnderſtand.
28 Althogh they curſe with ſpite, yet thou
ſhalt bleſſe with loving voyce.
They ſhall ariſe, and come to ſhame;
thy ſervant ſhall rejoyce.

29 Let them bee cloathed all with ſhame,
that enemies are to mee:
And with confuſion, as a cloake,
eke let them covered bee.
30 But greatly I will with my mouth,
giue thankes vnto the Lord:
And

from him.
18 As hee clothed himſelf with curſing, lyke as with his garment: ſo let it come into his bowels like water, & like oyle into his bones.
19 Let it bee vnto him as the garment which covereth him: & for a girdle wherwith he is girded continuallie.
20 Let this be the reward of mine adverſaries frō the Lord: & of them that ſpeake evill agaynſt my ſoule.
21 But doe thou for me, O God the Lord, for thy Names ſake; becauſe thy mercie is good, deliver thou me.
22 For I am poore & needie, and my heart is wou-

ded within me.
23 I am gone like the shadow, when it declineth: I am tossed vp & downe as the locust.
24 My knees are weake through fasting: and my flesh faileth of fatnesse. 25 I became also a reproach vnto them: when they looked vpon me, they shaked their heads. 26 Helpe me, O Lord, my God: O saue mee, according to thy mercie. 27 That they may know that this is thy hand: that thou, Lord, hast done it. 28 Let them curse, but blesse thou: when they arise, let them be ashamed; but let thy servant rejoyce. 29 Let mine adversaries bee cloathed with shame: and let them cover themselues with their own confusion, as with a mantle. 30 I will greatly praise the Lord with my mouth: yea, I will praise him among the multitude. 31 For hee shall stand at the right hand of the poore, to saue him from those that condemne his soule.

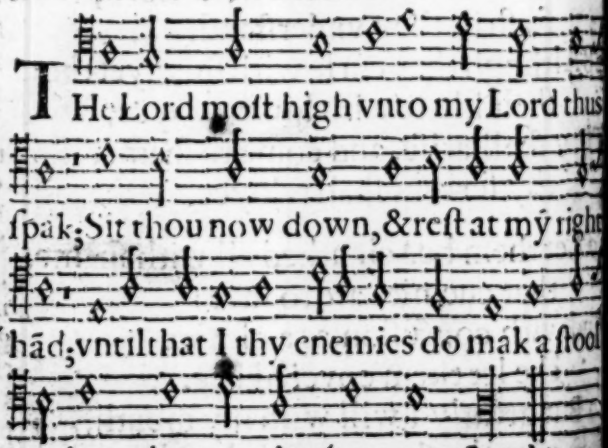
And I amongst the multitude
his prayses will record,

31 For he with helpe at his right hand,
will stand the poore man by;
To saue him from the men that would
condemne his soule to die.

## PSAL. CX. I. C.

*Dauid prophesieth of the power and everlasting kingdome given to Christ, and of his priesthood, which should put an end to the priesthood of Levi.*

THe Lord sayd vnto my Lord, Sit thou at my right hand, vntill I make thine enemies thy foote-stoole.
2 The Lord shall send the rod of thy strength out of Sion: rule thou in the midst of



e ſcepter of thy regal power & might
om Sion ſhal the Lord ſend, & diſcloſe:
ee thou, therefore, the Ruler in the ſight,
nd in the midſt, of all thy mortall foes.

Thy people ſhal come willingly to thee,
hat time thy hoaſt in holy beauty ſhew.
e youth that of thy wōb doth ſpring ſhal
ſpared like vnto the morning dew. (be

Thus God hath ſworn, & it perform will
d not repēt, nor any time it break: (he;
ou art a Prieſt for ever vnto Mee,
ter the forme of King Melchiſedeck.

he Lord our God, who is at every ſtound
thy right hand, to be thy helpe & ſtay;
rinces proud, & ſtatly kings ſhal woūd
loue of thee, in his fierce wrathful day

ſhall be judge among the heathen all:
places voyde with carcaſes ſhall fill.
d in his rage the heads eke ſmite he ſhal
over coūtries great do work their wil

a, he throgh haſt for to perſue his foes
drink the brook that rūneth in the way
ns whē he cōfounded ſhal haue thoſe
head on high then ſhal he lift that day.

*Onely to God of power infinite,*
*And to the promiſed ſeed Emmanuel:*
*And als mot be vnto the holy Sprite,*
*Honour, worſhip, and glore perpetuall.*

thine enemies.

3 Thy people ſhall be willing in the day of thy power, in the beauties of holineſſe frō the wombe of the morning: Thou haſt the dew of thy youth.

4 The Lord hath ſwōrne and will not repēt, Thou art a Prieſt for ever after the order of Melchiſedec.

5 The Lord at thy right hand ſhall ſtrike throgh Kings in the day of his wrath.

6 Hee ſhall judge among the heathen, hee ſhall fill the places with the dead bodies: hee ſhall wound the heads over manie countries.

ſhall drinke of the brooke in the way: therefore ſhall hee lift head.

*He giveth thankes to the Lord for his [illegible] workes towards his Church, and declareth wherein [illegible] wisedome and right knowledge consisteth.*

With hart I do accord, to praise & [illegible]
the Lord, in presence of the just. For gre[illegible]
his works are foūd: to search thē such a[illegible]
boūd, as do him loue & trust. His works a[illegible]
glorious; also his righteousnes, it doth e[illegible]
dure for ever. His wōdrous works hewo[illegible]
wee still remember should: his mercy fa[illegible]
leth never.

5 Such as doe loue him beare,
A Portion full faire,
He hath vp for them layd.
For this they shall well finde,
He will them haue in minde,
And keepe them as he sayd.

6 For hee did not disdayne,

1 the Lord.
I will prayse the LORD with my whole heart; in the assemblie of the vpright, and in the Congregation.
2 The works of the Lord are great: sought out of all them that haue pleasure therein.
3 His worke is honorable & glorious: and his righteousnes endureth for ever.
4 Hee hath made his wonderfull workes to be remembred: the Lord is gracious, and full of compassion.
5 Hee hath given meate vnto them that feare him: he will ever bee mindfull of his Covenant.
6 Hee hath showed his

workes to ſhow them playne,
By Lightnings, and by Thunders.
When hee the Heathens land,
did giue into their hand,
Where they behelde his wonders.
Of all his workes enſueth,
both judgement, right, and trueth;
Whereto his Statutes tende.
They are decreed ſure,
for ever to endure,
Which equitie doeth ende.
redemption he gaue,
his people for to ſaue:
9 And hath alſo required,
his promiſe not to faile,
alwayes to prevaile:
His holy Name be feared.
10 Who ſo with heart full faine,
true wiſedome would attaine,
The Lord feare and obey.
ſuch as his Lawes doe keepe,
shall knowledge haue full deepe:
His prayſe ſhall laſt for aye.

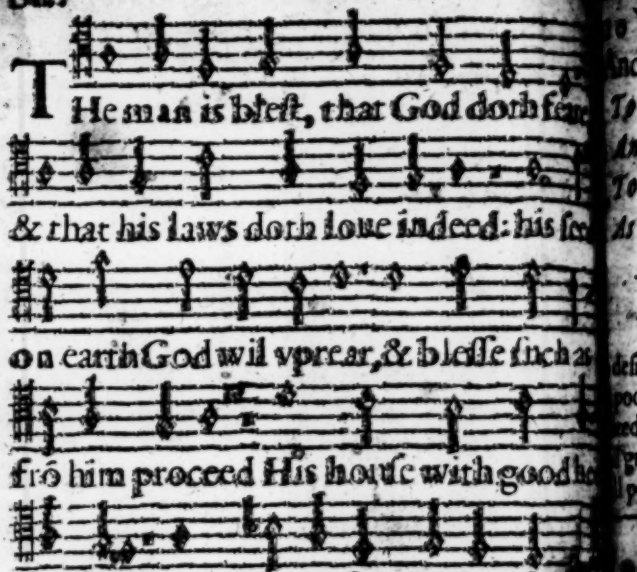
*To our great God bee glore,*
*And his Sonne evermore,*
*And Sprite which they vs ſend:*
*As was in the beginning,*
*And ſhall be continuing,*
*Even to the worlds end.*

power of his workes: that he may giue them the heritage of the Heathen.
7 The workes of his hands are veritie & judgement: all his Commandements are ſure.
8 They ſtand faſt for ever and ever; and are done in trueth & vprightneſſe.
9 He ſent redemption vnto his people, hee hath commanded his covenant for ever: holy & revered is his Name.
10 The feare of the Lord is the beginning of wiſedome; a good vnderſtanding haue all they that doe his commandemẽts: his prayſe endureth for ever.

## PSAL. CXII. W. K.

*He prayſeth the felicitie of them that feare God,*

*and condemneth the cursed state of the contem-*
*God.*




4 Vnto the righteous doth aryse,
In trouble joy, in darknesse light:
Compassion is in his eyes,
And mercie alwayes in his sight.
5 Yea, pitie moveth such to lend;
He doth by judgement things expend.
6 And surely such shall never fayle;
For in remembrance had is hee.
7 No tydings ill can make him quayle,
Who in the Lord sure hope doth see.
8 His heart is firme, his feare is past,
For he shall see his foes downecast.
9 He did well for the poore provide,
His righteousnesse shall still remaine:
And his estate with prayse abyde,

Ther

* the Lord. Blessed is the man that feareth the Lord that delighteth greatlie in his Commandemēts.

2 His seede shalbe migh ty vpōearth; the generation of the vpright shall be blessed.

3 Wealth & ryches shalbe in his house: and his righteousnes endureth for ever.

4 Vnto the vpright there ariseth light in the darknesse: hee is gracious, and full of compassion, and righteous.

5 A good man showeth favour, and lendeth: thee wil guide his affaires with discretion.

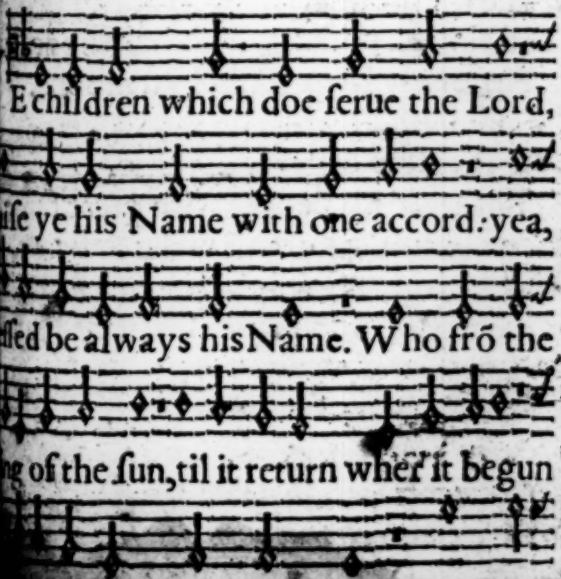
6 Surely, hee shall not bee moved for ever: the righteous

ugh that the wicked man disdayne:
o Yea, gnash his teeth thereat shal hee,
nd so consume, his state to see.
*To worship God, let vs make haste,*
*And be not slow to giue him glore:*
*To Father, Sonne, and holy Ghost,*
*As was, and shall bee evermore:*
*From gree to gree, and stage to stage;*
*From tyme to tyme, and age to age.*

shall be in everlasting remembrance. 7 He shal not bee afrayd of evil tydings: his heart is fixed, trusting in the Lord. 8 His heart is established, hee shall not bee afrayde, vntill hee see desire vpon his enemies. 9 Hee hath dispersed, hee hath given to poore; his righteousnesse endureth for ever; his horne shall bee ed with honour. 10 The wicked shall see it, and be grieved; he gnash with his teeth, and melt away; the desire of the wicked perish.

## PSAL. CXIII. I. H.

*Exhortation to prayse the Lord for his providence, that, that contrarie to the course of nature, he worketh in Church.*




PRayse yee the Lord, Prayse, O ye servants of the LORD: prayse the Name of the Lord 2 Blessed bee the Name of the LORD frō this time foorth & for evermore. 3 From the rising of the Sunne, vnto the going down of the same, the Lords Name is to bē praised.

is high aboue all Nations: and his glorie aboue the heavens.

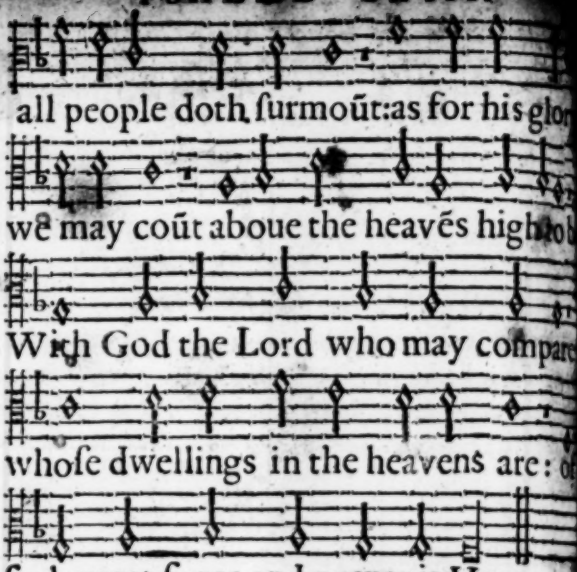
5 Who is like vnto the LORD our GOD, who dwelleth on high?

6 Who humbleth himself to behold the things that are in heaven, and in the earth?

7 He rayseth vp the poore out of the dust, and lifteth the needy out of the dunghill:

8 That hee may set him with Princes even with the Princes of his people.

9 He maketh the barren woman to keepe house; to bee a joyfull mother of children. Prayse ye the Lord.

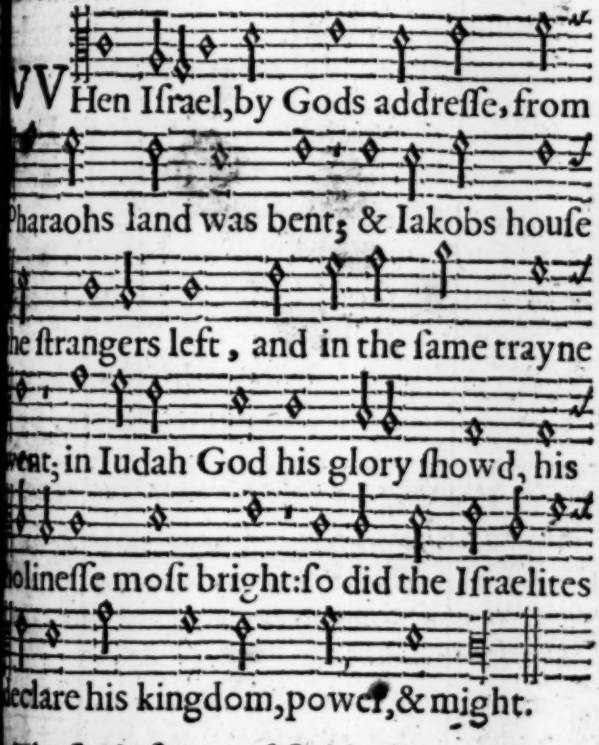



such great force and power is Hee.
6 He doeth abase himselfe we know,
Things to beholde both here below,
And also in the Heaven aboue;
7 The needie out of dust to draw,
And eke the poore, which help none saw
His onely Mercie did him mooue.
8 And so him set in high degree,
With Princes of great dignitie,
That rule his people with great fame.
9 The barren he doeth make to beare,
And with great joy her fruite to reare,
Therefore prayse yee his holy Name
*Eternall God omnipotent,*
*Who fabricate the Firmament,*
*And everie thing therein containd:*
*Grant vnto vs, that wee alwayes,*
*May worship thee with debtfull prayse,*
*Which in thy Name are here conveand.*

*Giue prayſe and honour vnto God,*
*Who chaſtiſeth vs with his ſoft rod*
*Of fatherlie correction:*
*To whom be glorie and to no me,*
*As was, and is, and ſhall be ſo,*
*For ever, bout defection.*

## PSAL. CXIV. W. W.

*How the Iſraelites were delivered out of Egypt, and of the wonderfull miracles that God ſhowed at that tyme, which put vs in remembrance of Gods great mercies towards his children, and of our vnthankefulneſſe for the ſame.*




3 The ſea it ſaw, and ſuddenlie,
as all amaz'd, did flee:

WHen Iſrael went out of Egypt, the houſe of Iakob, from a people of ſtrange language;

2 Iudah was his Sanctuarie, and Iſrael his dominion.

3 The ſea ſaw it, and fled: Iordan was driven backe.

4 The mountains skipped like rammes, and the little hilles like lambes.

5 What ayleth thee, O thou ſea, that

thou fledd-
dest? thou
Iordane, that
thou wast
driven back?

The roaring ſtreames of Iordanes ſtood
reculed backwardlie.
4 As rammes afrayd the mountains skipt
their ſtrength did them forſake.
And as the ſillie trembling Lambes,
their toppes did bow and ſhake.

6 Yee mountains, that ye skipped lyke rammes, and ye little hills like lambes.

5 What aylde thee, Sea, as all amaz'd,
ſo ſuddenlie to flee?
Ye rolling waues of Iordanes flood,
why raine yee backwardlie?
6 Why ſhooke yee, hills, as rams afrayde?
why did your ſtrength ſo ſhake?
Why did your tops, as trembling Lambes
for feare quiver and quake?

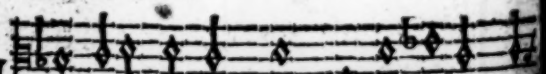
7 Tremble thou earth at the preſence of the Lord, at the preſence of the God of Iakob:
8 Which turned the rock into a ſtanding water: the flint into a fountain of waters.

7 O Earth! confeſſe thy ſoveraigne Lord
and dread his mightie hand.
Before the face of Iakobs God,
feare yee, both Sea and Land.
8 I mean the God, which frō hard rocks
doeth cauſe maine floods appeare:
And from the ſtonie flint, doeth make
guſh out the fountaines cleare.

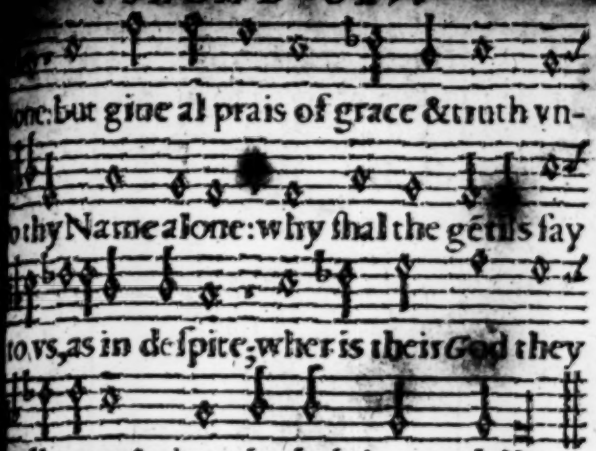
## PSAL. CXV. W. K.

*The faithfull oppreſſed by Idolatrous tyrants, promiſe that they would be mindfull of ſo great a benefite, if it would pleaſe God to heare their prayers, and deliver them by his omnipotent power.*

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name



NOt vnto vs, O Lord; I ſay, to vs giue none:



one: but giue al prais of grace & truth vn-
to thy Name alone: why shal the gētils say
to vs, as in despite; wher is their God they
call vpon? where is their hearts delite?

Doubtlesse, our soveraigne God,
in heaven sits on hie:
And worketh what him lyketh best;
for all things doe can hee.

But their Idoles, and gods,
before whom they doe stand;
Silver and Golde they are, at most:
the worke even of mens hand.

A mouth they haue speachlesse:
not mooving tongue, nor lippes,
And eyes they haue, but see no whit,
no more than doe dead chippes.

Eares they haue, and heare not,
as doe the eares of Man.
A Nose also, but to no vse;
for smell no thing they can.

Both hands and feete they haue,
in forme there is no lacke:
But neither touch, nor goe they can,
nor yet with throat noyse make.

for thy mercie, and for thy trueths sake.

2 Wherefore should the heathen say, Where is now their God?

3 But our God is in the heavens: hee hath done whatsoever he pleased.

4 Their idoles are silver and gold: the worke of mens hands.

5 They haue mouthes, but they speake not; eyes haue they, but they see not.

6 They haue eares, but they heare not: noses haue they, but they smell not.

7 They haue hands, but they handle not, feet haue they, but they walke not: neither speake they

throat.

18 They that make them, are like vnto them: ſo is everie one that truſteth in them.

9 O Iſrael, truſt thou in the Lord: he is their helpe & their ſhild

10 O houſe of Aaron, truſt in the Lord: hee is their help & their ſhield.

11 Yee that fear the Lord truſt in the Lord; hee is their help & their ſhielde.

12 The Lord hath beene mindfull of vs, hee will bleſſe vs, he wil bleſſe the houſe of Iſrael, hee will bleſſe the houſe of Aaron.

13 Hee will bleſſe them that fear the Lord, both ſmal & great.

14 The Lord ſhall increaſe you more &

8 Like vnto them ſhall bee,
the forgers that them frame:
And likewiſe ſuch are no leſſe mad,
who call vpon their name.

9 But thou, O Iſrael,
in God put confidence:
For to all ſuch an ayde is Hee,
a buckler and defence.

10 And thou Tribe of Aaron,
in God put confidence:
For to all ſuch an ayde is Hee,
a buckler and defence.

11 All yee that feare the Lord,
in God put confidence:
For to all ſuch an ayde is Hee,
a buckler and defence.

12 The Lord hath vs in minde,
and will vs bleſſe each one:
The houſe I meane of Iſrael,
and the Tribe of Aaron.

13 And bleſſe will Hee all them
that feare the Lord indeede:
As well the weake, as them of ſtrength,
which ſeeke to Him at neede.

14 VVith graces manifolde,
the Lord will all you bleſſe:
As well your ſeede, as you your ſelues,
with plentie, and increaſe.

15 For yee are deare to Him,
that Lord is over all:

Who made both Heaven, and the Earth,
and things both great and ſmall.
6 The Heavens are the Lords;
as His owne dwelling place:
But vnto Men the Earth Hee giues,
thereon to run their race.

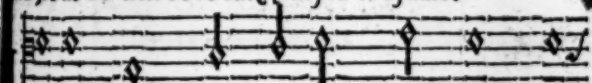
7 Surelie they that are dead,
doe not now prayſe the Lord:
Nor ſuch as in the graue are layde,
doe therevnto accord.
8 But wee that heere doe liue,
ſhall thanke the Lord alwayes.
With heart & mouth giue thanks wil we:
likewiſe all yee Him prayſe.

your children.
15 You are bleſſed of the Lord, which made heaven and earth.
16 The heaven, even the heavens are the Lords, but the earth hath hee given to the children of men.
17 The dead praiſe not the Lord, neither any that

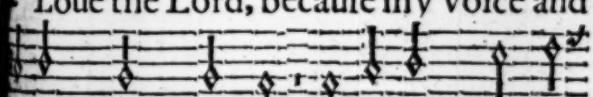
[illegible]e, downe into ſilence. 18 But wee will bleſſe the Lord, from this [illegible]e foorth, and for evermore. Prayſe the Lord.]

## PSAL. CXVI. N.

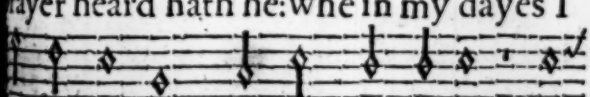
*David being in great danger of Saul in the Deſart of Iam, perceiving the great and ineſtimable loue of God towards him, magnifieth ſuch great mercies, and proteſteth, that he will be thankefull for the ſame.*



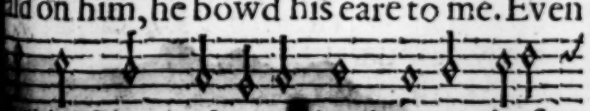
I Loue the Lord, becauſe my voice and



prayer heard hath he: whē in my dayes I

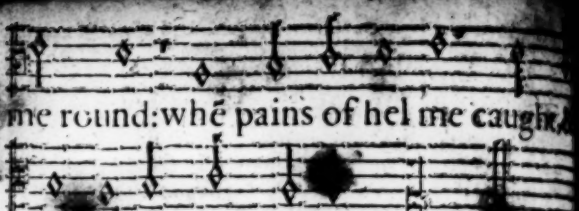


cald on him, he bowd his eare to me. Even



the ſnares of cruel death about beſet

I Loue the Lord, becauſe he hath heard my voyce, & my ſupplications
2 Becauſe he hath enclined his eare vnto mee: therfore will I call vpon him as long as I liue.
3 The ſorrowes of death compaſſed me, and the pains of hell got holde



me round: whē pains of hel me caught,
when I woe and sorrow found.

4 Vpon the Name of God my Lord,
then did I call, and say;
Deliver thou my Soule, O Lord,
I doe thee humblie pray.

5 The Lord is verie mercifull,
and just is Hee also:
And in our God compassion
doeth plentifullie flow.

6 The Lord in safetie doeth preserue
all those that simple bee.
I was in woefull miserie,
and Hee relieved mee.

7 And now my Soule sith thou art safe,
returne vnto thy rest:
For largely loe, the Lord to thee,
His bountie hath exprest.

8 Because Thou hast delivered
my Soule from deadlie thrall,
My moistned eyes from mournfull teares
my slyding feete from fall;

9 Before the Lord, I in the land
of life will walke, therefore.

10 I did believe, therefore I spake:
for I was troubled sore.

4 Then called I vpon the Name of the LORD: O LORD, I beseech thee deliver my soule.

5 Gracious is the Lord, & righteous: yea, our God is mercifull.

6 The Lord preserveth the simple: I was brought low, and hee helped mee.

7 Return vnto thy rest, O my soule: for the Lord hath dealt bountifullie with thee.

8 For thou hast delivered my soule from death, myne eyes from teares, and my feete from falling.

9 I will walk before the Lord in the land of the living.

10 I believed

yd in my distresse, and feare,
That all men lyars bee.
V What shall I pay the Lord for all
his benefites to mee?
The wholsome cup of saving Health,
I thankfullie will take:
nd on the Lords Name I will call,
when I my prayer make.

I to the Lord will pay the Vowes
that I haue Him behight,
ea, now, even at this present time,
in all His peoples sight.
Right deare and precious in His sight,
the Lord doeth aye esteeme
he death of all His holie Ones,
what ever men doe deeme.

Thy servant, Lord; Thy servant, loe,
I doe my selfe confesse,
nd Hand-mayds son: Thou, Lord, hast
the bonds of my distresse. (broke
And I will offer vp to Thee,
a Sacrifice of Prayse:
nd I will call vpon the Name
of God the Lord alwayes.

I to the Lord will pay the vowes
that I haue Him behight:
ea, now, even at this present tyme,
in all His peoples sight.
Yea, in the courts of Gods own house,
and in the midst of thee,

O

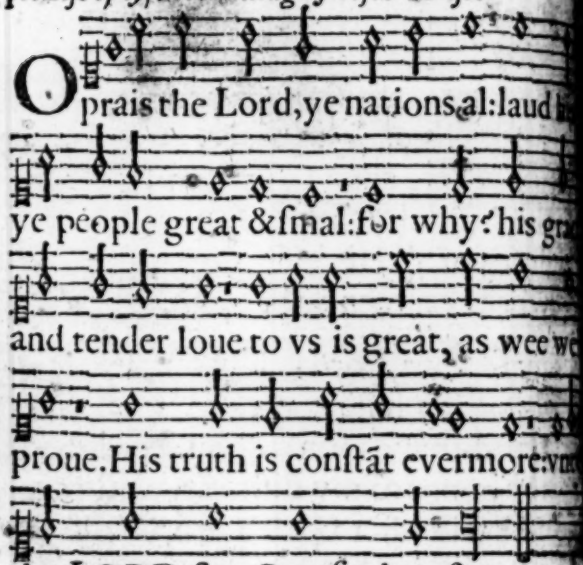
haue I spoken: I was greatly afflicted.
11 I sayd in my haste, All men are lyars.
12 What shal I render vnto the Lord for all his benefites towards mee?
13 I wil take the Cup of salvation: & call vpon the Name of the Lord.
14 I will pay my vowes vnto the Lord, now in the presence of all his people.
15 Precious in the sight of the Lord, is the death of all his Saincts.
16 Oh Lord, truely I am thy servant, and the son of thy hand-mayd: Thou hast loosed my bonds.
17 I wil offer to thee the

thanksgiving and will call vpon the Name of the Lord. 18 I will pay my vowes vnto the Lord, now the presence of all his people. 19 In the Courts of the Lords house, the middes of thee, O Ierusalem. Praise ye the Lord.

O thou, Ierusalem! I say:
wherefore the Lord prayse yee.

## PSAL. CXVII. I. H.

*He exhorteth the Gentiles to prayse God, because he hath accomplished as well to them, as to the Iewes, the promise of lyfe everlasting by Iesus Christ.*




O Prayse the Lord all yee Nations: prayse him all yee people.
2 For his mercifull kyndnesse is great toward vs: & the trueth of the Lord endereth for ever. Prayse ye the Lord.

*Giue prayse and honour vnto God,*
*Who chastiseth vs with his soft rod*
*Of fatherlie correction:*
*To whom be glore, and to no mo,*
*As was, and is, and shall be so,*
*For ever, bout defection.*

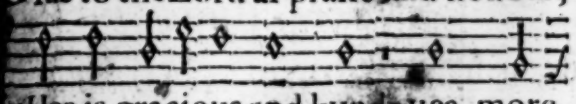
## PSAL. CXVIII. I. C.

*David resisted of Saul, and of the people, at the*

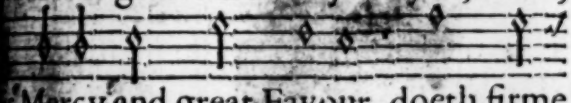
*...obtained the kingdome. For the which hee bid-*
*...them that feare the Lord, to be thankefull, vnder*
*...person Christ is lyuelie set forth, who should bee*
*...owne people reiected.*



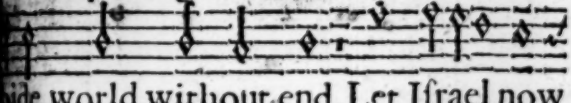
I Iue to the Lord al praise and honour,



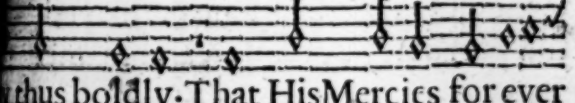
For Hee is gracious and kynd: yea, more,



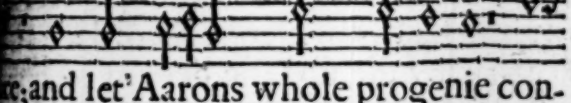
His Mercy and great Favour, doeth firme



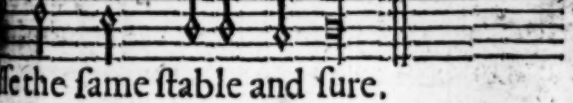
abide, world without end. Let Israel now



sing thus boldly; That His Mercies for ever



endure; and let Aarons whole progenie con-



sist the same stable and sure.

Let those that feare God, them now ad-
dresse
To come & sing to him therfore: (dresse,
That his great loue, and tender kindnesse,
Remaineth still for evermore.

For when with troubles I was prossed,
Then vpon the Lord did call:
Who heard my voyce, and me vp-raysed,
And set at large, free from all thrall.

O GIVE thankes vnto the Lord, for he is good: because his mercie endureth for ever.

2 Let Israel now say, that his mercie endureth for ever.

3 Let the house of Aaron now say, that his mercie endureth for ever.

4 Let them now that feare the Lord, say, that his mercie endureth for ever.

5 I called vpon the Lord in distresse: the Lord answered mee, and set mee in a large place.

6 The Lord is on my side, I will not feare: What can man doe

6 The moſt of might, who heard my co
He is with me, my part to take: (plai
No feare therfore, ſhall cauſe me to fai
Nor ought that man can gainſt me mak
7 The Lord on my ſide doeth him retu
With ſuch as doe me helpe and ayde:
So that I ſhall ſee my juſt deſire
Vpon my foes, that me vpbrayde.

8 In God to truſt it is farre better,
Than to vaine man to truſt and ſtand:
9 To truſt in God, I ſay, is ſurer,
Than Princes, Lords of Sea and Land.
10 All Nations haue me round cõpaſſed
With one conſent, yet in Gods Name,
By me they ſhall be ſoone deſtroyed,
And put to flight, rebuke, and ſhame.

11 They haue me round about incloſed,
Yea, and ſhut vp with one accord:
Yet they by me ſhall be deſtroyed,
Even in the Name of God the Lord.
12 Like Bees they came about me ſwarming
But were as fire of thornes put out:
For in Gods Name, the Ever-living,
I ſhall confound them all, no doubt.

13 Thou haſt, O cruell adverſarie,
Thruſt ſore at me, with maine and might
To cauſe mee fall; but loe, contrarie,
For God hath helpt mee in my right.
14 My ſtrength & force is God, the moſt
Yea, he my ſong is of Pleaſance: (h

7 The Lord taketh my part with them that helpe mee, therfore ſhall I ſee my deſire vpon thẽ that hate me.
8 It is better to truſt in the LORD, than to put confidence in man.
9 It is better to truſt in the LORD, than to put confidence in Princes.
10 All Nations compaſſed me about but in the Name of the Lord will I deſtroy thẽ.
11 They cõpaſſed me about, yea, they compaſſed me about but in the Name of the LORD I will deſtroy them.
12 They compaſſed mee about lyke Bees, they are quenched as the fire of

hath beene in all adversitie,
helper and deliverance.

The voyce of joy & freedome shall be,
in the just mans dwelling place:
ing, Beholde, right valiantlie,
e Lords right hand hath broght to pas
The hand most strōg of the Almightie,
lted is now presentlie:
God the Lord, the right hand sturdie,
h done (say they) triumphantlie.

Away, away, Enviers each one,
yet Deaths Cuppe shal I not prooue:
still shall liue, that I may expone,
d show abroad Gods workes aboue.
The Lord my God hath me chastised,
d that right sore, I must confesse:
of his goodnesse, not delivered
nto Death, in that distresse.

Open, therefore, to me the gates faire,
ich are the gates of Righteousnesse:
t throgh the same I may haue repare,
d prayse the Lord his Holinesse.
This is Gods gate, famous & worthie,
reat the righteous enter shall.
I wil thee praise, Lord, who hast heard
d my deliverance bene withall. (me,

The Stone which wholly was refused,
of the Buylders cast away;
same layed is now, and placed,
e Corner chiefe Head and Stay.

23 Which

in the Name of the Lord I will destroy them.
15 Thou hast thrust sore at mee, that I might fall: but the Lord helped mee.
14 The Lord is my strength and song: & is become my salvation.
15 The voyce of rejoycing, & salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantlie.
16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantlie.
17 I shall not die, but liue: and declare the works of the Lord.
18 The Lord hath chastened me sore: but hee hath not given me over vnto death.

or righteouſneſſe: I will go into them and I will praiſe the Lord:
20 This gate of the Lord: into which the righteous ſhall enter.
21 I will praiſe thee, for thou haſt heard me: & art become my ſalvation
22 The Stone which the Builders refuſed, is become the head ſtone of the Corner.
23 This is the Lords doing, it is marveylous in our eyes.
24 This is the day which the LORD hath made: wee will rejoyce, and be glad in it.
25 Saue now, I beſeech thee, ô Lord: O Lord, I beſeech thee ſend now proſperitie,

23 Which thing is done by th'onlie
Of God the Lord, moſt glorious:
And as a wonder is appearing,
Into our ſight, moſt marveylous.

24 This is of trueth, the Day moſt happ
Which God hath made of his goodneſſ
Let vs therein be glad and merrie,
And ſing to God, with great gladneſſe

25 O Lord, I now beſeech & pray The
Saue thou the King, and him maynteyn
Giue him good lucke, & proſprous to be
O Lord, I yet require agayne.

26 Who in the Name of God moſt holi
Doeth come, he bleſſed be alway.
Wee wiſh alſo yee may be happie,
Who in Gods Houſe are night and day

27 The Lord our God he is moſt mighti
And hath vs giuen light at laſt.
Vnto the hornes of th'Altar holie,
Your ſacrifice now bynde full faſt.

28 Thou art the God in whom I glorie
Thee will I giue prayſe, therefore.
Even Thou my God art; therefore will
Laude and exalt Thee evermore.

29 Giue to the Lord, all praiſe & honou
For gracious is Hee, and kynde.
Yea, more, his Mercie, and great Favo
Doeth aye endure, world without ende

*The mercifull God of Iſrael,*
*Who made the Heaven, Earth, and*

*blessed Sauide Emmanuel,*
*promised Saviour for to bee:*
*And to the Sprite of Veritie,*
*(All three of might equivalent)*
*Be glore and honour incessantlie,*
*And worship indeficient.*

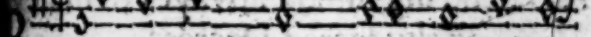
metth in the Name of the LORD: We haue blessed you out of the house of the Lord.

God is the Lord, which hath showed vs light: binde the sacrifice with cords even vnto the hornes of the Altar. 28 Thou art my God, and I will prayse thee: thou art my God, I will exalt thee. 29 O giue thankes vnto the Lord, for hee is good: for his mercie endureth for ever.

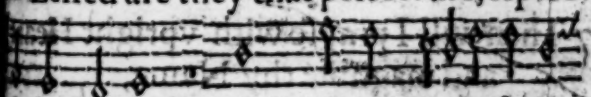
## PSAL. CXIX. W. W.

*The Prophet wonderfully commendeth Gods Law: wherein hee cannot satisfie himselfe, nor expresse sufficiently his affection therevnto; adding notable admonitions and consolations, meete for the faithfull to haue both in heart and voyce: and in the Hebrew every eight verses begin with one letter of the Alphabet.*

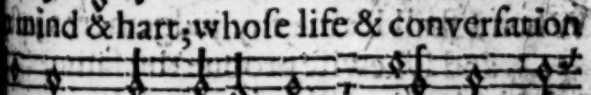
### ALEPH.



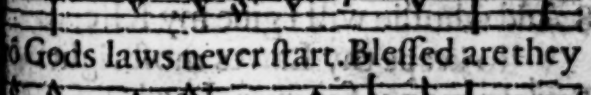
BLessed are the vndefiled in the way; who walke in the Law of the Lord.



BLessed are they that perfect are, & pure

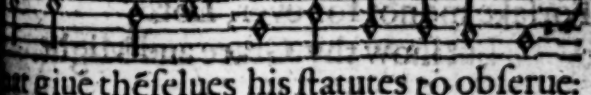


mind & hart; whose life & conversation
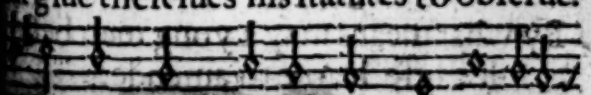


2 Blessed are they that keep his Testimonies: & that seek him with the whole heart.

6 Gods laws never start. Blessed are they
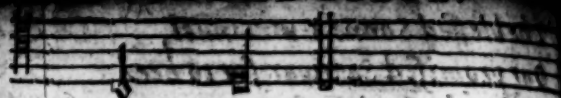


that giue themselues his statutes to obserue:



ing the Lord with al their hart, & never

quitie: they walke in his wayes.
4 Thou hast commanded vs to keepe thy precepts diligentlie.
5 O that my wayes were directed to keep thy statutes!
6 Then shall I not bee ashamed, whē I haue respect vnto all thy commandements.
7 I wil praise thee with vprightnesse of heart, whē I shall haue learned thy righteous judgements.
8 I will keep thy Statutes: O forsake me not vtterlie.
9 Wherwithal shall a yōg man cleanse his way? by taking heede thereto, according to thy Word.
10 With my whole heart



from HIM swerue.

3 Doubtlesse, such men goe not astray,
nor doo no wicked thing,
Which stedfastlie walke in his Pathes,
without anie wandring.

4 Thou hast thy will, and commandements,
that with attentiue heede,
Thy noble and divine Precepts,
we learne, and keepe, indeede.

5 Ch! would to God, it might thee please
my wayes so to addresse,
That I might both with Heart & Voyce
thy Lawes keepe and confesse.

6 So should no shame my lyfe attaynt,
whyles I thus set myne eyes:
And bend my minde alwayes to muse
on thy sacred Decrees.

7 Then will I prayse with vpright Heart,
and magnifie thy Name,
When I shall learne thy judgements just,
and lykewise prooue the same.

8 And whollie will I giue my selfe,
to keepe thy Lawes most right.
Forsake me not for ever, Lord;
but show thy Grace and Might.

BETH.

9 By what means may a yong man best,
his lyfe learne to amende?
If that he marke, and keepe my word,
and therein his lyfe spende.

Vnfeignedlie I haue thee sought,
and thus seeking abyde.
O! never suffer mee, O Lord,
from thy Precepts to slyde.

Within mine heart, & secret thoughs,
thy words I haue hid still:
That I might not at anie tyme,
offend thy Godlie will.

Wee magnifie thy Name, O Lord,
and prayse thee evermore:
Thy statutes of most worthie fame,
O Lord, teach me therefore.

My lippes haue never ceast to preach,
and publish day and night,
All judgements all, which did proceede
from thy mouth full of might.

Thy Testimonies, and thy Wayes,
please me no lesse indeede,
Than all the treasures of the earth,
which worldlings make their meed.

Of thy Precepts I will still muse,
and thereto frame my talke.
As at a marke, so will I ayme,
thy wayes how I may walke.

Mine onely joy shall be so fixt,
and on thy Lawes so set,
That nothing can me so farre blynde,
that I thy words forget.

GIMEL.

Grant to thy Servant now such grace,
as may my lyfe prolong.

haue I sought thee: Oh let me not wander from thy Commandements.

11 Thy word haue I hid in mine heart: that I might not sinne against thee.

12 Blessed art thou, O Lord, teach me thy statutes.

13 With my lippes haue I declared all the judgements of thy mouth.

14 I haue rejoyced in the way of thy testimonies, as much as in all riches.

15 I will meditate in thy precepts, and haue respect to thy wayes.

16 I will delight my selfe in thy statutes: I will not forget thy word

17 Deale bountifullie with thy servant; that I may

thy word.

18 Open thou myne eyes: that I may beholde wonderous things out of thy Law.

19 I am a stranger in the earth: hide not thy Commandements from mee.

20 My soule breaketh for the longing that it hath vnto thy judgements at all times.

21 Thou hast rebuked the proud that are cursed, which do erre from thy Cõmandements.

22 Remoone from me reproach and contempt, for I haue kept thy testimonies.

23 Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

24 Thy Testimonies also are my delight, and my Counsellers.

Tine holie word then will I keepe,
both with mine Heart and Tongue
18 Mine eyes which were dim, & shut vp
so open, and make bright:
That of thy Law and marveilous works
I may haue the cleare sight.

19 I am a stranger in this earth,
wandring now heere, now there:
Thy word therefore to me disclose,
my foot-steps for to cleare.
20 My Soule is ravisht with desire,
and never is at rest:
But seekes to know thy judgements hie,
and what may please thee best.

21 The proud men, and malicious,
thou hast destroyd each one:
And cursed are such as doe not
thine hests attend vpon.
22 Lord, turne from me rebuke & shame
which wicked men conspire:
For I haue kept thy Covenants
with zeale as hote as fire.

23 The Princes great in counsell sate,
and did against me speake:
But then thy servant thought how hee
thy Statutes might not breake:
24 For why? thy Covenants are my joy
and my great hearts solace:
They serue in stead of Counsellers,
my matters for to passe.

...m, alace, as brought to graue,
and almoſt turn'd to duſt:
...fore, therefore, my lyfe againe,
as thy promiſe is juſt.
My wayes when I acknowledged,
with Mercie thou didſt heare.
...re now eft-ſoones, and me inſtruct,
thy Lawes to loue and feare.

Teach me once throghly for to know
thy Precepts, and thy Lore:
...y workes then will I meditate,
and lay them vp in ſtore.
My ſoule I feele ſo ſore oppreſt,
that it melteth for griefe.
...cording to thy word, therefore,
...haſte, Lord, to ſend reliefe.

From lying and deceitfull lippes,
let thy Grace me defend:
...d that I may learne thee to loue,
thyne holy Law me ſend.
The way of trueth, both ſtraight & ſure
I haue choſen, and found,
...t thy judgements me before,
which keepe me ſafe and ſound.

Since then, O Lord, I force my ſelfe,
thy Covenants to embrace,
...me, therefore, haue no rebuke,
nor checke, in anie caſe.
Then will I run with joyfull cheare,
where thy word doeth me call:

25 My ſoule cleaveth vnto the duſt: quicken thou me according to thy word.
26 I haue declared my wayes, and thou heardſt me: teach me thy ſtatutes.
27 Make me to vnderſtand the way of thy precepts; ſo ſhal I talk of thy wondrous works.
28 My ſoule melteth for heavineſſe: ſtrēgthē thou mee according vntō thy Word.
29 Remooue from me the way of lying, and grant me thy Law graciouſlie.
30 I haue choſen the way of trueth: thy judgements haue I layde before me.
31 I haue ſtucke vnto thy teſtimonies: O Lord put me

32 I will run the way of Thy Commaⁿ

When thou haſt ſet myne Heart at
and rid me out of thrall.

dements, when Thou ſhalt enlarge my Heart.

H E.

33 Teach me, O Lord, the way of thy ſtatutes: and I ſhal keep it vnto the end.

33 Inſtruct mee, Lord, in the right trac
of thy Statutes divine:
And it to keepe even to the end,
mine heart I will incline.

34 Giue mee vnderſtãding and I ſhall keep thy law; yea, I ſhal obſerue it with my whole heart.

34 Grant me the knowledge of thy La
and I ſhall it obey:
With heart and minde, and all my migh
I will it keepe, I ſay.

35 Make mee to goe in the path of thy Commandements: for therein doe I delight.

35 In the right path of thy Precepts,
guyde me, Lord, I require:
None other pleaſure doe I wiſh,
nor greater thing deſire.

36 Enclyne mine heart vnto thy teſtimonies: & not to Coueteouſneſſe.

36 Inclyne mine heart thy lawes to kee
and Covenants to embrace:
And from all filthie avarice,
Lord, ſhield me with thy grace.

37 Turne away mine eyes frõ beholding vanity, & quicken thou me in thy way.

37 From vaine deſire, and worldlie luſts,
turne backe mine eyes and ſight:
Giue me the ſprite of lyfe and power,
to walke thy wayes aright.

38 Stãbliſh thy word vnto thy ſervãt, who is devo-

38 Confirme thy gracious promiſe, Lord
which thou haſt made to mee,
Who am thy ſervant, and doe loue
and feare nothing but thee.

39 Reproach & ſhame which I ſo feare,
from me, O Lord, expell:
For thou doeſt judge with equitie,
and therein doeſt excell.

Beholde, mine hearts desire is bent,
thy Lawes to keepe for aye:
Lord, strengthen me so with thy grace,
that it performe I may.

ments are good. 40 Beholde, I haue longed after thy precepts:
ken me in thy righteousnesse.

VAV.

1 Thy mercies great and madifolde,
let mee obtaine, O Lord:
Thy saving health let me enjoy,
according to thy word.
2 So shall I stop the slandrous mouthes
of lewd men, and vnjust:
For in thy faithfull promises
stands my comfort and trust.
3 The word of trueth within my mouth
let ever still be prest:
In thy judgements wonderfull
mine hope doeth stand and rest.
4 And while that breath within my breast
doeth naturall life preserue:
Yea, till this world shall be dissolv'd,
thy Lawes will I obserue.
5 So walke will I, as set at large,
and made free from all dread:
Because I sought how for to keepe
thy Precepts, and thy Rede.
6 Thy noble acts I will describe;
as things of most great fame:
Even before kings I will them blaze,
and shrinke no whit for shame.

39 Turne away my reproch which I feare: for thy judgements are good. 40 Beholde, I haue longed after thy precepts: quicken me in thy righteousnesse.

41 Let thy merciescome also vnto me, O Lord, even thy salvation according to thy word.
42 So shall I haue wherewith to answere him that reproacheth mee: for I trust in thy word.
43 And take not the word of trueth vtterly out of my mouth: for I haue hoped in thy judgements.
44 So shall I keepe thy Lawcontinuallie for ever and ever.
45 And I wil walke at libertie: for I seeke thy precepts.
46 I wil speak of thy Testimonies also

be ashamed.
47 And I will delight my selfe in thy Commandements, which I haue loved.
48 My hands also will I lift vp vnto thy Commandements, which I haue loved: and I will meditate in thy Statutes.

47 I will rejoyce then to obey,
thy worthie hests and will:
Which ever more I haue lov'd best,
and so will loue them still.
48 Mine hands will I lift to thy Lawes,
which I haue dearlie sought:
And practise thy Commandements,
I will in deede and thought.

ZAIN.

49 Remember thy word vnto thy servant; vpon which thou hast caused me to hope.
50 This is my comfort in my affliction; for thy word hath quickened me.

49 Thy promise which thou mad'st to me
thy servant, Lord, remember:
For therein haue I put my trust
and confidence for ever.
50 It is my comfort, and my joy,
when troubles me assayle:
For were my life not by thy word,
my lyfe would soone me fayle.

51 The proud haue had me greatly in derision: yet haue I not declined frō thy Law.
52 I remembred thy judgements of olde, O Lord, & haue comforted my selfe.
53 Horrour

51 The proud, & such as God contemn
still made of mee a scorne:
Yet would I not thy Law forsake,
as he that were forlorne.
52 But call'd to minde, Lord, thy good (works
showd to our fathers old:
Whereby I felt the joy surmount
my griefe, an hundreth fold.

53 But yet, alace, for feare I quake
seeing how wicked men
Thy law forsooke, and did procure
thy judgements, who knowes when

54 An

And as for me, I fram'd my songs,
thy Statutes to exalt:
When I amongst the Strangers dwelt,
and thoughts gan me assault,

I thought vpon thy Name, O Lord,
by night, when others sleepe:
As for thy law, I it obey,
and ever will it keepe.
This grace I did obtaine, because
thy Covenants sweete and deare
did embrace, and also keepe,
with reverence and with feare.

holde vpon me: because of the wicked that forsake thy Law.

54 Thy Statutes haue beene my songs in the house of my pilgrimage.
55 I haue remembred thy Name, O Lord, in the night: and

me kept thy Law. 56 This I had, because I kept thy precepts.

HETH.

O God, who art my part and lot,
my comfort and my stay:
haue decreed, and promised,
thy law to keepe alway.
Mine earnest heart did humblie sue,
in presence of thy Face:
As thou therefore hast promised,
Lord grant me of thy grace.

My life I haue examined,
and tryde my secret heart:
Which to thy Statutes caused mee
my feet straight to convert.
I did not stay, nor linger long,
as they that sloathfull are:
But hastilie thy lawes to keepe,
I did my selfe beware.

The cruell bands of wicked men,
haue made of mee their prey:

57 Thou art my portion, O LORD, I haue sayde, that I would keepe thy words.
58 I entreated thy favour with my whole heart: bee merciful vnto me, according to thy word.
59 I thought on my wayes and turned my feet vnto thy Testimonies.
60 I made haste, & delayed not to

Commandements.

61 The bands of the wicked haue robbed mee: but I haue not forgotten thy Law.

62 At midnight I will rise to giue thankes vnto thee, because of thy righteous judgements.

63 I am a companion of all them

Yet would I not thy lawes forget,
nor from thee goe astray.

62 Thy righteous judgement toward me
so great is, and so hie:
That even at mid-night will I rise,
thy Name to magnifie.

63 Companion am I to all them,
which feare thee in their heart:
And neither will for loue nor dread,
from thy Commandements start.

64 Thy mercies, Lord, most plenteouslie
doe all the world fulfill:
Oh, teach me how I may obey
thy statutes, and thy will.

that feare thee: and of them that keepe thy precepts

64 The earth, O Lord, is full of thy mercie: teach me thy Statutes

TETH.

65 Thou hast dealt well with thy servant, o Lord, according vn to thy word.

66 Teach me good judgement, and knowledge: for I haue believed thy Commandements.

67 Before I was afflicted, I went astray but now haue I kept thy word.

65 According to thy promise, Lord,
so hast thou with mee dealt:
For of thy grace in sundrie sorts,
haue I thy servant felt.

66 Teach me alwayes to judge aright,
and giue me knowledge sure:
For certainelie believe I doe,
that thy precepts are pure.

67 Ere thou didst touch me with thy rod
I err'd, and went astray:
But now I keepe thine holie word,
and make it all my stay.

68 Thou art both good and gracious,
and giv'st most liberallie:

Thine

Ordinances how to keepe,
therefore, O Lord, teach mee.

69 The proud & wicked men haue forg'd
against me manie a lie:
Yet thy Commandements still obserue
with all mine heart will I.

70 Their hearts are swolne with worldly wealth:
as grease, so are they fat:
But in thy law I doe delight,
and nothing seeke but that.

71 O happie time, may I well say,
when thou didst mee correct!
For as a guyde to learne thy lawes,
thy rod did mee direct.

72 So that to me thy word and Law,
is dearer manifolde,
than thousands great of silver & golde,
or ought that can be tolde.

thy mouth is better vnto mee, than thousands of gold & silver.

IOD.

73 Seeing thine hands haue made mee,
to be thy creature, (Lord,
Grant knowledge lykewise how to learne
to put thy Lawes in vre.

74 So they that feare thee, shall rejoyce,
when ever they mee see;
Because I haue learn'd by thy word,
to put my trust in thee.

75 VVhen with thy Roddes the world is plagu'd,
I know the cause is just.
When thou doest correct mee, Lord,
the cause just needes be must.

69 Thou art good, and doest good: teach me thy Statutes.

69 The proud haue forged a lye against me; but I wil keepe thy precepts with my whole heart.

70 Their heart is as fat as grease, but I delight in thy Law.

71 It is good for me that I haue bene afflicted: that I might learne thy Statutes.

72 The Law

73 Thy hands haue made mee, and fashioned me: giue me vnderstanding, that I may learne thy Commandements.

74 They that fear thee wil be glad whē they see me, because I haue hoped

76 Now of thy goodneſſe I thee pray,
ſome comfort to me ſend:
As thou to me thy ſervant height'ſt,
ſo from all ill me ſhende.

77 Thy tender mercies powre on me,
and I ſhall ſurely liue:
For joy and conſolation both
thy lawes to me doe giue.

78 Confound the proud, whoſe falſe pretence,
is me for to deſtroy:
But as for me thy Heſts to know,
I will my ſelfe imploy.

79 Who ſo with reverence do thee feare,
to me let them retire:
And ſuch as doe thy Covenants know,
and them alone deſire.

80 Mine heart without all wavering
let on thy lawes be bent:
That no confuſion come to mee,
whereby I ſhould be ſhent.

76 Let, I pray thee, thy merciful kindnes bee for my comfort; according to thy Word vnto thy ſervant.

77 Let thy tender mercies come vnto me, that I may liue: for thy Law is my delight

78 Let the proud bee aſhamed, for they dealt perverſlie with mee, without a cauſe: but I will meditate in thy precepts. 79 Let thoſe that fear thee, turne vnto thee: & thoſe that haue knowne thy Teſtimonies. 80 Let my heart be ſound in thy ſtatutes that I be not aſhamed.

CAPH.

81 My ſoule doeth faint, and ceaſeth not,
thy ſaving health to craue:
And for thy words ſake ſtill I truſt
mine hearts deſire to haue.

82 Mine eyes doe faile, with looking for
thy word; and thus I ſay,
Oh! when wilt thou me comfort, Lord?
why doeſt thou thus delay?

81 My ſoule faynteth for thy ſalvation; but I hope in thy word.

82 Mine eyes faile for thy word, ſaying, When wilt thou com-

For thee?

83 As a skinne-bottle in the ſmoake,
so am I parcht, and dry'd:
yet will I not out of mine heart
let thy commandements ſlide.
84 Alace, how long ſhall I yet liue,
before I ſee the houre,
that on my foes, which me torment,
thy vengeance thou wilt powre?
85 Preſumptuous men haue digged pits,
thinking to make me ſure;
thus contrarie againſt thy lawe,
mine hurt they doe procure.
86 But thy commandements are all true,
and cauſeleſſe they me grieue:
o thee therefore I doe complaine,
that thou mightſt me relieue.
87 Almoſt they had me clean deſtroyde,
and brought me quite to ground:
yet by thy ſtatutes I abode,
and therein ſuccour found.
88 Reſtore me, Lord, againe to life,
(for thy mercies excell)
and ſo I ſhall thy covenants keepe,
till death my lyfe expell.

83 For I am become like a Bottle in the ſmoake: yet doe I not forget thy ſtatutes.
84 How manie are the dayes of thy ſervant? whē wilt thou executejudgement on thē that perſecute me?
85 The proud haue digged pits for me: which are not after thy Law.
86 All thy Commandements are faithful: they perſecute me wrongfullie: helpe thou mee.
87 They had almoſt conſumed mee on earth: but I forſooke not thy precepts. 88 Quicken mee after thy loving kindneſſe: ſo ſhall I keepe the teſtimonies of thy mouth.

LAMED.

89 In heavē, Lord, where thou doſt dwel,
thy word is ſtabliſht ſure,
and ſhall for all eternitie,
faſt graven there endure.

89 For ever, O Lord, thy word is ſetled in Heavē
90 Thy faithfulnes is vnto all gene-

rations: thou haſt eſtabliſhed the earth, and it abideth.

91 They continue thisday according to thine ordinances: for al are thy ſervants.

92 Vnleſſe thy Law had beene my delights, I ſhould then haue periſhed in mine affliction.

93 I will never forget thy precepts; for with the thou haſt quickned me.

94 I am thine, ſaue mee: for I haue ſought thy precepts.

95 The wicked haue waited for me to deſtroy me: but I will conſider thy Teſtimonies.

96 I haue ſeene an end of all perfection; but thy Commandement is exceeding broad.

90 From age to age thy trueth abides,
as doeth the earth witneſſe;
Whoſe ground-worke thou haſt layd ſure,
as no tongue can expreſſe.

91 Even to this day we may well ſee,
how all things perſevere:
According to thine ordinance,
for all things thee revere:

92 Had it not beene, that in thy law,
my ſoule had comfort ſought,
Long time ere now, in my diſtreſſe,
I had beene brought to nought.

93 Therefore will I thy precepts aye,
in memorie keepe faſt:
By them thou haſt my lyfe reſtor'd,
when I was at laſt caſt.

94 No wight to me can title make,
for I am onelie thine:
Saue me, therefore, for to thy lawes
mine eares and heart incline.

95 The wicked men doe ſeeke my bane,
and thereto lye in waite:
But I the while conſidered
thy noble Acts, and great.

96 I ſee nothing in this wide world,
at length which hath not ende:
But thy Commandements, and thy word,
beyond all ends extende.

What great desire, and fervent loue,
doe I beare to thy law!
All the day long my whole deuise
is onely on thy law.
Thy word hath taught me far to passe
my foes in policie:
For still I keepe it as a thing
of most excellencie.

My teachers which did me instruct,
in knowledge I excell:
Because I doe thy covenants keepe,
and them to others tell:
In wisedome I doe passe also
the ancient men indeede:
For all because to keepe thy lawes,
I held it aye best reede.

My feete I haue restrained eke
from everie evill way:
Because that I continuallie
thy word might keepe, I say.
I haue not swerv'd from thy judge-
nor yet shrunk any deale: (ments,
For why? thou hast mee taught thereby
to liue godlie and well.

Oh, Lord, how sweet vnto my taste,
finde I thy word alway!
Doubtlesse none honey in my mouth
feele ought so sweete I may.
Thy lawes haue me much wisedome
that vtterlie I hate (learnd,

97 O how loue I thy Law! it is my meditation all the day.
98 Thou thorow thy Commandements hast made me wyser than mine enemies: for they are ever with mee.
99 I haue more vnderstãding than all my teachers: for thy Testimonies are my meditation.
100 I vnderstand more than the ancients; because I keep thy precepts.
101 I haue refrained my feete from everie evill way: that I may keepe thy word.
102 I haue not departed from thy judgements: for thou hast taught mee.
103 How sweet are thy

wordes vnto my taste, yea, sweeter than honey to my mouth. 104 Through thy precepts I get vnderstanding: therefore I hate everie false way.

All wicked and vngodlie wayes,
in everie kinde or rate.

NVN.

105 Thy word is a lamp vnto my feet, & a light vnto my path.

105 Even as a Lanterne to my feete,
so doeth thy word shine bright:
And to my pathes where ever I goe,
it is a flaming light.

106 I haue sworne, and I wil performe it: that I wil keep thy righteous judgements.

106 I haue both sworne, & will performe
most certainlie, doubtlesse,
That I will keepe thy judgements just,
and them in life expresse.

107 I am afflicted verie much: quicken mee, O Lord, according to thy word.

107 Affliction hath me sore oppresst,
and brought me to deaths doore:
O Lord, as thou hast promised,
so me to life restore.

108 Accept, I beseech thee, the free-will offerings of my mouth, O Lord, and teach me thy judgements.

108 The offrings which with heart and
most franklie I thee giue, (voyce
Accept, and teach me how I may
after thy judgements liue.

109 My soule is continually in my hand; yet doe I not forget thy law.

109 My soule is aye so in mine hand,
that dangers it assaile:
Yet doe I not thy Law forget,
nor it to keepe will faile:

110 The wicked haue laid a snare for me: yet I

110 Although the wicked layd their net
to catch me at a bray,
Yet did I not from thy precepts
once swerue, or goe astray.

111 Thy law so haue I claym'd alway,
as mine owne heritage:

A

why: for therein I delight,
and set my whole cowrage.
For evermore I haue beene bent
thy statutes to fulfill:
ven so likewise vnto the end
I will continue still.

SAMECH.

The craftie thoghts, & double hearts,
I doe alwayes detest:
ut as for thy law and precepts,
I lov'd them ever best.
Thou art my hid and secret place,
my shield of strong defence:
herefore haue I thy promises
lookt for with patience.

Goe to, therefore, ye wicked men,
depart from me, anone:
or the commandements will I keepe
of God my Lord alone.
As thou hast promis'd, so performe,
that death mee not assayle:
Nor let mine hope abuse me so,
that through distrust I quaile.

Vpholde mee, and I shall be safe,
for ought they doe, or say:
nd in thy statutes pleasure take
will I, both night and day.
Thou hast trode such vnder thy feet,
as doe thy statutes breake:
or nought availes their subtiltie,
their counsell is but weake.

erit not [illegible]
thy precepts.
111 Thy testimonies haue I taken as an heritage for ever: forthey are the reioycing of my heart.
112 I haue enclyned mine heart to perform thy statutes: alway, even vnto the end.
113 I hate vain thoghts, but thy law doe I loue.
114 Thou art my hyding place, & my shield; I hope in thy word.
115 Depart from me, yee evill doers: for I will keep the cómandements of my God.
116 Vpholde meaccording vnto thy word, that I may liue, & let mee not bee ashamed of my hope.
117 Holde thou me vp, and I shal be

119 Like droſſe thou caſts the wicked out
where-ever they be, or dwell:
Therefore can I as thy ſtatutes
loue nothing halfe ſo well.
120 My fleſh, alace, is tane with feare,
as though it were benumb'd:
For when I ſee thy judgements juſt,
I am as one aſtonde.

AIN.

121 I doe the thing that lawfull is,
and giue to all men right:
Reſigne me not to them that would
oppreſſe me with their might.
122 But for thy ſervant ſuretie bee,
in that thing that is good:
That prowd men giue me not the foyle,
which rage as they were wood.

123 Mine eyes with waiting are now blind,
thine health ſo much I craue:
And eke thy righteous promiſe, Lord,
whereby thou wilt me ſaue.
124 Intreat thy ſervant lovinglie,
and favour to him ſhow:
Thy ſtatutes of moſt excellencie,
teach me alſo to know.

125 Thine humble ſervant, Lord, I am;
Oh! grant me t'vnderſtand,
How by thy ſtatutes I may know
beſt what to take in hand.
126 It is now time, Lord, to begin:
for trueth is quyte decayd.

Thy

118 Thou haſt troden downe all thē that erre from thy ſtatutes, for their deceite is falſhood.
119 Thou putteſt away all the wicked of the earth, lyke droſſe, therefore I loue thy teſtimonies.
120 My fleſh trembleth for feare of thee: and I am afrayd of thy iudgements.
121 I haue done judgement & juſtice: leaue mee not to mine oppreſſours.
122 Be ſurety for thy ſervāt for good; let not the proud oppreſſe me.
123 Mine

Thy law, likewiſe, they haue tranſgreſt,
and none againſt them ſayd.

127 This is the cauſe, wherefore I loue
thy Lawes better than gold,
Or jeweis fine, which are eſteemde
moſt coſtlie to be ſolde.

128 I thought thy precepts all moſt juſt,
and ſo them layde in ſtore.
All craftie, and malicious wayes,
I doe abhorre therefore.

PE.

129 Thy Covenants are moſt wonderful,
and full of things profound:
My ſoule therefore doth keepe them ſure,
when they are tryde and found.

130 When men firſt enter in thy words,
they finde a light moſt cleare:
And verie idiots vnderſtand,
when they it reade or heare.

131 For joy I haue both gap'd & breath'd,
to know thy Commandement:
That I might guyde my life thereby,
I ſought what thing it meant.

132 With mercie and compaſſion, Lord,
beholde me from aboue:
As thou art wont to beholde ſuch
as thy Name feare, and loue.

133 Direct my foot-ſteps by thy word,
that I thy will may know.
And never let iniquitie
thy ſervant over-throw.

thy ſalvation; and for the word of thy righteouſnes
124 Deal with thy ſervant according vn to thy mercie: & teach me thy ſtatutes.
125 I am thy ſervant: giue me vnderſtāding, that I may know thy Teſtimonies.
126 It is time for thee, LORD, to worke: for they haue made voyd thy Law.
127 Therefore I loue thy commādements aboue golde: yea, aboue fine gold.
128 Therefore I eſteem all thy precepts concerning all things to bee right: and I hate everie falſe way.
129 Thy teſtimonies are wonderfull:

therforedoth my ſoule keepe them.

130 The entrance of thy wordsgiveth light: it giveth vnderderſtanding vnto the ſimple.

131 I opened mymouth, & panted: for I longed for thy Cõmandements.

134 Frõ ſlãdrous tongs, & deadly harms,
preſerue and keepe me ſure.
Thy precepts then will I obſerue,
and put them eke in vre.

135 Thy coũtenance which doth ſurmoũt
the Sunne in its bright hew,
Let ſhine on me: and by thy Law
teach me what to eſchew.

136 Out of mine eyes great floods guſh (out,
of drearie tearcs, and fell:
When I beholde how wicked men
thy Law keepe never a deale.

132 Looke thou vpon me, and bee mercifull vnto me: as thou vſest to doe vnto thoſe that loue thy Name. 133 Order my ſteppes in thy word: and let not anie iniquity haue dominion over mee. 134 Deliver mee from the oppreſſion of man: ſo will I keepe thy precepts. 135 Make thy face to ſhine vpon thy ſervant, & teach mee thy ſtatutes. 136 Rivers of waters runne downe mine eyes: becauſe they keepe not thy law.

TSADI.

137 Righteous art thon, O Lord, and vpright are thy judgements.

138 Thy teſtimonies that thouhaſt commanded, are righteous, & verie faithfull.

137 In everie point, Lord, thou art juſt,
the wicked though they grudge:
And when thou doſt ſentence pronounce
thou art a righteous judge.

138 To render right, and flee from guile
are two chiefe poynts, and hie:
And ſuch as thou haſt in thy Law
commanded vs ſtraitlie.

139 My zeale hath conſumed me: becauſe mine enemies haue forgotten

139 With zeale & wrath I am conſum'd
and even pyned away,
To ſee my foes thy words forget,
for ought that I doe may.

140 So pure and perfect is thy word,
as anie heart can deeme:

I thy ſeruant nothing more
doe loue, or yet eſteeme.

141 And though I bee nothing ſet by,
as one of baſe degree;
Yet doe I not thine Heſts forget,
nor ſhrinke away from thee.

142 Thy righteouſnes, Lord, is moſt juſt,
for ever to endure:
Alſo thy Law is trueth it ſelfe,
moſt conſtant, and moſt pure.

143 Trouble & griefe haue ceaſde on me,
and brought me wondrous low:
Yet doe I ſtill of thy precepts
delight to heare and know.

144 The righteouſnes of thy judgements,
doeth laſt for evermore:
Then teach them mee: for even in them,
my life lyes vp in ſtore:

KOPH.

145 With fervent heart I call'd & cryde,
now anſwere me, O Lord:
That thy Commandements to obſerue,
I may fullie accord.

146 To thee, my God, I make my ſute,
with moſt humble requeſt:
Saue me, therefore, and I will keepe
thy Precepts, and thine Heſt.

147 To thee I cry even in the morne,
before the day waxe light:
Becauſe that I haue in thy word
my confidence whole plight.

140 Thy word is verie pure: therefore thy ſervãt loveth it.

141 I am ſmal and deſpiſed; yet doe I not forget thy precepts.

142 Thy righteouſneſſe is an everlaſting righteouſnes, and thy law is the trueth.

143 Trouble and anguiſh haue taken hold on me: yet thy commandements are my delight.

144 The righteouſneſſe of thy teſtimonies is everlaſting: giue mee vnderſtanding, and I ſhall liue.

145 I cryed with my whole heart; heare me, O Lord, I will keepe thy ſtatutes.

146 I cryed vnto thee ſaue me, and I ſhall keep

thy testimonies.

147 I preuented the dawning of the morning, & cried: I hoped in thy word.

148 Mine eyes prevent the night watches, that I might meditate in thy word.

149 Hear my voyce, according vnto thy louing kindnesse: O Lord, quicke mee according to thy iudgement.

150 They draw nigh that follow after mischiefe: they are farre frō thy law.

151 Thou art neare, O Lord, and all thy Cōmandements are trueth.

152 Concerning thy testimonies, I haue known of old: that thou hast

148 Mine eyes prevēt the watch by night,
and ere the day I wake:
That by deviſing of thy word,
I might ſome comfort take.

149 Incline thine eare to heare my voyce,
and pittie on me take:
As thou waſt wont, ſo judge mee, Lord,
leſt life me ſhould forſake.

150 My foes draw neare, and doe procure
my death maliciouſlie,
Which from thy law are farre gone back,
and ſtraide from it lewdlie.

151 Therefore, O Lord, approach thou neare;
for need doeth ſo require:
And all thy precepts true they are,
then helpe, I thee deſire.

152 By thy cōmandemēts I haue learn'd,
not now, but long agoe,
That they remaine for evermore,
thou haſt them grounded ſo.

RESH.

153 My trouble and affliction,
conſider and beholde:
Deliver me, for of thy Law
I ever take faſt holde.

154 Defend my good & righteous cauſe,
with ſpeed me ſuccour ſend:
From death, as thou haſt promiſed,
Lord, keepe mee and defend.

155 As for the wicked, farre they are
from having health & grace:

Where-

Whereby they might thy ſtatutes know,
they enter not the trace.
156 Great are thy mercies, Lord, I grant;
What tongue can them attaine?
And as thou haſt me judg'd ere tow,
ſo let mee life obtaine.
157 Though manie men doe trouble me,
and perſecute moſt ſore:
Yet from thy Lawes I never ſhrunke,
nor went awry therefore.
158 And trueth it is, for griefe I die,
when I theſe traytors ſee:
Becauſe they keepe no whit thy word,
nor yet ſeeke to know thee.
159 Beholde, for I doe loue thy lawes,
with heart moſt glad and faine:
As thou art good and gracious, Lord,
reſtore my life againe.
160 What thy word doth decree, muſt be,
and ſo it hath beene ever:
Thy righteous judgements are alſo
moſt true, and decay never.

SCHIN.

161 Princes haue ſought with crueltie,
cauſeleſſe to make mee crouch:
But all in vaine, for of thy word
the feare did mine heart touch.
162 And certainlie, even of thy word,
I was more merrie and glad,
Than he that of rich ſpoiles and preyes,
great ſtore and plentie had.

founded the for ever.
153 Conſider mine affliction and deliver me: for I do not forget thy law.
154 Plead my cauſe, & deliver mee: quicken mee according to thy word.
155 Salvation is farre from the wicked: for they ſeek not thy ſtatutes.
156 Great are thy tender mercies: O LORD, quicken me according to thy iudgements.
157 Many are my perſecuters, & mine enemies, yet doe I not decline from thy teſtimonies.
158 I beheld the tranſgreſſors, and was grieved, becauſe they kept not thy word.

163 As for all lyes, and falsitie,
I hate most, and detest:
For why? thine holy Law doe I
aboue all things loue best.
164 Seven times a day I praise thee, Lord
singing with heart and voyce:
Thy righteous acts, and wonderfull,
so cause me to rejoyce.
165 Great peace & rest all such shall haue
which doe thy statutes loue:
No danger shall their quiet state
impaire, or once remooue.
166 Mine onely health & comfort, Lord
I looke for at thine hand:
And therefore haue I done those things
which thou didst me command.
167 Thy lawes haue beene mine exercise
which my Soule most desired:
So much my loue to them was bent,
that nought else Prequired.
168 Thy statutes and Commandements
I kept, thou knowst, aright:
For all the things that I haue done,
are present in thy sight.

TAV.

169 O Lord, let my complaint and cry,
before thy face appeare:
And as thou hast mee promise made,
so teach mee thee to feare.
170 Mine humble supplication,
to thee let finde accesse:
And grant me, Lord, deliverance,
for so is thy promise.

163 I loue thy precepts, quicken me, O Lord, according to thy louing kindnesse.
166 Thy word is true from the beginning: and euerie one of thy righteous iudgements endureth for ever.
161 Princes haue persecuted me without a cause, but my heart standeth in awe of thy word.
162 I reioyce at thy word, as one that findeth great spoyle.
163 I hate & abhorre lying, but thy law doe I loue.
164 Seaven times a day doe I prayse thee, because of thy righteous iudgements.
165 Great peace haue they which

171 Then ſhal my lips thy prayſes ſpeake,
after moſt ample ſort:
When thou thy ſtatutes haſt me taught,
wherein ſtands my comfort.
172 My tongue ſhall ſing and preach thy (word,
and on this wiſe ſay ſhall,
Gods famous Acts, and noble Lawes,
are juſt and perfect all.

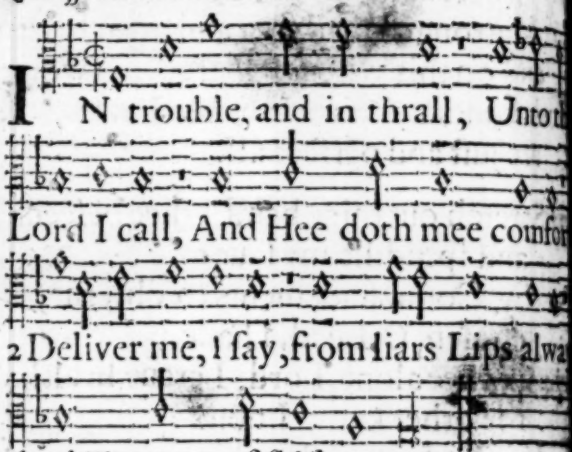
173 Stretch out thine hand, I thee beſeech,
and ſpeedilie me ſaue:
For thy Commandements to obſerue,
choſen, O Lord, I haue.
174 Of thee alone, Lord, I craue health,
for other know I none:
And in thy Law, and nothing elſe,
I doe delight alone.

175 Grant mee, therefore, long dayes to (liue,
thy Name to magnifie:
And of thy judgements mercifull,
let me thy favour trie:
176 For I was loſt, and went aſtray,
much like a wandring ſheepe:
Oh, ſeeke mee, for I haue not faylde,
thy Commandements to keepe.

loue th
and nothing
ſhall offend
them.
165 Lord, I
haue hoped
for thy ſalva-
tion, & done
thy comman-
dements.
167 My ſoule
hath kept thy
teſtimoni e:
and I loue
them exceed-
inglie.
168 I haue
kept thy pre-
cepts, & thy
teſtimonies:
for all my
wayes are
before thee.
169 Let my
cry come
neare before
thee, O
Lord: giue
me vederſtā-
ding accor-
ding to thy
word.
170 Let my
ſupplication

me before thee: deliverme according to thy word. 171 My lippes ſhall vtter prayſe, when thou haſt taught mee thy ſtatutes. 172 My tongue ſhal ſpeak of thy word: for all thy Commandements are righteouſneſſe. 173 Let thine hand helpe mee: for I haue choſen thy precepts. 174 I haue longed for thy ſalvation, O Lord: and thy law is my delight. 175 Let my ſoule liue, and it ſhall praiſe thee: and let thy iudgements helpe me. 176 I haue gone aſtray, like a loſt ſheepe: ſeeke thy ſervant: for I doe not forget thy Commandements.

*David banished amongst the barbarous Arabians through false reports of envious flatterers, laments his long abode among st such infidels, given to all kind of keanesse and contention.*




IN my distresse I cryed vnto the Lord, & he heard me.

2 Deliver my soul, O Lord, from lying lips, & from a deceitfull tongue.

3 What shall be given vnto thee? or what shal be done vnto thee, thou false tongue?

4 Sharpe arrowes of the mighty, with coales of Iuniper.

3 What vantage, or what thing,
Getst thou thus for to sting,
Thou false and flattring lyar?

4 Thy tongue doeth hurt I weene,
No lesse than Arrowes keene,
Of hote consuming fire.

5 Woe is me that I sojourn in Mesech: that I dwell in the tents of Kedar.

6 My soule hath long dwelt with him that hateth peace.

7 I am for

5 Alace, too long I slacke,
Within these tents so blacke,
(Which Kedars are by name)
By whom the folke elect,
And all of Isaacks sect,
Are put to open shame.

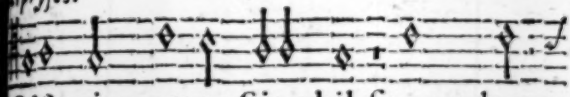
6 With them that peace did hate,
I came a peace to make,
And set a quiet lyfe.

But when my word was tolde,
auſeleſſe I was controlde,
them that would haue ſtrife.

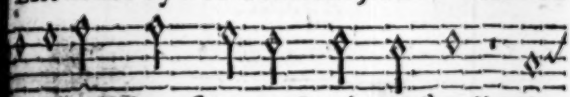
peace: but whē I ſpeak, they are for warre.

## PSAL. CXXI. W. W.

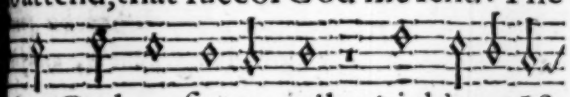
*The Prophet ſhoweth by his owne example, that the faithfull ought to looke for all their ſuccour of God alone, who will governe and giue good ſucceſſe to all their godlie enterpryſes.*



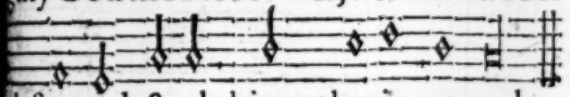
Lift mine eys to Sion hil, from whence



oattend, that ſuccor God me ſend. The



ghty God me ſuccor wil, which heavē &



th framed; & al things therin named.

Thy foote from ſlip he will preſerue,
d will thee ſafelie keepe,
hee will never ſleepe.
Loe, he that Iſrael doeth conſerue,
ſleepe at all can him catch,
his eyes ſhall ever watch.

The Lord is thy warrand alway;
e Lord eke doth thee cover,
at thy right hand ever.
The Sun ſhall not thee partch by day,
the Moone (not halfe ſo bright)

I Will lift vp mine eyes vnto the hills, from whence commeth my helpe.
2 My helpe cōmeth from the LORD, which made heaven and earth.
3 He wil not ſuffer thy foote to bee mooved: hee that keepeth thee will not ſlumber.
4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.
5 The Lord is thy keeper, the Lord is thy ſhade vpon thy right hand.
6 The Sunne ſhal not ſmite thee by day, nor the Moon by night.

Shall

Shall with cold thee hurt by night.

7 The Lord wil keep thee from distres
And will thy life sure saue:
And thou also shalt haue

8 In all thy businesse good succesſe,
Where ever thou goest in or out,
God will thy things bring about.

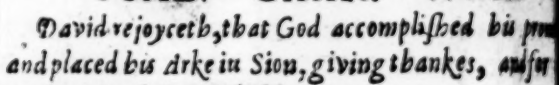
*To God, who is in every place,*
*Beneath, and als abone,*
*The Father and the Sonne;*
*And to the holy Sprite of Grace,*
*Be worship ineffable,*
*With voyces incessable.*

7 The Lord shal preserue thee from all evill: he shall preserue thy soule.

8 The Lord shal preserue thy going out, and thy comming in, frō this time foorth, and eveu for evermore.

## PSAL. CXXII. W. K.

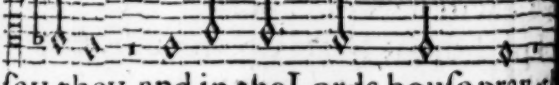
*David rejoyceth, that God accomplished his pro and placed his Arke in Sion, giving thankes, and for prosperitie of the Church.*



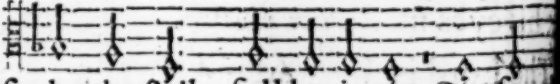
I Did in hart rejoice, to hear the peop



voice in offering so willingly: for let vs



say they, and in the Lords house pray: t



soake the folke full lovingly. Our feet



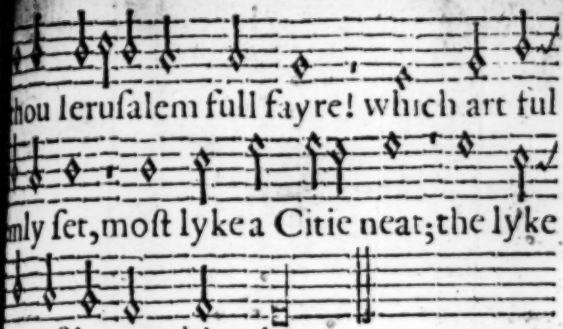
wandred wyde, shall in thy Gates aby

I Was glad when they said vntome; Let vs go into the house of the Lord

2 Our feete shall stand within thy gates, O Ierusalem.

3 Ierusalem is builded as a Citie that is compact together:

4 Whither the tribes go



hou Ieruſalem full fayre! which art ful
mly ſet, moſt lyke a Citie neat; the lyke
ereof is not elſe-where.

The Tribes with one accord,
e Tribes of God the Lord,
ethither bent, their way to take.
God before did tell,
at there his Iſrael
eir prayers ſhould together make.
For there are thrones erect,
d that for this reſpect,
o ſet foorth juſtice orderlie.
hich Thrones right to maintaine,
Davids houſe pertaine,
s folke to judge accordinglie.

To pray let vs not ceaſe,
r Ieruſalems peace:
hy friends God proſper mightilie:
Peace be thy walles about,
nd proſper thee throughout
hy Palaces continuallie.
I wiſh thy proſprons ſtate,
r my poore brethrens ſake,
at comfort haue by meanes of thee.
Gods Houſe doth me allure,

vp, the tribes of the Lord, vnto the teſtimonie of Iſrael: to giue thankes vnto the Name of the Lord.

5 For there are ſet throns of judgemẽt, the thrones of the houſe of David.

6 Pray for the peace of Ieruſalem: they ſhall proſper that loue thee.

7 Peace bee within thy walles, and proſperitie within thy palaces.

8 For my bre thren & com panios ſakes; I will now ſay, Peace be within thee.

9 Becauſe of the houſe of the Lord our

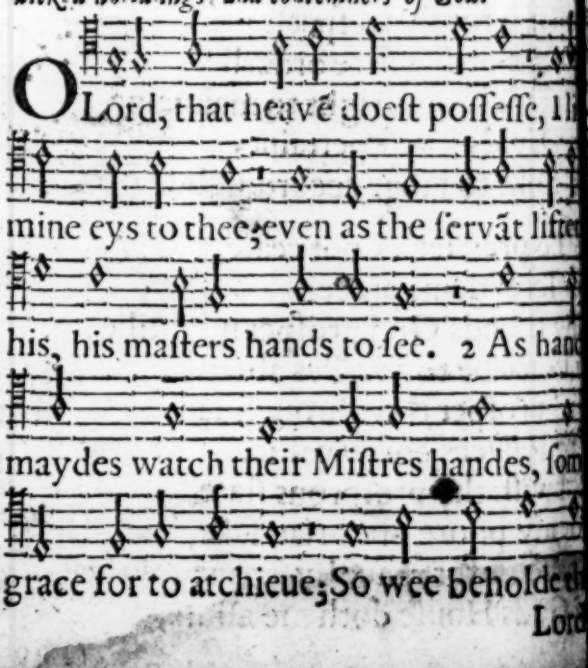
Thy

God, I will seeke thy good.

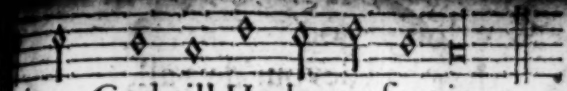
Thy wealth for to procure,
So much alwayes as lyes in me.
*Come let vs forgather*
*To prayse God the Father,*
*Ever ilk morning of the day.*
*Sing Psalmes in sweet sound,*
*Let our voyces redound*
*From earth vnto heaven, and say;*
*To God our Creator,*
*And Christ our Salvator,*
*And the Paraclete most holie,*
*Our guide and counsellour,*
*Be laude, glore, and honour,*
*For evermore continuallie.*

## PSAL. CXXIII. T.S.

*A prayer of the faithfull, which are afflicted by t wicked worldlings and contemners of God.*




VNto thee lift I vp mine eyes: O thou that dwellest in the heavens. 2 Beholde, as the eyes of servants look vnto the hād of their masters, and as the eyes of a mayden, vnto the hand of her mistresse: so our eyes wayte vpon the



rd, our God, till He doe vs forgiue.

Lord, grant vs thy compaſſion,
and mercie in thy ſight:
wee are fill'd, and overcome
with hatred, and deſpight.
ur minds bee ſtuft with great rebuke:
the rich, and worldlie wiſe,
emake of vs their mocking ſtocke:
the prowde doe vs deſpiſe.

LORD our GOD, vouchſafe that he haue mercie vpon vs.

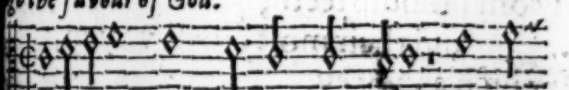
3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee are exceedingly filled with contempt.

4 Our ſoule are at eaſe:

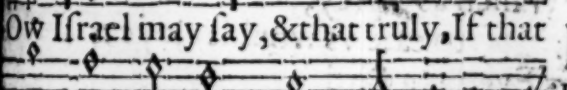
eedingly filled with the ſcorning of thoſe that with the contempt of the proud.

## PSAL. CXXIV. W. W.

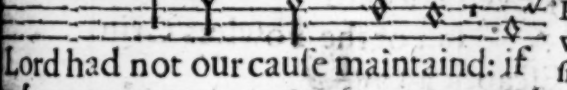
*e faythfull delivered out of great danger, acknow-, not to haue eſcaped by their owne power, but gbthe favour of God.*



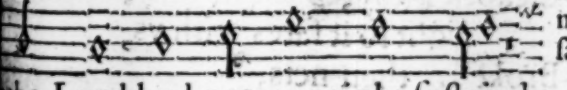
Ow Iſrael may ſay, & that truly, If that



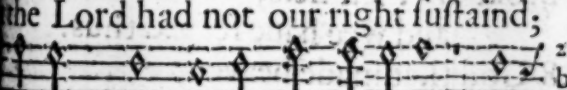
Lord had not our cauſe maintaind: if



the Lord had not our right ſuſtaind;



al the world aganſt vs furiouſly made



vproars, & ſaid, we ſhould all die:

IF it had not beene the LORD who was on our ſide: now may Iſrael ſay:

2 If it had not beene the Lord, who was on our ſide, when men roſe vp againſt vs:

3 Then they had ſwallowed vs vp quicke, when their wrath was kindled againſt vs.

4 Then the waters had over-whelmed vs: the ſtreame had gone over our ſoule.

5 Then the proud waters had gone over our ſoule

6 Bleſſed bee the LORD, who hath not given vs as a prey to their teeth.

7 Our ſoule is eſcaped, as a bird out of the ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

8 Our helpe is in the Name of the Lord, who made heaven and earth.

3 Now long agoe,
they had devour'd vs all,
And ſwallowed quicke,
for all that we could deeme:
Such was their rage,
as we might well eſteeme.

4 And as the floods,
with mightie force doe fall,
So had they now,
our lyfe even brought to thrall.

5 The raging ſtreames,
moſt proude in roaring noyſe,
Had long agoe
over-whelm'd vs in the deepe:

6 But loved bee God,
who doeth vs ſafelie keepe
From bloodie teeth,
and their moſt cruell voyce,
Which as a prey,
to eate vs would rejoyce.

7 Even as a Bird
out of the Fowlers Grin
Eſcapes away,
right ſo it fares with vs;
Broke are their nets,
and wee haue ſcaped thus.
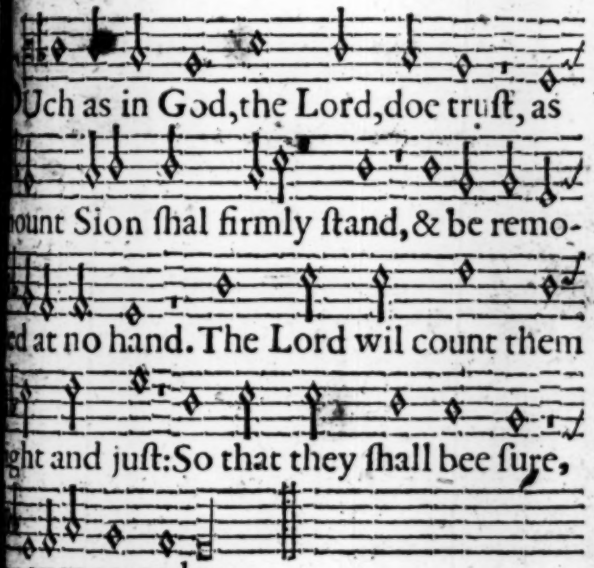
8 God that made heaven,
and earth, is our helpe then:
His Name hath ſaved
vs from theſe wicked men.

*Let vs rejoyce,*
*by all meanes externall,*

*inward heart,*
*and let vs prayſe the Lord;*
*by create all*
*the whole world by his word,*
*the Father, Sonne,*
*and the Sprite ſupernall:*
*Who was, and is,*
*and ſhall bee eternall.*

## PSAL. CXXV. W. K.

*He deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.*




As mightie mountaines, hudge & great,
eruſalem about doeth cloſe;
o will the Lord bee vnto thoſe
ho on His godlie will doe wayte.

THey that truſt in the LORD, ſhall bee as mount Zion, which cannot be removed, but abideth for ever

2 As the mountains are round about Jeruſalem: ſo the Lord is round about his people, from hencefoorth, even for ever.

3 For the rod of the wicked ſhall not reſt vpon the lot of the righteous, leſt the righteous put foorth their hands vnto iniquitie.

Such are to him full deare;
They never need to feare.
3 For though the righteous try doth He
By making wicked men his Rod,
Leſt they throgh grief forſake their God
It ſhall not as their lot ſtill bee.
4 Giue, Lord, to thoſe thy light,
Whoſe hearts are true and right,
5 But as for ſuch as turne aſide,
By crooked wayes, which they out sought
The Lord will ſurelie bring to nought.
With workers vile they ſhall abide:
But peace with Iſrael,
For evermore ſhall dwell.

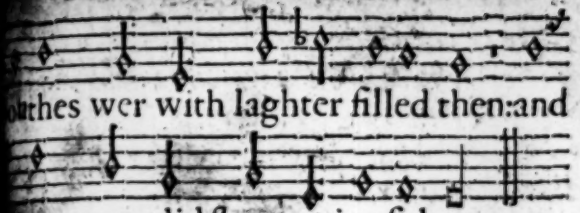
g Lord, vnto thoſe that be good: & to them that are vpright in their hearts.
5 As for ſuch as turne aſide vnto their crooked wayes, the Lord ſhall leade them foorth with the workers of iniquitie: but peace ſhall bee vpon Iſrael.

## PSAL. CXXVI. W. K.

*This Pſalme was made after the returne of the people from Babylon, and ſheweth that the meanes of their deliverance was wonderfull, after the ſeaventie yeares of captivitie foreſpoken by Ieremie, chap. 25. 12. & 29. 10.*

WHen that the Lord again his Sion had
forth broght, from bondage great, & alſo
ſervitud extreme, his work was ſuch as did
ſurmoũt mãs hart & thoght: ſo that we were
much like to them that vſe to dreame. Our

WHen the Lord turned againe the captivitie of Zion, wee were like the that dreame.
2 Then was our mouth filled with laughter, and our tongue with ſinging, then ſayd they among the heathen;



uthes wer with laghter filled then: and
ur tongs did ſhow vs joyful men.
he Heathen folke
were forced then this to confeſſe:
w that the Lord
for them alſo great things had done.
But much more wee,
and therefore can confeſſe no leſſe:
herefore to joy
we haue good cauſe, as we begun.
O Lord, goe foorth,
thou canſt our bondage ende;
to Deſarts
thy flowing Rivers ſend.
ull true it is,
hat they which ſow with tears indeed,
ime will come,
when they ſhal reape with mirth & joy.
hey went and wept,
in bearing of their precious ſeed;
that their foes
full oftentimes did them annoy:
their returne
with joy they ſhall ſure ſee:
eir ſheaues home bring,
and not impeded bee.
*dome, Empyre,*
*wer, triumph, and victorie.*

The LORD hath done great things for them.

3 The Lord hath done great things for vs, wherof wee are glad.

4 Turne again our captivity, ô Lord as the ſtreams in the South.

5 They that ſow in tears, ſhal reape in joy.

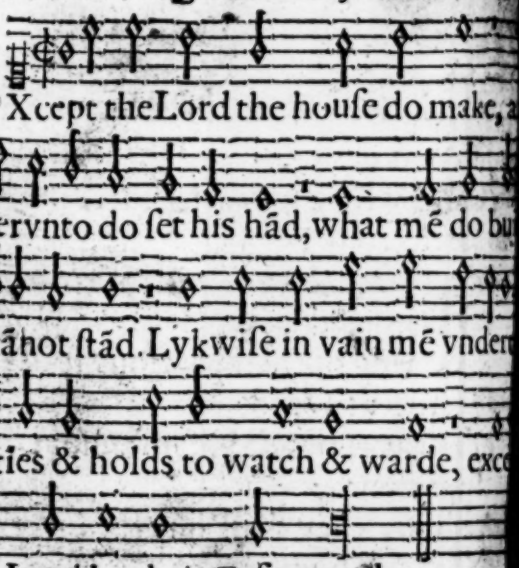
6 Hee that goeth foorth & weepeth, bearing precious ſeede, ſhall doubtleſſe come again with rejoycing: bringing his ſheaues with him.

*Bee to our God,*
*who create the world of nought:*
*Father Eterne,*
*and his Sonne the King of glorie:*
*And holie Sprite,*
*that knowes and rules mans thought,*
*As was aye ſen*
*the worlds foundation:*
*From age to age*
*in all generation.*

## PSAL. CXXVII. W. W.

*It is not mans wit, pow[illegible], or labour, but the goodneſſe of God that giveth riches, preſerveth Townes and Countries, and graunteth nouriſhment and chil[illegible]*

EXcept the LORD builde the houſe, they labour in vaine that build it: except the Lord keepe the citie, the watchman waketh but in vaine.




2 It is vaine for you to riſe vpe[illegible]ſe,

2 Though ycc riſe earlie in the morne,
And ſo at night goe late to bed,

Fe

ng full hardly with browne bread,
were your labour loſt and worne.
But they whom God doth loue & keep,
Receiue all things with quiet ſleepe.
Therefore mark wel when ever you ſee,
hat men haue heires t'enjoy their land,
the gift of Gods owne hand.
or God himſelfe doeth multiplie,
Of his great liberalitie,
The bleſſing of poſteritie.
And when the children come to age,
grow in ſtrength and actiueneſſe;
erſon and in comelineſſe:
hat a ſhaft ſhot with cowrage,
Of one that hath a moſt ſtrong arme,
Fleeth not ſo ſwift, nor doth like harm.
Oh, well is him that hath his quiver
rniſht with ſuch Artillerie:
or when in perill hee ſhall bee,
ch one ſhall never ſhake nor ſhiver,
When that he pleads before the Iudge,
Againſt his foes which bear him grudge.
*Prayſe to the Godhead infinite,*
*The Omnipotent Trinitie,*
*Three perſons in Divinitie,*
*The Father, Sonne, and holy Sprite.*
*To prayſe them make vs readie bowne,*
*From the Sunne riſe, till it goe downe.*

to ſit vp late, to eate the bread of ſorrowes: for ſo he giveth his beloved ſleepe.

3 Loe, children are an heritage of the Lord: & the fruite of the womb is his reward.

4 As arrowes are in the hand of a mighty man, ſo are children of the youth.

5 Happie is the man that hath his quiver full of them: they ſhall not bee aſhamed, but they ſhall ſpeake with the enemies in the gate.

## PSAL. CXXVIII. T.S.

*He deſcribeth the proſperous eſtate of them that bee maried in the feare of God; ioyning withall, the promiſe of Gods bleſsings to all them that liue in this honorable ſtate, according to Gods commaundements.*

1 Blessed art thou that fearest God,

walkest in his way: for of thy labour thou

shalt eat: happy art thou, I say, Like fruitful

vines on thine house sides, so doth thy wife

spring out: thy children rad like oliue plants

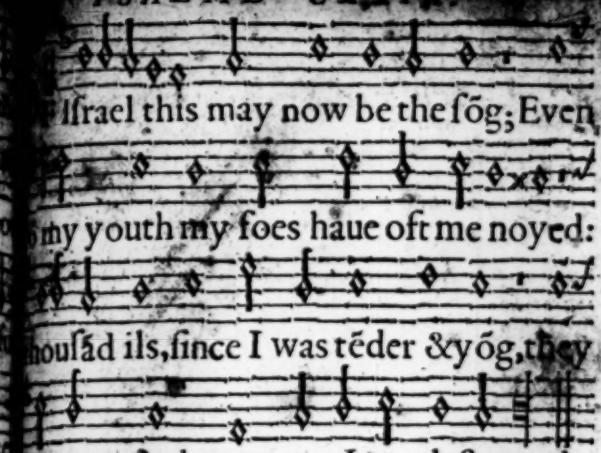
thy Table round about.

4 Thus art thou blest that feareſt God,
and he ſhall let thee ſee
5 The promiſed Ieruſalem,
and his felicitie.
6 Thou ſhalt thy Childrens Children ſee,
to thy great joyes increaſe:
And likewiſe grace on Iſrael,
proſperitie and peace.

1 every one that feareth the Lord, that walketh in his wayes.
2 For thou ſhalt eate the labour of thine hands: happie ſhalt thou be, and it ſhalbe wel with thee.
3 Thy wife ſhall bee as a fruitfull vine by the ſides of thine houſe, thy children like Oliue plants round about thy table.
4 Beholde, that thusſhal the man bee bleſſed, that feareth the Lord.
5 The Lord ſhall bleſſe thee out of Zion: & thou ſhalt ſee the good of Ieruſalem all the dayes of thy life. 6 Yea, thou ſhalt ſee thy childrens children, and peace vpon Iſrael.

## PSAL. CXXIX. W. W.

*He admoniſheth the Church to reioyce, though it hath beene afflicted in all ages, for God will deliver it: and the enemies, for all their glorious ſhow, ſhall ſuddenly be deſtroyed.*



Israel this may now be the sõg; Even
my youth my foes haue oft me noyed:
houſād ils, ſince I was tēder &yõg, they
ue me wroght, yet was I not deſtroyed.

As yet I beare
thē markes of bone and skinne,
hat one would thinke,
that the plow-men with their plowes,
pon my backe
haue made their balkes farre in:
or like plowd ground,
even ſo haue I long furrowes.
But yet the Lord,
who doeth all things juſtlie,
ath cut the ropes,
and ſo ſtayde the wickeds rage.
Even ſo ſhall all
ſuch periſh ſhamefullie,
Which hate Sion,
or wiſh it anie domage.
All ſuch men ſhall
be lyke the graſſe that growes
pon the walles,
or toppes of houſes moſt hie,

Manie a time haue they afflicted mee frõ my youth may Iſrael now ſay.

2 Manie a time haue they afflicted mee from my youth: yet they haue not prevailed againſt mee.

3 The plowers plowed vpõ my back they made long their furrowes.

4 The Lord is righteous; he hath cut aſunder the cords of the wicked.

5 Let them all bee confounded and turned back, that hate Zion.

6 Let them be as the graſſe vpon the houſe topps,

Which wi-therethafore it groweth vp.

Which ſuddenlie,
ere one be ware, withreth;
So that no fruite
on ſuch hearbes can gathered bee.

7 Wherwith the mower filleth not his hand; nor he that bindeth ſheaues, his boſome.

7 Never man ſaw,
that anie Mower mowde,
Such graſſe as that,
or thereof his hand did fill:
Much leſſe that hee
which gleaneth of that is ſowd,
Vnder his arme
beare ſomething his houſe vntill:

8 Neither do they which goe by, ſay, The bleſsing of the Lord be vpō you: we bleſſe you in the Name of the Lord.

8 Nor yet that hee
that paſſeth by that way,
Sayth to the Reapers,
God ſaue you: or, God ſpeed.
No, no man doeth
wiſh them good lucke, I ſay,
Or pray that God
would for their work ſend them meed.

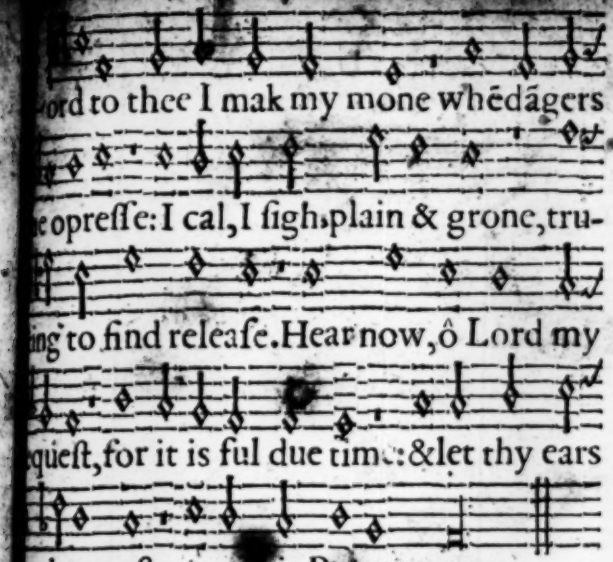
*To the Father,*
*our onelie Lord and King,*
*And to his Sonne,*
*and his holy Sprite giue wee,*
*Honour and prayſe,*
*as in the beginning*
*Was, and now is;*
*and ſo evermore ſhall bee.*

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## PSAL. CXXX. W. W.

*An effectuous prayer to obtaine mercie & forgiuenes of ſinnes, and at length deliverance from all evils.*

Lord,



ord to thee I mak my mone whēdāgers
e opreſſe: I cal, I ſigh, plain & grone, tru-
ing to find releaſe. Hear now, ô Lord my
queſt, for it is ful due time: & let thy ears
e be preſt, vnto this Prayer myne.

3 O Lord, my God, if thou wey
ur ſinnes, and them peruſe,
Who ſhall then eſcape, and ſay,
I can my ſelfe excuſe?
4 But, Lord, thou art mercifull,
And turnſt to vs thy grace:
That we with hearts moſt careful,
Should feare before thy Face.

5 In God I put my whole truſt,
My ſoule waits on his will:
For his promiſe is moſt juſt,
And I hope therein ſtill.
6 My ſoule to God hath regarde,
Viſhing for him alway;
More than they that watch and warde
To ſee the dawning day.

O Vt of the depths haue I cryed vnto thee, O Lord.
2 Lord, heare my voyce: let thine ears be attentiue to the voyce of my ſupplications.
3 If thou, Lord, ſhouldeſt marke iniquities, O Lord, who ſhall ſtand?
4 But there is forgiuenes with thee: that thou mayeſt bee feared.
5 I wayte for the Lord, my ſoule doeth wayt, and in his word do I hope.
6 My ſoule wayteth for the LORD, more than they that watch for themorning: I ſay, more than they that watch for the morning.
7 Let Iſrael

hope in the Lord, for with the Lord there is mercie, and with him is plenteous redemption.
8 And he shal redeeme Israel from all his iniquities

7 Let Israel then boldlie
In the Lord put his truſt:
Hee is that God of mercie,
That his deliver muſt.
8 For hee it is, that muſt ſaue
Israel from his ſinne:
And all ſuch as ſurelie haue
Their confidence in him.
*O good God moſt mercifull,*
*The Father of our Lord,*
*Thy Sonne both good and pittifull,*
*From death that vs reſtord.*
*To whom with the holie Sprite,*
*Be honour, laude, and glore,*
*In world of worlds infinite,*
*As it was aye before.*

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## PSAL. CXXXI. M.

*David charged with ambition, proteſteth his humilitie before God.*

Sing this as the 69 Pſalme.

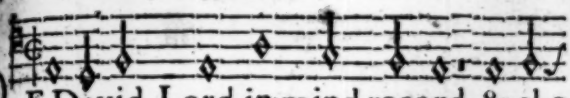
LORD, I am not puft in minde,
I haue no ſcornfull eye:
I doe not exerciſe my ſelfe
in things that are too hie.

2 But as a childe that weaned is,
even from his mothers breſt;
So haue I, Lord, behav'd my ſelfe,
in ſilence, and in reſt.

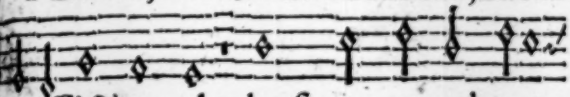
3 O Israel, truſt in the Lord,
let him bee all thy ſtay:
From this time foorth foreverm ore,
from age to age, I ſay.

Lord, my heart is not haughty, nor mine eyes loftie: neither do I exerciſe my ſelfe in great matters, or in things too high for me.
2 Surely I haue behaved & quieted my ſelfe as a childe that is weaned of his mother: my ſoule is even as a weaned childe.
3 Let Israel hope in the LORD from hencefoorth, and for ever.

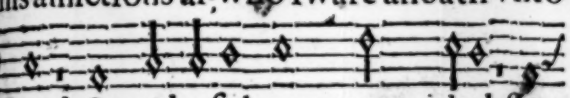
*The faithfull grounding on Gods promiſe, made vnto Dauid, deſire that he would eſtabliſh the ſame, both as concerning his poſteritie, & the building of the Temple, to be there, as was fore-ſpoken.*
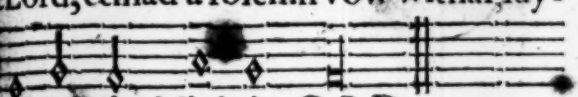


O F David, Lord, in mind record, & eke



his afflictions al: who ſware anoath vnto



the Lord, & mad a ſolemn vow withal, ſay-



ing to Iakobs Mightie GOD:

This promiſe, Lord, to thee I make,
Mine houſe not enter in will I,
Nor reſt vpon my couch will take,
Nor once giue ſleepe vnto mine eye,
Nor yet mine eye-lids cloſe from wake,

Vntill I for the Lord prouide,
And finde ſome place, his owne to bee,
Where Iacobs mightie God may byde,
And plant his houſe eternallie,
There to remaine from time to tyde.

Beholde, this ſame then heare did wee
Ephrata, that fruilfull ground:
Which is right pleaſant vnto thee,
And haue thy dwelling place out found,
Within the forreſt fields to bee.

7 Thy

LOrd, remember David, & all his afflictions

2 How hee ſware vnto the Lord, & vowed vnto the mightie GOD of Iacob:

3 Surelie I wilnot come into the tabernacle of my houſe: nor goe vp into my bed;

4 I will not giue ſleep to mine eyes, or ſlumber to mine eyelids,

5 Vntill I finde out a place for the Lord, an habitation for the mighte God of Iacob.

6 Loe, wee heard of it at Ephrata, we found it in the fieldes of the wood.

7 We wil go into his tabernacles: we wil worſhip at his

foote-ſtoole.
8 Ariſe, O LORD, into thy Reſt: Thou, & the Arke of thy ſtrength.
9 Let thy Prieſtes bee clothed with righteouſnes and let thy Saints ſhout for joy.
10 For thy ſervant Davids ſake, turne not away the face of thine Anointed.
11 The Lord hath ſworne in trueth vnto David, he will not turn from it; Of the fruite of thy body wil I ſet vpon thy Throne.
12 If thy childrē wil keep my covenāt, and my teſtimonie, that I ſhall teach them, their children alſo ſhall ſit vpon thy Throne for evermore.

7 Thy Tabernacles there once pight,
To worſhip thee wee will bee preſt,
Before thy foot-ſtoole there in ſight:
8 Ariſe therefore, come to thy reſt,
Thou and the Arke of thy great might.
9 Let righteouſnes thy Prieſts embrace,
A precious garment it them make.
Giue to thine holy One ſolace;
10 And for thy Servant Davids ſake,
Refuſe not thine Anointed's face.

11 To David God in trueth did ſweare,
And ſure he will performe that thing:
Saying, Doubtleſſe, I will vpreare,
The fruit that of thy wombe ſhall ſpring
Vpon thy Throne the rule to beare.
12 If that thy ſonnes my bonds retaine,
And from my Lawes abacke not flit,
Which I them learne, this grace againe
Will I them ſhow, their ſonnes ſhall ſit
Vpon thy Seate, aye to remaine.

13 For God hath choſen Mount Sion
Where to abyde him lyketh well:
14 Saying, This is my reſt alone,
For evermore I heere will dwell;
My whole delight is ſet thereon.
15 I doubtleſſe, will her victuals bleſſe,
Her poore with bread eke ſatisfie;
16 And cloathe her Prieſts with health
Yea, all her good men cauſe wil I (fulnes
To ſhout and cry for joyfulneſſe.

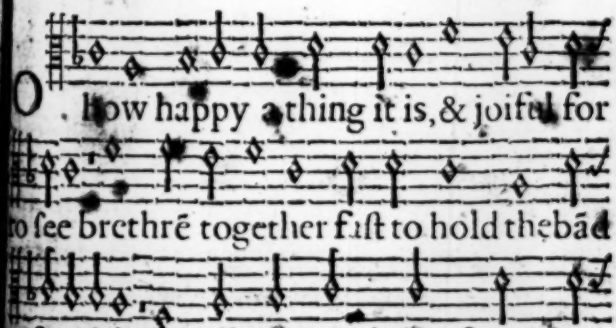
17 My ſervant Davids horne of might,
Her will I make bud and ſpring:
For I ordained haue a Light,
To mine Anointed Chriſt and King,
There to remaine in all mens ſight.)
18 But I will cloathe his enemies all,
With vile reproach, rebuke and ſhame:
Whereas his Crowne imperiall,
Vnto his honour and great fame,
Vpon his head ſtill flowriſh ſhall.
*Toour Father Celeſtiall,*
*And his deare Sonne, and holy Sprite:*
*Three diſtinct perſons, coeternall*
*In one Godhead, whole and compleate,*
*Bee prayſe and glory perpetuall.*

LORD hath choſen Zion; he hath deſired it for his habitation.
14 This is my reſt for ever: heere will I dwell, for I haue deſired it.
15 I will aboundantlie bleſſe her proviſion: I will ſatisfie her poore with bread.
16 I will alſo cloathe her

Prieſts with ſalvation: and her Saincts ſhall ſhoute aloud for joy.
17 There will I make the horne of David to bud: I haue ordained a lampe for mine Anoynted. 18 His enemies will I cloathe with ſhame: but vpon himſelfe ſhall his Crowne flowriſh.

## PSAL. CXXXIII. W.W.

*The commendation of godlie and brotherlie amitie, compared to the moſt precious Oyle, mentioned in Exodus 30.*

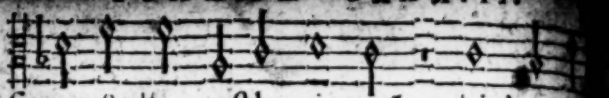


O how happy a thing it is, & joiful for to ſee brethrē together faſt to hold the bād of amitie. It calls to mind that ſweet perfume,

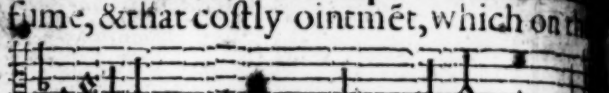
Beholde, howgood & how pleaſant it is for brethren to dwell together in vnity.

2 It is lyke the precious oyntment vp on the head, that ranne downe vpon the beard, even Aarons beard, that went downe to the skirts of his garments.

3 As the dew of Hermon, and as the dew that descended vpon the moũtaines of Zion, for there the LORD commanded the blessing; even life for evermore.



fume, & that costly ointmẽt, which on the



sacrificers head, by Gods precept was spẽ

2 It wet not Aarons head alone,
but drencht his beard throughout:
And finallie, it did run downe
his rich attire about.

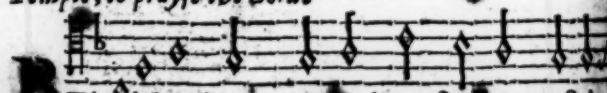
3 And as the lower ground doeth drinke
the Dew of Hermon Hill;
And Sion with her Silver drops,
the fields with fruite doeth fill:

4 Even so the Lord doth powre on them
his blessings manifolde,
Whose hearts & minds without all guile,
this knot doe keepe and holde.

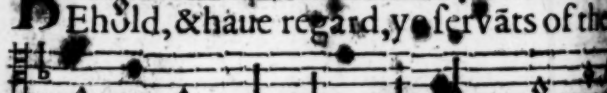
## PSAL. CXXXIV. W. K.

*He exhorteth the Levites, that watch within the Temple, to prayse the Lord.*

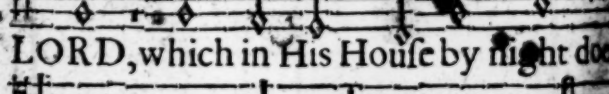
BEholde, blesse yee the Lord, all yee servants of the Lord, which by night stand in the house of the Lord.



BEhold, & haue regard, ye servãts of the



LORD, which in His House by night doe



watch, prayse Him with one accord.

Lift

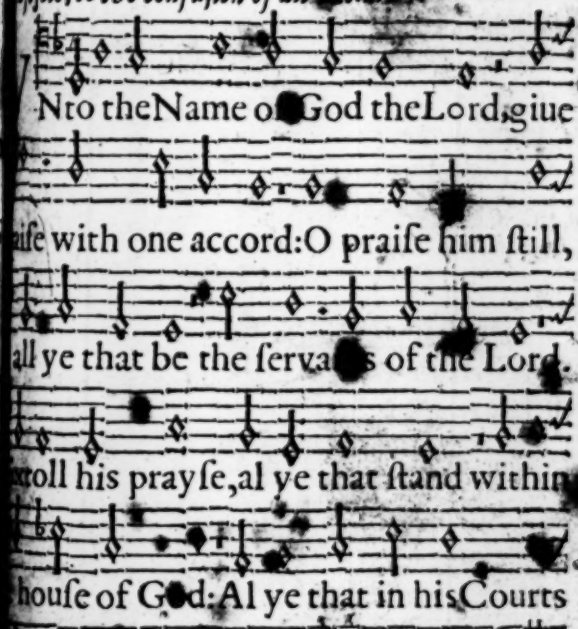
vp your hands on high,
vnto his holy place:
giue the Lord his prayſes due,
his benefites embrace.

or why? the Lord who did
both Earth and Heaven frame,
oth Sion bleſſe, and will conſerue
for evermore the ſame.

lift vp your handes in the Sanctuarie: and bleſſe the Lord.
3 The Lord that made heaven and earth, bleſſe thee out of Zion.

## PSAL. CXXXV. M.

*He exhorts all the faithfull to prayſe God for his marvelous workes and graces; wherein hee hath declared his Majeſtie, to the confuſion of all Idolaters.*




PRayſe yee the Lord. Pryſe ye the Name of the Lord: praiſe him, O yee ſervants of the Lord.
2 Yee that ſtand in the houſe of the Lord: in the courts of the Houſe of our God.
3 Prayſe the Lord, for the Lord is good ſing prayſes vnto his Name, for it is pleaſant.
4 For the Lord hath choſen Iacob vnto himſelfe: and

Israel for his peculiar treasure.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoever the Lord pleased, that did hee in heaven & in earth: in the Seas, and all deep places.

7 He causeth the vapours to ascend frō the ends of the earth: he maketh lightnings for the raine: hee bringeth the winde out of his treasuries.

8 Who smote the first born of Egypt, both man & beast.

9 Who sent tokens and wonders into the midst of thee, O Egypt; vpon Pharaoh, & vpon all his seruants.

It is a comelie and good thing,
alwayes to doe the same.
4 For God hath chosen Iacob out,
his verie owne, you see:
So hath he chosen Israel,
his treasure for to bee.

5 For this I know assuredlie,
the Lord is verie great,
And that he hath aboue all gods,
his dwelling place and Seate.
6 For whatsoever pleaseth him,
that hath hee brought about:
In Heaven, in Earth, and in the Sea,
yea, all the depths throughout.

7 He frō the earth the clowds doth bring
the lightnings and the raine
He maketh eke, and windes to come
from whence they did remaine.
8 He smote the first-borne of each thing
in Egypt that tooke rest:
Hee spared there no living thing,
the Man nor yet the Beast.

9 O Egypt, hee in midst of thee,
hath made his wonders all,
On Pharaoh, thy cruel King,
and on his Servants all.
10 He sundry people brought to nought
destroying them out-right.
And manie Kings he slew also,
that were of power and might:

Sihon, that ſometime was lord
and King of Amorites:
Og, the King of Baſhan land,
with all the Canaanites:
And gaue their land to Iſraell,
an heritage, we ſee:
Iſraell, his choſen folke,
their heritage to bee.

Thy Name, O Lord, ſhall ſtill endure;
and thy memoriall,
throughout all generations,
that are, or ever ſhall.
The Lord will ſurelie judge aright
his people all indeede:
and to his ſervants fauour ſhow
will hee in time of need.

The Idoles of the Heathen all,
throughout their Coaſts and Lands,
Silver, and of Golde they bee,
the worke even of mens hands.
For mouths they haue, & ſpeak no whit
and eyes, but may not ſee:
So haue they eares, but nothing heare,
and breathleſſe whollie bee.

Wherefore all they are lyke to them,
that ſo doe ſet them foorth,
and lykewiſe thoſe that truſt in them,
or thinke they bee ought worth.
O all yee houſe of Iſrael,
ſee that yee prayſe the Lord:

10 Whoſmote great Nations: & ſlew mighty kings
11 Sihon king of the Amorites, & Og the king of Baſhan: and all the kingdoms of Canaan;
12 And gaue their land for an heritage: an heritage vnto Iſrael his people.
13 Thy Name O Lord, endureth for ever: and thy memorial, O Lord, throgh out all generations.
14 For the LORD will judge his people; & he will repent himſelfe concerning his ſeruants.
15 The idoles of the heathen are ſilver & golde, the worke of mens hands.
16 They haue mouthes, but they ſpeake

not: eyes haue they, but they see not:
17 They haue eares, but they heare not: neither is there anie breath in their mouths
18 They that make them, are like vnto them: so is everie one that trusteth in them. 19 Bless the LORD O house of Israel: Bless the Lord, O house of Aaron. 20 Bless the LORD, O house of Levi: yee that feare the Lord, bless the Lord. 21 Blessed be the Lord out of Zion, which dwelleth at Ierusalem. Prayse yee the Lord.

And yee that bee of Aarons house,
prayse him with one accord.
20 All yee that bee of Levies house,
prayse yee lykewyse the Lord:
And all that stand in awe of him,
prayse him with one accord,
21 And out of Sion sound his prayse,
the prayse of God the Lord:
Which dwelleth in Ierusalem,
prayse him with one accord.

## PSAL. CXXXVI. I. C.

*A most earnest exhortation, to giue thankes vnto God for the creation and gouernance of all things, which standeth in confessing that hee giveth vs all of his mere liberalitie.*

O Giue thankes vnto the Lord for hee is good: for his mercy endureth for ever
2 O giue thankes vnto the God of gods: for his mercy endureth for ever
3 O giue thanks to the Lord of lords

O Laud the Lord benign, whose mercies
last for ay: giue thanks & prayses sing, to
God of gods, I say: for certaynly, his mercies dure both firme and sure, eternally.
3 The Lord of Lords prayse yee,
Whose mercies aye doe dure.

Great wonders onely hee
In worke by his great power:
For certainlie, &c.

Which Lord Omnipotent,
His great wisedome hie,
The heavenlie Firmament
Did frame, as we may see:
For certainlie, &c.

Yea, hee the heavie charge
Of all the Earth did streach,
And on the waters large
The same hee did out-reach,
For certainlie, &c.

Great lights he made to bee,
For why? his loue is aye:
Such as the Sunne, we see,
To rule the lightsome day:
For certainlie, &c.

And eke the Moone so cleare,
Which shineth in our sight:
And Starres that doe appeare,
To guide the darksome night:
For certainlie, &c.

With grievous plagues & sore
The Egypt smote hee than:
Their first borne lesse and more,
He slew of Beast and Man:
For certainlie, &c.

And from amidst their Land,
Israel foorth brought:

cie, &c.
4 To Him who alone doeth great wonders: for his mercie, &c.
5 To him that by wisdome made the heavens: for his mercie, &c.
6 To him that stretched out the earth aboue the waters: for his mercie, &c.
7 To him that made great lights: for his mercie, &c.
8 The Sun to rule the day: for his mercie, &c.
9 The Moone and Starres to rule by night: for his mercie, &c.
10 To him that smote Egypt in their first-borne: for his mercie, &c.
11 And brought out Israel fro among them for his mercie, &c.

strong hand, and with a stretched out arme: for his mercie, &c.

12 Which he with mightie hand,
And stretched arme hath wrought:
For certainlie, &c.

13 The Sea he cut in two,
Which stood vp lyke a wall:
14 And made through it to goe
His chosen children all:
For certainlie, &c.

13 To him which divided the red sea into parts for his mercie, &c.

14 And made Israel to passe through the midst of it: for his mercie, &c.

15 But there he whelmed then
The prowde King Pharao:
With his hudge hoaste of men,
And Chariots eke also:
For certainlie, &c.

15 But overthrew Pharaoh and his hoast in the red sea: for his mercie, &c.

16 Who led through wilderneſſe
His people safe and sound:
And for his loue endleſſe,
17 Great Kings he brought to ground:
For certainlie, &c.

16 To him which led his people thorow the wilderneſſe: for his mercie, &c.

17 To him which smote great Kings: for his mercie, &c.

18 And slew with puissant hand,
Kings mightie, and of fame:
19 As of Amorites land,
Sihon the King by name:
For certainlie, &c.

18 And slew mighty kings for his mercie, &c.

19 Sihon king of the Amorites: for his mercie, &c.

20 And Og the Giant large,
Of Bashan King also;
21 Whose land for heritage,
He gaue his people tho:
For certainlie, &c.

22 Even vnto Israel,
His servant deare, I say,

He

ue the same to dwell,
there abyde for aye:
For certainlie, &c.

To minde he did vs call,
our most base degree:
And from oppressours all,
safetie set vs free:
For certainlie, &c.

All flesh on earth abroad,
ith food bee doeth fulfill:
Wherfore of heaven the God,
o laude be it your will
For certainlie, &c.

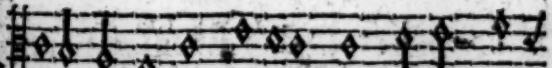
*re to the Father bee,*
*nd to the Sonne most sweet:*
*e same glorie giue wee*
*to the holie Sprite:*
*As was before*
*God create all,*
*Is now, and shall,*
*Last evermore.*

20 And Og the King of Bashan: for his mercie, &c.
21 And gaue their land for an heritage: for his mercie, &c.
22 Even an heritage vnto Israel his servant: for his mercie, &c.
23 Who remembred vs in our low estate: for his mercie, &c.
24 And hath redeemed vs from our enemies: for his mercie, &c.
25 Who giveth foode

all flesh: for his mercie endureth for ever. 26 O giue thankes
the God of heaven: for his mercie endureth for ever.

## PSAL. CXXXVII. W. W.

*The Israelites in their captivitie hearing the Chaldeans reproach and blaspheme God, and his religion, desire God to punish the Edomites, who provoked the Babylonians against them, and prophesied the destruction of Babylon.*



WHeaswe sat in Babylo, theriversroud



BY the rivers of Babylon, there we sate downe: yea, wee wept, when wee re-

membred Zion.

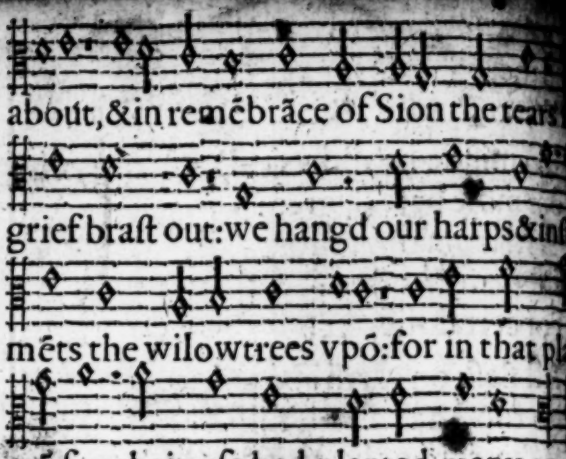
2 We hanged our Harpes vpō the willowes in the midſt thereof.

3 For there they that caried vs away captiue, required of vs a Song: and they thatwaſted vs, required of vs mirth, ſaying Sing vs one of the Songs of Zion.

4 How ſhall wee ſing the Lords ſong in a ſtrange land?

5 If I forget thee, O Ieruſalem, let my right hand forget her cunning.

6 If I do not remember thee, let my tōgue cleaue to the rooſe of my mouth, if I preferre not Ieruſalem aboue my chiefe ioy.




3 Then they (to whom we priſoners were)
ſayd to vs taunt inglie;
Now let vs heare your Hebrew Songs
and pleaſant melodie.

4 Alace, ſayd we, who can once frame
his ſorrowfull heart to ſing
The prayſes of our loving God,
thus vnder a ſtrange King?

5 But if that I Ieruſalem
out of my mine heart let ſlide,
Then let my fingers quite forget
the warbling Harpe to guide:

6 And let my tongue within my mouth
be tyde for ever faſt,
If that I Ioy before I ſee
thy full deliverance paſt.

7 Therefore, O Lord, remember now
the curſed Edoyſe and cry,

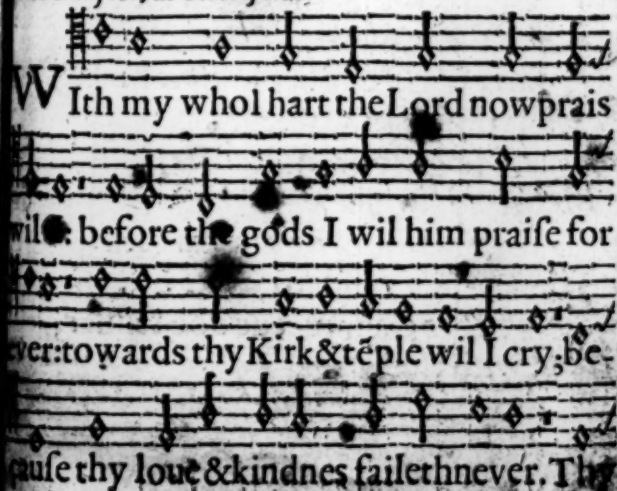
Edomes ſonnes againſt vs made,
when they raz'd our Citie.
member, Lord, their cruell words,
when as with one accord
ey cryd, On, ſack, & raze their walles,
in deſpight of their Lord.

Even ſo ſhalt thou, O Babylon,
at length to duſt be brought:
nd happie ſhall that man be call'd,
that our revenge hath wrought.
Yea, bleſſed ſhall that man be call'd,
that takes thy children yong,
o daſh their bones, againſt hard ſtones,
which lye the ſtreetes among.

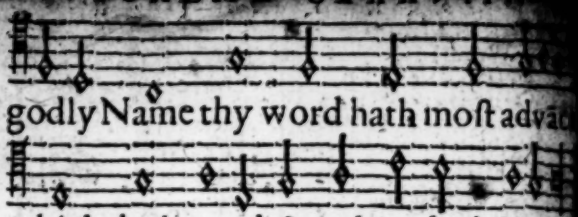
7 Remember O Lord, the children of Edom, in the day of Ieruſalem, who ſayd, Raze it, raze it, even to the foundation therof.
8 O daughter of Babylon, who art to be deſtroyed happie ſhall hee bee that rewardeth thee, as thou
uſt ſerved vs. 9 Happy ſhall hee bee that taketh and daſheth thy
le ones againſt the ſtones.

## PSAL. CXXXVIII. W. K.

*David prayſeth the goodneſſe of God toward him, for he which forraigne Princes ſhall prayſe the Lord together with him. And he is aſſured to haue lyke comfort of God hereafter, as heretofore.*




I wil prayſe thee with my whole heart: before the gods will I ſing prayſe vnto thee.
2 I wil worſhip towards thy holy Temple, and prayſe thy Name: for thy loving kindneſſe, & for thy truth: for thou haſt magnified thy word &



godly Name thy word hath moſt advā

which doth excel, & ought to be inhāced.

3 VVhen I did call,
then diddeſt thou mee heare;
And ſtrengthened haſt
my ſoule, ſo ſore oppreſſed.
4 All earthlie Kings
ſhall thee, Lord, prayſe with feare:
For they haue heard
thy word by mouth expreſſed.
5 They ſhall all ſing,
and prayſe thy wayes ſo holie:
For great thou art,
and great, Lord, is thy glorie.

6 The Lord is high,
but yet the meeke doeth ſee:
As for the prowde,
farre off hee him obſerveth.
7 But though I walke,
and in great troubles bee,
Mee to to reviue
from all hurt hee diſchargeth:
Thine hand ſtretch foorth,
my foes their meede doe render,
And with the ſame,
thou art my ſure defender.
8 The Lord his worke
which hee in mee began,

ſame.
3 In the day when I cried thou anſwe-redſt mee: & ſtregthenedſt mee with ſtrength in my ſoule.
4 All the Kings of the earth ſhall prayſe thee, O LORD, when they heare of the words of thy mouth.
5 Yea, they ſhall ſing in the wayes of the Lord: for great is the glorie of the Lord.
6 Though the Lord bee high, yethath hee reſpect vnto the lowlie: but the prowde hee knoweth afarre off.
7 Though I walke in the mids of trouble, thou wilt reuiue mee: thou ſhalt ſtretch forth thine hand againſt the wrath of

it performe,
I am thereof resolved:
my mercies, Lord,
expresse with pen who can:
they are so great,
they cannot be revolved:
forsake not, Lord,
the worke which thou hast framed,
but let mee bee
by thee alwayes reclaimed.

mies: & thy right hand shal saue me.
8 The Lord will perfect that which concerneth me: thy mercie, O Lord, endureth for ever: forsake not the works of thine own hands.

## PSAL. CXXXIX. W. K.

*David, to cleanse his heart from all hypocrisie, showeth, that nothing is so secret, which God seeth not. After, declaring his zeale, and feare of God, hee protesteth to bee enemie to all them that contemne God.*

Sing this as the 137 Psalme.

O Lord, thou hast me tryde & knowne,
my sitting thou doest know,
And rising eke; my thoughts afarte
thou vnderstandst also.
My pathes; yea, and my lying downe,
thou compassest alwayes:
And by familiar custome art
acquainted with my wayes.
No word was in my tongue, O Lord,
but knowne it is to thee:
Thou bind'st me in on either side,
and layst thine hand on mee.
Too wonderfull aboue my reach,
Lord, is thy cunning skill:
is so high, that I the same
cannot attaine vntill.

O LORD, thou hast searched me, and knowne mee.
2 Thou knowest my down-sitting and mine vprising: thou vnderstandest my thought afarre off.
3 Thou compassest my path, and my lying downe, and art acquainted with all my wayes.
4 For there is not a word in my tongue but loe, O Lord, thou knowest it altogether.

beſet me behinde and before: and layde thine hand vpon mee.

6 Such knowledge is too wonderfull for mee: It is high, I cannot attaine vnto it.

7 Whither ſhall I goe from thy Spirit? or whither ſhall I flee from thy preſence?

8 If I aſcend vp into heaven, thou art there: if I make my bed in hell, beholde, thou art there.

9 If I take the wings of the morning, & dwell in the vttermoſt parts of the ſea:

10 Evē there ſhall thine hand leade me: and thy right hand ſhall holde mee.

7 From ſight of thine all-ſeeing Spirit,
Lord, whither ſhall I goe?
Or whither ſhall I flee away,
thy preſence to ſcape froe?
8 To Heaven if I mount aloft,
loe, thou art preſent there:
In hell if I lye downe below,
even there thou doeſt appeare.

9 Yea, let me take the morning wings,
and let me goe, and hide,
Even there where are the fartheſt parts,
where flowing ſeas doe glyde;
10 Yet, notwithſtanding thither ſhall
thy reaching hand me guide:
And thy right hand ſhall hold me faſt,
and make me to abide.

11 Yea, if I ſay, the darkneſſe ſhall
yet ſhrowde me from thy ſight;
Loe, even alſo the darkeſt night,
about me ſhall be light.
12 Yea, darkneſſe hideth not from thee,
but night doeth ſhine as day:
To thee the darkneſſe, and the light,
are both alike alway.

13 For thou poſſeſſed haſt my Reynes,
and thou haſt covered mee,
When I within my mothers wombe
incloſed was by thee.
14 I will thee prayſe: for fearfully,
and wondrous made I am:

workes are marvellous, and well
my ſoule doeth know the ſame.

15 My bones they are not hid from thee,
although in ſecret place
I haue beene made, and in the earth
beneath I ſhapen was.
16 When I was formleſſe, then thine eye
ſaw mee: for in thy Booke
Were written all, (nought was before)
that after faſhion tooke.

17 The thoghts, therefore, of thee, ô God,
how deare are they to me!
And of them all, how paſſing great
the endleſſe numbers bee!
18 If I ſhold count them, loe, their ſumme
more than the Sand, I ſee:
And whenſoever I awake,
yet am I ſtill with thee.

19 The wicked, and the bloodie men,
oh, that thou wouldeſt ſlay:
Even thoſe, O God, to whom I cry,
Depart from me away.
20 Even thoſe of thee, O Lord, my God,
that ſpeake full wickedlie:
Thoſe that are lifted vp in vaine,
and enemies are to thee.

21 Hate I not them that hate thee, Lord,
and that in earneſt wiſe?
Contend I not againſt them all,
that vp againſt thee ryſe?

Surely, the darkneſſe ſhall cover me: even the night ſhal be light about mee.
12 Yea, the darkneſſe hideth not frō thee, but the night ſhineth as the day: the darkneſſe and the light are both alyke to thee.
13 For thou haſt poſſeſſed my reines: thou haſt covered mee in my mothers wombe.
14 I wil prais thee, for I am fearfully and wonderfully made. marvellous are thy works and that my ſoule knoweth right wel
15 My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſlie wrought in the loweſt

parts of the earth. 16 Thine eyes did see my substance yet being vnperfect, & in thy booke all my members were writté, which in cõtinuãce wer

22 I hate them with vnfeygned hate,
even as mine vtter foes.
23 Try me, O God, and know mine heart:
my thoughts prooue, and disclose.
24 Consider, Lord, if wickednesse
in me there anie bee:
And in thy way, O God, my Guyde,
for ever leade thou mee.

fashioned, when as yet there was none of them. 17 How precious also are thy thoughts vnto mee, O GOD! how great is the summe of them! 18 If I should count them, they are moe in number than the sand; when I awake, I am still with thee. 19 Surelie thou wilt slay the wicked, O God: depart from mee therefore yee bloody men. 20 For they speake against thee wickedlie: and thine enemies take thy Name in vaine. 21 Doe not I hate them, O Lord, that hate thee? and am not I grieved with those that rise vp against thee? 22 I hate them with perfect hatred: I count them mine enemies. 23 Search me, O God, and know my heart: try me, & know my thoughts. 24 And see if there be anie wicked way in mee: and leade mee in the way everlasting.

## PSAL. CXL. I. C.

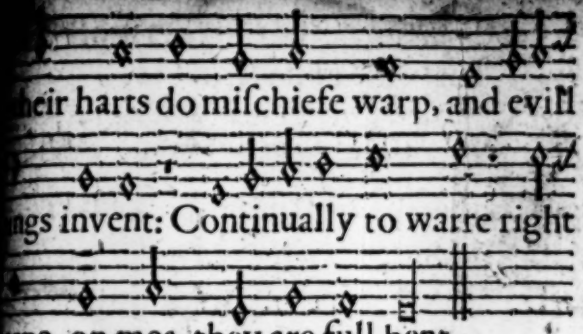
*David prayeth vnto the Lord against the crueltie, falsehood, and injuries of his enemies: assuring himselfe of his succour. Wherefore hee provoketh the just to praise the Lord, and so assure themselues of his tuition.*

DEliver mee, O Lord, from the evil man; preserue mee from the violent man.

2 Which imagine mischieses in their heart: continually are they gathered together for warre.

3 They haue sharpened

FRom the perverse, and wicked wight,
O Lord, deliver me: And from the cruell
mans despight preserved let me bee: Who



their tongues like a serpēt: adders poyson is vnder their lippes. Selah.

4 Keepe me, O Lord, frō the hands of the wicked: preserue me fromthe violent man: who haue purposed to overthrow my goings.

5 The proud haue hid a snare for me; and cordes: they haue spread a net by the way side: they haue setgrins for me. Selah

6 I sayd vnto the LORD, Thou art my God: heare the voyce of my supplications, o Lord.

7 O God, the LORD, the strength of mysalvation; thou hast covered my head in the day of battel

8 Grant not,

eir harts do mischiefe warp, and evill
ngs invent: Continually to warre right
rpe, on mee, they are full bent.

They whetted haue their tongs, as keene
as is the Serpents Speare:
ey Adders poyson may be seene
vnder their lippes to beare.
Frō wicked hands, Lord, me withhold:
preserue mee to abyde,
e from the cruell man, that would
my foot-steps cause to slyde.

For loe, the prowde a snare haue set
for mee, in my path-way:
nd haue with cords spred foorth their net,
and grins for me they lay.
Therefore vnto the Lord sayde I,
Thou art my God alone:
earethen, O Lord, the voyce and cry,
wherewith I plaint and moane.

O Lord, my God, the strength and stay
of my salvation:
ne head thou coveredst in the day
that battell came me on.
et not the wicked man obtaine
on mee his hearts desire:

Nor

Nor yet performe his thoghts moſt vaileſt pride him ſet on fire.

9 Of thoſe that compaſſe mee, O Lord, the chiefe and principall,
The miſchiefe of their lippes accord, vpon themſelues to fall.
10 Let coals vpon their heads downe fall caſt them in fierie glow:
11 And that they ryſe no more at all, into deepe pits them throw.

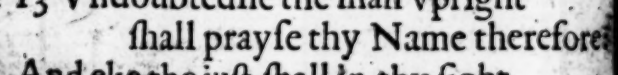
12 The Lord, I know, th'afflicteds cauſe will ſurelie take in hand:
And hee againſt the poore mans foes with judgement juſt will ſtand.
13 Vndoubtedlie the man vpright ſhall prayſe thy Name therefore:
And eke the juſt ſhall in thy ſight inhabite evermore.

9 As for the head of thoſe that compaſſe me about, let the miſchiefe of their own lippes cover them.
10 Let burning coales fal vpō them; let them bee caſt into the fire: into deepe pits, that they riſe not vp again.
11 Let not an evill ſpeaker bee eſtabliſhed in the earth: evill ſhall hunt the violent man, to overthrow him. 12 I know that the Lord wil maintaine the cauſe of the afflicted, and the right of the poore. 13 Surely the righteous ſhall giue thankes vnto thy Name: the vpright ſhall dwell in thy preſence.

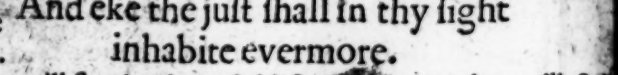
## PSAL. CXLI. W. W.

*David being grievouſlie perſecuted vnder Saul, oneli fleeth to God to haue ſuccour, deſiring him to bridle his affections, that he may with patience abide till God take vengeance vpon his enemies and aduerſaries.*

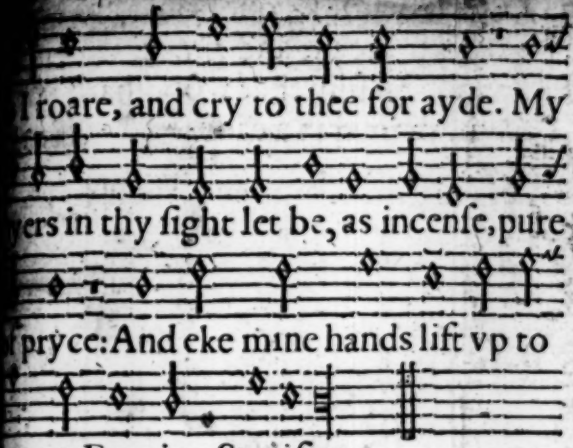
LORD, I cry vnto thee, make haſte vnto me: giue eare vnto my voyce, when I cry vnto thee.
2 Let my prayer be ſet foorth before



ON thee I call, ô Lord, therfore, haſte,



leſt I be diſmayd: oh, hear my voyce when



I roare, and cry to thee for ayde. My
ers in thy ſight let be, as incenſe, pure
pryce: And eke mine hands lift vp to
ee, as Evening Sacrifice.

efore my mouth, O Lord, a warde
and watch ſet, I thee pray:
d of my lippes be thou the guarde,
and keeper ſure for aye.
et not mine heart to ill incline,
that with thoſe wicked mates,
hich miſchiefe worke, I fall to ſinne,
nor taſte their delicates.

When I offend, then let the juſt
correct mee, Lord, that day:
as a benefite needs muſt
I take the ſame alway.
, his reproofe ſhall bee ſweete Oyle,
that ſhall mine head not breake:
for my foes, within ſhort while,
I ſhall haue cauſe to ſpeake.

d when their Iudges downe ſhall fall,
amongſt the ſtones to ground,
people ſhall my words heare all,
which ſweete and true they found.

thee, as incenſe: & the lifting vp of my hands, as the Evening ſacrifice.

3 Set a watch (O Lord) before my mouth: keep the doore of my lippes.

4 Incline not my heart to anie evill thing, to practiſe wicked workes with men that work iniquitie: and let me not eate of their dainties.

5 Let the righteous ſmite me, it ſhall be a kindnes; and let him reproue me, it ſhall be an excellent oyle, which ſhall not breake my head: for yet my prayer alſo ſhall bee in their calamities.

6 When their judges are overthrowne

ces, they shal heare my words, for they are sweet.

7 Our bones are scattered at the graues mouth: as when one cutteth and cloaveth wood vpon the earth.

8 But mine eyes are vnto thee, O God the Lord: in thee is my trust, leaue not my soule destitute.

7 O Lord, beholde, our bones are
about the pit and graue,
Like chips by him that wood hath he
or digged in a caue.

8 Yet vnto thee mine eyes their sight
doe cast in this distresse:
On thee, O Lord, my trust is pight,
leaue not my soule helpelesse:

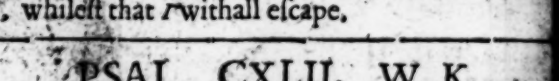
9 But keepe me frō the snares which th
haue spred to take me in:
And from the grins which such doe lay
as are addict to sinne.

10 As for the wicked, let them fall
into their nets prepar'd,
Whilst I escape: yea, let them all
together so be snar'd.

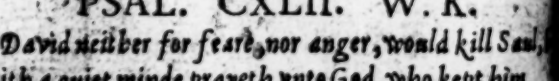
9 Keepe mee from the snare which they haue layd for mee, and
grinnes of the workers of iniquitie. 10 Let the wicked fall in
their owne nets, whileste that I withall escape.

## PSAL. CXLII. W. K.

*David neither for feare, nor anger, would kill Saul, but with a quiet minde prayeth vnto God, who kept him.*



VNto the Lord I cry did, & call: ye



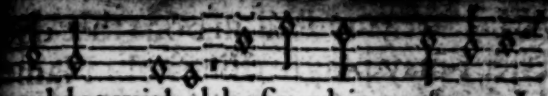
with my voyce I him besought, & my r



quests before him let fal. So that my gri

I Cryed vnto the Lord with my voyce: with my voice vnto the Lord did I make my supplication.

2 I powred out my complaint before him: I shewed before



oubles withal, before his presence I
h broght, to stay my troubled thogh

hough I in sprite was troubled & rent,
thou my path didst know alway.
selfe-same trade wherin I then went,
y foes so much to malice were bent,
ey privilie their snares did lay,
to take me as their prey.

As I now at my right hand did looke,
d so behelde on either side,
one foud I which could me wel brook
seeming strãge, they there me forsook
refuge was from me full wide,
my soule the selfe-same tride.

Then cryed I, O Lord, vnto thee,
d also sayd thus in effect,
hou art mine hope, and so still shalt be:
e, my whol part which thou gavest me,
ithin that land so seemlie dect,
where dwell doe thine elect.

To my cõplaint, ô Lord, now giue eare,
o I am brought full low and base:
ie me from such as put me in feare,
hich tyrants would asunder mee tea.
why? their force might soon take
me throughly to deface.

him thy trouble.

3 When my spirit was overwhelmed within mee, then thou knewest my path: in the way wherein I walked, haue they privilie layd a snare for mee.

4 I looked on my right hand, and beholde, but there was no man that would know mee: refuge fayled mee: no man cared for my soule.

5 I cryed vnto thee, O Lord, I sayd, Thou art my refuge, & my portion in land of the living.

6 Attend vn- my cry, for broght low: ne & my persecuters; for they

are stronger than I.
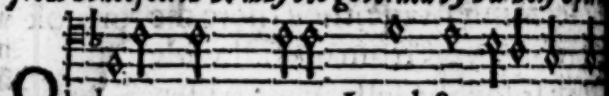
7 Bring my soule out of prison, that I may prayse thy Name: the righteous shall cõpasse mee about: for thou shalt deale bountifully with mee.

7 Make free my soul, in bõds that do
That I may prayse thine holy Name.
The righteous then will stand mee by,
And with much joy thy praises forth cry
For showing, Lord, to me the same,
They will set foorth thy fame.

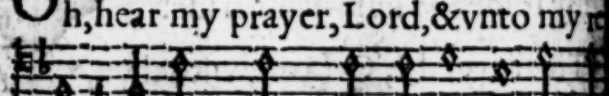
*To our Father in heaven so hie:*
*And to his Sonne be glore condigne:*
*With equall prayse, and laude worship wee*
*The holy Ghost in vnite Trinitie:*
*As it was in the beginning,*
*And shall be but ending.*

## PSAL. CXLIII. I. C.

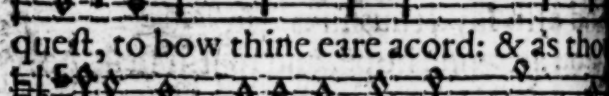
*David acknowledgeth Gods just judgements, desires remission of his sinnes, and to bee restored to grace, that from henceforth he may bee governed by his holy Spirit.*



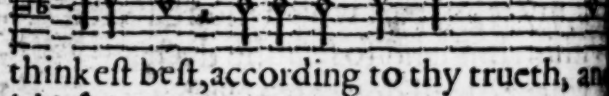
Oh, hear my prayer, Lord, &vnto my re-



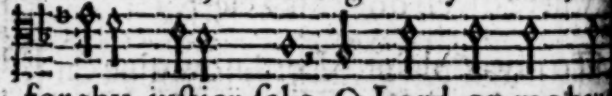
quest, to bow thine eare acord: & as thou



thinkest best, according to thy trueth, and



for thy justice sake, O Lord, on me haue



rueth, and answere to me make.

2 To judgement enter not
With me thy servant poore;

HEare my prayer, O Lord, giue eare to my supplicatiõs: in thy faithfulnesse answere me, & in thy righteousnesse.

2 And enter not into judgement with thy servant: for in thy sight shal no man living be justified.

3 For the enemie hath persecuted my soule: he hath [illegible] my life [illegible] to the [illegible]

ny? this well I wot,
an in fight may dure
ee, the liuing God:
ou his deeds wouldst try,
dare make none abode,
selfe to iustifie.

eholde, mine enemie
ued hath with spight
soule, it to destroy:
, he my life downe-right
o the earth hath smote,
d layed me full low,
arkneſſe, as forgot,
nen dead long agoe.

herethrough my sprite, alace,
troubled with vnrest:
e heart amazed was,
vexed in my breast.
I to minde doe call
s past, and doe record
workes; yea, thinke on all
he handie-workes, O Lord.

ith grieuous plaint & moane,
e hands I stretch abroad
thee, mine helpe alone:
loe, my soule, O God,
t ardentlie desires,
d longeth after thee,
irstie ground requires
h raine refresht to bee.

he hath made
mee to dwell
in darkneſſe,
as those that
haue beene
long dead.
4 Therefore
is my spirit
ouerwhel-
med within
me: my heart
within me is
desolate.
5 I remember
the dayes of
old: I medi-
tate on all
thy workes:
I muse on the
works of thy
hands.
6 I stretch
foorth my
hands vnto
thee: my soul
thirsteth af-
ter thee, as a
thirstie land.
Selah.
7 Heare mee
speedilie, O
Lord: my
spirit faileth:
hide not thy
face frō me,
lest I bee like
vnto them
that go down
into the Pit.
8 Cause me
to heare thy
louing kind-

7 O Lord, for mine availe,
To heare me make good speede:
For loe, my sprite doeth faile,
Hide not thy face in neede
From me, poore wretch, alace:
For doubtlesse else I shall
Be lyke to them that passe,
And in the graue doe fall.

8 Now sith I trust in thee,
Thy clemencie benigne,
To heare grant vnto mee,
When break of day doth spring.
The way to me descrie,
That I should walke and goe:
For I my soule on hie
To thee haue lifted tho.

9 From all my foes me saue,
And set me free, I pray:
For, Lord, with thee I haue
Still hid my selfe alway.

10 To doe thy will instruct
Me, Lord, my God of might:
Let thy good sprite conduct
Me to the land of Right.

11 To quicken mee accord,
For thy Names sake also:
And for thy justice, Lord,
Bring out my soule from woe.

12 And for thy mercies slay
My foes, and put to shame
My soules oppressours ayo,
For I thy servant am.

nesse in the morning: for in thee doe I truste: cause me to know the way wherein I shold walke: for I lift vp my soule vnto thee.

9 Deliver me, O Lord, from mine enemies: I flee vnto thee, to hide mee.

10 Teach me to doe thy wil, for thou art my God: thy Spirit is good: leade mee into the land of vprightnesse.

11 Quicken me, O Lord, for thy names sake: for thy righteousnes sake, bring my soule out of trouble.

12 And of thy mercie, cut off mine enemies, and destroy al them that afflict my soule: for I am thy servant.

*God of mights most,*
*prayse let vs applaude:*
*the Sonne, and holie Ghost,*
*whom bee glorie and laude.*
*As it was long before*
*the world tooke beginning,*
*And so shall evermore,*
*Abyde without ending.*

## PSAL. CXLIV. N.

*David prayseth the Lord, for his victories, and kingdome restored: yet calleth for the destruction of the wicked declareth wherein the felicitie of any people consisteth.*

BLesse be the Lord my strēgth, that doth
iustruct mine hands to fight:
the Lord that doeth my fingers frame
to battell by his might.
he is my goodnesse, fort, and tower,
deliverer, and shield:
him I trust; my people hee
subdues, to mee to yeeld.

Lord, what thing is man, that him
thou holdest so in price?
Sonne of man, that vpon him
thou thinkest in such wise?
Man is but lyke to vanitie,
so passe his dayes to end,
as fleeting shade: bow downe, Lord,
thine heavens, and descende.

the moūtains touch, & they shal smoke,
cast foorth thy lightning flame,

BLessed be the Lord, my strength, which teacheth my hands to war and my fingers to fight. 2 My goodnesse and my fortresse, my high tower, and my deliverer, my shield, & hee in whom I trust, who subdueth my people vnder me. 3 Lord, what is man, that thou takest knowledge of him? or the sonne of

And scatter them: thine arrowes
consume them with the same.
7 Send downe thine hand, eve frō abo
O Lord, deliver me:
Take me from waters great, from hand
of strangers make me free:
8 Whose subtill mouth of vanitie
and fondnesse doeth intreate:
And their right hand is a right hand
of falshood and deceit.
9 A new song will I sing, O God,
and singing will I bee:
On Violé, and on instrument
ten stringed vnto thee.
10 Even he it is, that onelie giues
deliverance to Kings:
Vnto his servant David helpe
from hurtfull sword he brings.
11 From strangers hand me saue & shiel
whose mouthes talke vanitie:
And their right hand is a right hand
of guile and subtiltie.
12 So that our sonnes may bee as plants,
whom growing youth doth rear
Our daughters carved corner stones,
like to a Palace faire.
13 Our garners full, and plentie may
with sundry sorts be found:
Our sheep bring thousands in our streets
ten thousands may abound.

14 Ou

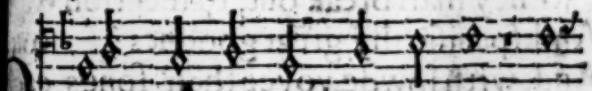
m& that thou makest account of him
4 Man is like to vanity: his dayes are as a shadow that passeth away
5 Bow thy heavens, O Lord, and come down touch the mountaines, & they shall smoake.
6 Cast foorth lightning, & scatter them; shoote out thine arrows and destroy them.
7 Send thine hand from aboue: rid me, and deliver mee out of great waters; fro the hand of strange children:
8 Whose mouth speaketh vanitie: & their right hand is a right hand of falshood.
9 I will sing a new Song vnto thee, O

ur Oxen be to labour strong,
that none doe vs invade:
re be no going out, nor cry
within our streetes be made.
Those people blessed are, that with
such blessings are so stor'd:
a, blessed all the people are,
whose God is God the Lord.
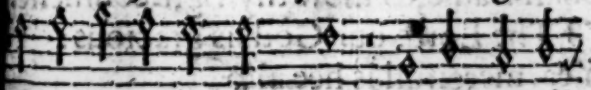
God, vpon a Psalterie; & an instrumẽt of ten strings will I sing prayses vnto thee?
10 It is hee that giveth salvation vnto Kings:
o delivereth David, his servant, from the hurtfull sword. 11 Rid e, and deliver me from the hand of strange children, whose mouth aketh vanitie: and their right hand is a right hand of falshood. That our sonnes may bee as plants growne vp in their youth; that r daughters may bee as corner stones, polished after the similitude a palace. 13 That our garners may bee full, affording all manner lore: that our sheepe may bring foorth thousands, and ten thou- ds in our streetes. 14 That our Oxen may bee strong to labour: there bee no breaking in, nor going out; that there bee no com- ning in our streets. 15 Happie is that people that is in such a case; happie is that people whose God is the LORD.

## PSAL. CXLV. I. C.

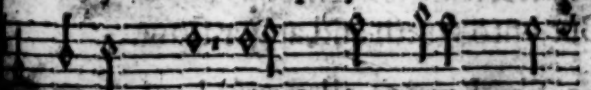
*David describeth the wonderfull providence of God, in erning and preserving all creatures He prayseth God his Iustice, mercie, and speciall loving kindnesse to- ds those that call vpon him, feare, and love him.*



O Lord, that art my God & King, vn-

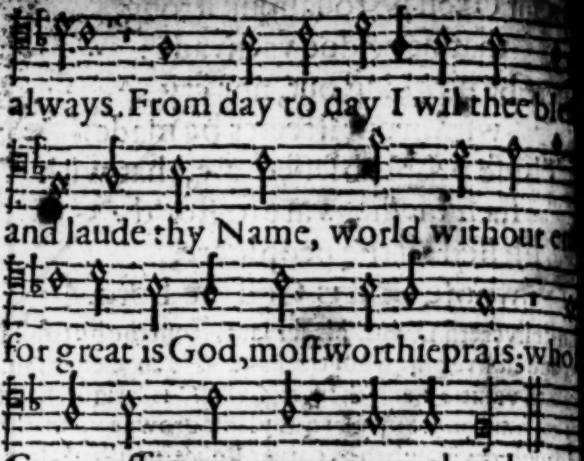


oubtedly I will thee prayse: I wil extoll,



blessings sing, vnto thyne holy Name

I will extoll Thee, my God, ô king: and I will blesse Thy Name for ever & ever.
2 Everie day will I blesse Thee: and I will prayse Thy Name for ever and ever.
3 Great is the LORD, and greatly to be praysed; and



always. From day to day I wil thee bles
and laude thy Name, world without en
for great is God, most worthie prais; who
Greatnesse none may comprehend.

4 Race shall thy works prayse vnto race
And so declare thy power, O Lord.
5 The glorious beautie of thy grace,
And wondrous workes will I record.
6 And all men shall the power of God,
Of all thy fearfull acts declare:
And I to publish all abroad
Thy greatnesse, at no time will spare.

7 They shall break out, to mention
And specifie thy great goodnes: (one
And with lowde voyce their songs each
Shall frame, to show thy righteousnesse.
8 The Lord, our God, is gracious:
Yea, mercifull is hee also;
In mercie he is plenteous,
But vnto wrath and anger slow.

9 The Lord to all men is benigne,
Whose mercies all his workes exceede.

10 Thy

1 vnsearchable.
2 One generation shall prayse thy works to another, and shall declare thy mightie acts.
5 I wil speak of the glorious honour of thy majestie: and of thy wōdrous workes.
6 And men shal speak of the might of thy terrible acts: & I wil declare thy greatnesse.
7 They shall abundantlie vtter the memorie of thy great goodnesse: & shall sing of thy righteousnes
8 The Lord is gracious and full of compassion: slow to anger, and of great mercie.
9 The Lord is good to all: and his ten-

hy works each-one thy prayſes ſing,
eke thy Saincts thee bleſſe indeede.
1 The glorie of thy Kingdome they
ſhow, and of thy power doe tell:
That ſo mẽs ſons his might knowmay,
kingdomes great, that doth excell.

3 Thy kingdome hath none end at all,
hy Lordſhip ever doth remaine:
The Lord vpholdeth all that fall,
nd doth the feeble folke ſuſtaine.
5 The eyes of all things, Lord, attend,
nd on thee wayte, that heere doe liue:
nd thou in ſeaſon due doeſt ſende
ufficient food, them to relieue.

6 Yea, thou thine hand doeſt open wide,
nd everie thing doeſt ſatisfie
hat liues, and on this earth abyde,
f thy great liberalitie.
17 The Lord is juſt in his wayes all,
nd holie in his workes each-one:
At hand to all that on him call,
trueth, that call to him alone.

19 The Lord will the deſire fulfill
ſuch as doe him feare and dread:
nd he alſo their cry heare will,
nd ſaue them in the tyme of neede.
20 He doth preſerue them more & leſſe,
hat beare to him a loving heart:
t workers all of wickedneſſe,
eſtroy will hee, and cleane ſubvert.

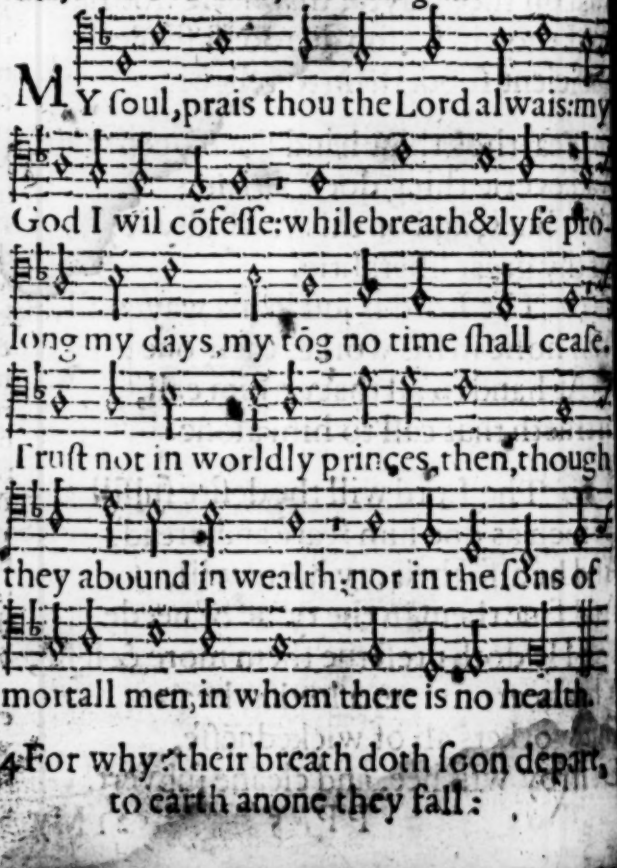
are over all his workes.
10 All thy workes ſhall prayſe thee, O Lord, and thy Saincts ſhall bleſſe thee.
11 They ſhall ſpeake of the glorie of thy kingdome: and talke of thy power;
12 To make knowne to the ſonnes of mẽ his mightie acts, and the glorious Majeſtie of his kingdom.
13 Thy kingdome, is an everlaſting kingdome: & thy dominion endureth throghout all generations.
14 The Lord vpholdeth al that fall: and raiſeth vp all thoſe that be bowed down
15 The eyes of all wayte vpon thee: & thou giveſt them

16 Thou openest thine hand, and satisfiest the desire of everie living thing. 17 The Lord is righteous in all his wayes, and holie in all his workes. 18 The Lord is nigh vnto all them that call vpon him, to all that call vpon him in trueth. 19 He will fulfill the desire of them that feare him: hee also will heare their cry, and will saue them. 20 The Lord preserveth all them that loue him, but all the wicked will he destroy. 21 My mouth shal speake the prayse of the Lord: and let all flesh blesse his holy Name for ever and ever.

21 My mouth, therefore, my speach
To speak the prayses of the Lord: (fram
All flesh to blesse his holie Name,
For evermore eke shall accord.

## PSAL. CXLVI. I. H.

*David teacheth, that none should put their trust in men, but in GOD alone, who is almightie.*




4 For why? their breath doth soon depart,
to earth anone they fall:

1 Prayse yee the Lord; prayse the Lord: O my soule.

2 While I liue, will I prayse the Lord: I will sing prayses vnto my God, while I haue any being.

3 Put not your trust in Princes, nor in the sonne of man, in whom there is no helpe.

4 His breath goeth forth, he returneth to his earth: in that verie day his

dthen the counſels of their heart:
decay, and periſh all.
O happie is that man, I ſay,
whom Iacobs God doth ayde:
And he whoſe hope doth not decay,
but on the Lord is ſtayde:

Who made the earth and waters deepe,
the heavens high withall:
Who doth his word and promiſe keepe
in trueth, and ever ſhall.
With right alwayes doth he proceede,
for ſuch as ſuffer wrong:
The poore and hungrie he doth feede,
and looſe the fetters ſtrong.

The Lord doth ſend the blind their ſight,
the lame to limbes reſtore:
The Lord, I ſay, doth loue the right
and juſt man evermore.
He doth defende the fatherleſſe,
the ſtrangers ſad in heart:
And quytes the widow from diſtreſſe,
and ill mens wayes ſubvert.
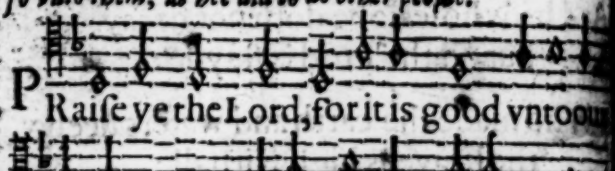
O Thy Lord and God eternallie,
O Sion, ſtill ſhall reigne;
In tyme of all poſteritie,
for ever to remaine.

riſh.
5 Hap
he that
the God
Iacob for
helpe: who
hope is in
the Lord his
God:
6 Which
made heaven
& earth, the
ſea, and all
that therein
is: which
keepeth truth
for ever:
7 Which exe-
cuteth judge-
ment for the
oppreſſed,
which giveth
food to the
hungrie: the
Lord looſeth
the priſoners
8 The Lord
openeth the
eyes of the
blinde, the
Lord rayſeth
them that are
bowed down
the Lord lo-
veth the righ
teous.
9 The Lord

eſerveth the ſtrangers, he relieveth the fatherleſſe and widow: but
e way of the wicked hee turneth vp-ſide-downe. 10 The Lord
ll reigne for ever: even thy God, O Zion, vnto all generations.
raiſe yee the Lord.

PSAL.

*The Prophet prayseth the bountie, wisedome, justice, and providence of God, vpon all creatures, but speciallie vpon his Church, which he gathereth together after their dispersion: declaring his word & judgements so vnto them, as hee did to no other people.*



PRaise ye the Lord, for it is good vnto our God to sing: for it is pleasant, & to praise it is a comely thing. The Lord his owne Ierusalem he buildeth vp alone: and the dispersed of Israel doth gather into one.

3 He heales the broken in their hearts,
their sore vp doeth he binde:
4 He counts the number of the Statres,
and names them in their kinde.
5 Great is the Lord, great is his power,
his wisedome infinite:
6 The Lord relieves the meek, & throwes
to ground the wicked wight.

7 Sing vnto God, the Lord, with prayse,
vnto the Lord rejoyce:
And to our God vpon the Harpe,
advance your singing voyce.

8 Hee

c yee Lord, ; good g pray- nto our : for it is easant, and prayse is comelie.
2 The Lord doeth builde vp Ierusalem he gathereth together the out-casts of Israel
3 He healeth the broken in h art, & bindeth vp their wounds.
4 Hee telleth the number of the starres hee calleth them all by their names.
5 Great is our Lord, and of great power; his vnderstãding is infinite.
6 The Lord lifteth vp the meek: he casteth the wicked down to the ground.
7 Sing vnto the LORD with thanks-

He covers heaven with clouds, and for
the earth prepareth raine:
And on the mountaines hee doeth make
the grasse to grow againe.

He giveth beasts their food, yea, to
young Ravens, when they cry:
In strength of Horse, nor in mans legs,
no pleasure taketh hee.

But in all those that feare the Lord,
the Lord hath his delight:
And such as doe attend vpon
his mercies shining bright.

O prayse the Lord, Ierusalem,
thy God, O Sion, praise:
For hee the barres hath forged strong,
wherewith thy gates he stayes.

Thy children hee hath blest in thee,
and in thy borders hee
Doth settle peace, and with the flowre
of wheate he filleth thee.

And his Commandements vpon
the earth hee sendeth out:
And his Word with speedie course
doeth swiftlie run about.

He giveth snow like wooll, hoare frosts
like ashes doeth he spreade:
Like morsels casts his yce, whereof
the colde who can abide?

He sendeth foorth his mightie Word,
and melteth them againe:

giving prayse pie is the ha hath to our 11 of 8 Who c his reth the he c. with cloudy who prepareth rain for the earth: who maketh gras to grow vpon the mountaines.
9 Hee giveth to the beast his food and to the yong ravés which cry.
10 He delighteth not in the strength of the horse: hee taketh not pleasure in the legges of a man.
11 The Lord taketh pleasure in them that feare him: in those that hope in his mercie.
12 Praise the Lord, O Ierusalé: praise thy God, O Zion.
13 For hee hath strengthened the

His

barres of thy gates: he hath blessed thy children within thee.
14 He maketh peace in thy borders, and filleth thee with the finest of the wheate.
15 Hee sendeth foorth his commandement vpon earth: his Word runneth very swiftlie.
16 He giveth snow lyke wooll: he scattereth the hoare frost lyke ashes. 17 He casteth foorth his yce like morsels: who can stand before his cold? 18 He sendeth out his word, and melteth them: hee causeth his winde to blow, and the waters flow. 19 Hee showeth his word vnto Iacob: his statutes & his judgements vnto Israel. 20 Hee hath not dealt so with any nation: and as for his judgements, they haue not knowne them. Praise ye the Lord.

winde hee maketh blow, and then
the waters flow amaine.
19 The doctrine of his holie word,
to Iacob doeth he show:
His Statutes and his Iudgements hee
giues Israel to know.
20 With everie Nation hath hee not
so dealt, nor haue they knowne
His secret Iudgements: now therefore,
prayse yee the Lord alone.

## PSAL. CXLVIII. I. Pull.

*He provoketh all creatures to prayse the Lord, in heaven, and in all places; specially for the power that he hath given to his people Israel.*

PRayse yee the Lord. Praise ye the Lord from the heavens: prayse him in the heights.



Giue laud vnto the Lord, frō heavē that is so hie: praise Him in deed & word, aboue the starry Skie. And also ye, His Angels al, Armies Royall, Prayse Him with Glee.

2 Prayse yee him all his angels; praise ye him all his hoastes.

Prayſe him both Sunne and Moc
ich are ſo cleare and bright:
e ſame of you be done,
gliſtring ſtarres of light.
4 And eke no leſſe,
Yee heavens fayre,
And clowdes of the ayre,
His laude expreſſe.

5 For at his word they were
l formed, as wee ſee:
his voyce did appeare
l thinges, in their degree:
6 Which hee ſet faſt.
To them hee made,
A law and trade,
For aye to laſt.

7 Extoll and prayſe GODS Name,
earth yee Dragons fell:
l depths doe yee the ſame,
r it becomes you well.
8 Him magnifie,
Fyre, Hayle, Yce, Snow,
And Stormes that blow,
At his decree.
9 The hilles, and mountaynes all,
d trees that fruitfull are:
e Cedars great and tall,
worthie Prayſe declare.
10 Beaſtes, and Cattell:
Yea, Birds flying,
And Wormes creeping,
That on earth dwell.

Prayſe him Sun and Moon: praiſe him all yee ſtars of light.
4 Praiſe him yee heavens of heavens: & ye waters that be about the heavens.
5 Let them prayſe the Name of the Lord: for he commanded, & they were created.
6 He hath alſo ſtabliſhed them for ever and ever: he hath made a decree which ſhal not paſſe
7 Prayſe the Lord from the earth, ye dragons and all deepes.
8 Fire and haile, ſnow and vapour, ſtormie wind fulfilling his word.
9 Mountains and all hills, fruitful trees, & all cedars.
10 Beaſts and all cattell: creeping

11 All Kings, both more and le
With all their pompous trayne:
Princes, and all judges,
That in the world remayne.
12 Exalt his Name,
Young Men, and Maydes;
Olde Men, and Babes,
Doe yee the ſame.

13 For his Name ſhall wee proone,
To bee moſt excellent:
Whoſe prayſe is farre aboue
The Earth, and Firmanent.
14 For ſure hee ſhall
Exalt with Bliſſe,
The Horne of His,
And helpe them all.

15 His Saincts all ſhall foorth tell
His Prayſe, and Worthineſſe;
The Children of Iſrael,
Eachone, both more and leſſe:
And alſo they,
That with good will,
His words fulfill,
And Him obey.
Prayſe yee the Lord.

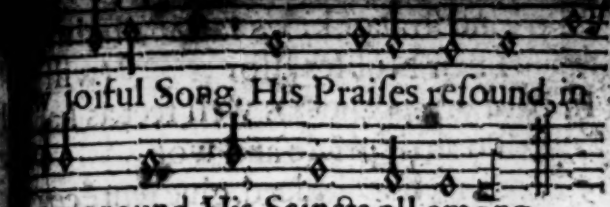
11 Kings, and flying fowle.
11 Kings of the earth, & all people: Princes, and all Iudges of the earth.
12 Both yong men & maidens: olde men & children.
13 Let them prayſe the Name of the Lord, for his Name alone is excellent: his glorie is aboue the earth & heaven.
14 He alſo exalteth the horne of his people, the prayſe of all his Saincts, even of the children of Iſrael, a people neare vnto him.

## PSAL. CXLIX. R. P.

*An exhortation to the Church, to prayſe the Lord his victories and conqueſt that hee giveth his Saincts againſt all mans power.*

PRayſe yee the Lord, Sing vnto the Lord a new ſong: & his prayſe in the Congregation of

SIng vnto the Lord, with harty accor



joiful Song. His Praiſes reſound, in
ry ground, His Saincts all among.

Let Iſrael rejoyce, and praiſe eke with
His Maker loving: (voyce,
The ſonnes of Sion, let them everie one
Bee glad in their King.

Let al thē advāce, his Name in the dāce,
Both now and alwayes:
With Harp & Tabret, even ſo likewiſe let
Them vtter his praiſe.
The Lords pleaſure is, in thē that are his,
Not willing to ſtart:
But all meanes doth ſeeke, to ſuccour the
And humble in heart. (meeke,

The Saincts more & leſſe, his praiſe ſhall
As is good, and right. (expreſſe,
Rejoycing, I ſay, both now, and for aye,
In their Beds at night.
Their throat ſhal braſt out, in everyrout,
In prayſe of their Lord:
And as men moſt bold, in hand ſhall they
A two-edged ſword: (holde,

Avenged to bee, in everie degree,
The Heathen vpon:
And for to reprooue, as thē doth behooue,
The people eachone.

rejoyce in him that made him: let the children of Zion be joyfull in their King.

3 Let them prayſe his Name in the daunce: let them ſing prayſes vnto him with the timbrell and harpe.

4 For the Lord taketh pleaſure in his people: he wil beautify the meek with ſalvation.

5 Let the Saincts be joyful in glorie: let them ſing alowde vpon their beds.

6 Let the high prayſes of God bee in their mouth, and a two-edged ſword in their hand:

7 To execute vengeance vpō the hea-

upon the people,

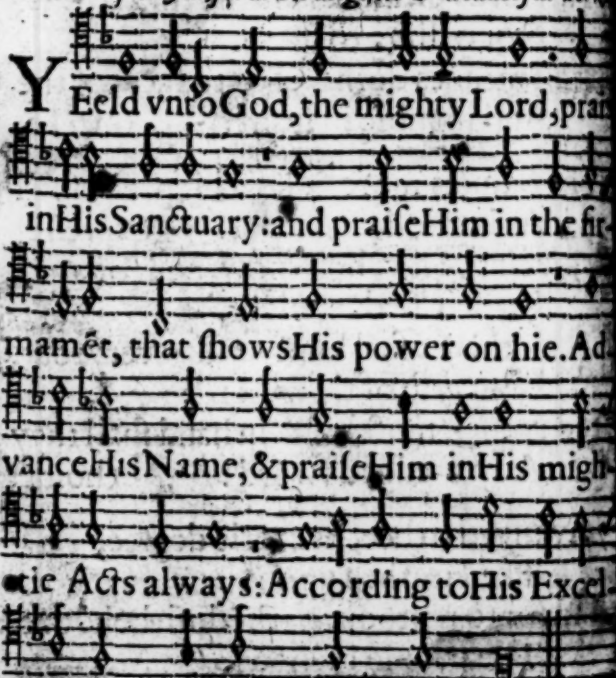
8 To binde their Kings with chains, and their Nobles with fetters of yrō

9 To execute vpon them the judgemēt written: This honour haue all his Saints. Prayse yee the Lord.

8 To bind strange kings fast, in chains
Their Nobles also, (with
In hard yron bands, as well feet as han
To their griefe and woe,
9 That they may indeed, giue sentēce wi
On them to their payne: (spee
which is writ alwais. Such honor & prai
His Saynēts shall obtayne.
*To our Father abone, and to his deare Son*
*And the holie Ghost:*
*Bee honour and glore, as it was before,*
*And for aye shall last.*

## PSAL. CL. N.

*An exhortation, to prayse the Lord without ceasing, by manner of wayes, for al his mightie & wonderful work*




1 Prayse yee the Lord. Prayse God in his Sanctuary: praise him in the firmament of his power.

2 Prayse him for his mighty acts; praise him according to his excellent greatnesse.

3 Prayse him with the sound of the trūpet; praise him with the Psaltery and harpe.

4 Prayse him with the tim
brell and
dance: praise
him with

praiſes with the princelie noyſe
of ſounding Trumpets blow:
ſe him vpon the Viole, and
vpon the Harpe alſo.
raiſe him with Timbrell, & with Flute,
Organes, and Virginalles:
ith ſounding Cymbals praiſe ye him:
praiſe him with loude Cymballes.

What ever hath the benefite
of breathing, prayſe the Lord:
prayſe the Name of God the Lord,
agree with one accord.

ſtringed inſtruments, & Organes.
5 Prayſe him vpon the lowd Cymbals: prayſe him vpo the high ſounding Cymbals.
6 Let everie thing that hath breath prayſe the Lord. Prayſe ye the Lord.

*The ende of the Pſalmes of David, in Proſe and Metre.*

## *The X Commandements of Almightie GOD.* Exod. 20.

Attend my People, and giue eare:
Of ferlie things I will thee tell:
e that my words in mynde thou beare,
nd to my Precepts liſten well.
1 I am thy Soveraigne Lord and God,
ho hath thee brought from carefull thrall:
nd eke reclaim'd from Pharaohs rod,
2 Make thee no gods, on them to call:
or faſhioned forme of anie thing,
Heaven, or Earth, to worſhip it:
r I thy GOD by revenging,
ith grievous plagues this ſinnes will ſmite.

3 Take not in vayne His holie Name,
Abuſe it not after thy will:
For ſo thou mightſt ſoone purchaſe blame,
And in his wrath hee would thee ſpill.

4 The Lord from worke the ſeaventh day ceaſt,
And brought all thinges to perfect ende:
So thou, and thyne, that day take reſt,
That to Gods heſts ye may attende.

5 Unto thy Parents honour giue,
As Gods Commandements doe pretende:
That thou long dayes and good mayſt liue
In earth, where God a place doth lende.

6 Beware of Murder and cruell hate:

7 All filthie Fornication flee.

8 See thou ſteale not in anie rate:

9 Falſe witneſſe agaynſt no man bee.

10 Thy neighbours houſe wiſh not to haue;
His Wyfe, or ought that he calles myne:
His Fielde, his Oxe, his Aſſe, his Slaue,
Or anie thing which is not thyne.

*A Prayer.*

THE Sprite of grace grant vs, O Lord,
To keepe theſe lawes our hearts reſtore,
And cauſe vs all with one accord,
To magnifie thy Name therefore.

For of our ſelues no ſtrength we haue,
To keepe theſe Lawes after thy will:
Thy might, therefore, O Chriſt, we craue,
That we in thee may them fulfill.

Lord, for thy Names ſake, grant vs this,
Thou art our ſtrength: oh, Saviour Chriſt:
Of thee to ſpeede, how ſhould we miſſe:
In whom our treaſure doth conſiſt.

thee for evermore be prayse,
the Father in each respect:
with the holie Sprite alwayes,
Comforter of thyne Elect.

## THE LORDS PRAYER.

OUR Father, which in Heaven art,
And mak'st vs all one brotherhoode:
call vpon thee with one heart:
heavenlie Father, and our God.
Grant we pray not with lippes alone,
But with the hearts deepe sigh and groane.
y blessed Name be sanctified,
yne holie word mought vs inflame:
holie lyfe for to abyde,
magnifie thy holie Name.
From all errours defende and keepe,
The little flocke of thy poore sheepe.
y Kingdome come, even at this houre,
nd hencefoorth everlastinglie:
hine holie Ghost into vs powre,
ith all his gifts most plenteouslie.
From Satans rage and filthie band,
Defende vs with thy mightie hand.
hy will be done with diligence,
yke as in Heaven, in Earth also:
troubles grant vs patience,
hee to obey in wealth and woe.
Let not flesh, blood, nor anie ill,
Prevayle agaynst thyne holie will.
Giue vs this day our daylie bread,
And all other good gifts of thyne:

Kepe vs from warre, and from blood-shed,
Also from sickneſſe, dearth, and pyne:
That we may liue in quyetneſſe,
Without all greedie carefulneſſe.
Forgiue vs our offences all,
Relieue our carefull conſcience:
As we forgiue both great and ſmall,
Which vnto vs haue done offence.
Prepare vs, Lord, for to ſerue thee,
In perfect loue and vnitie.
O Lord, into temptation
Leade vs not, when the Fiende doth rage:
To withſtand his invaſion,
Grant power and ſtrength to everie age.
Arme, and make ſtrong thy feeble hoſte,
With fayth, and with the holie Ghoſt.
O Lord, from evill deliver vs,
The dayes and tymes are dangerous:
From everlaſting death ſaue vs,
And in our laſt ende comfort vs.
A bleſſed ende to vs bequeath,
Into thy hands our ſoules receiue.
For thou, O Lord, art King of kings,
And thou haſt power over all:
Thy glorie ſhyneth in all things,
In the wyde world vniverſall.
Amen, let it be done, O Lord,
As we haue prayde with one accord.

*The XII Articles of the Chriſtian Fayth.*

ALL my beliefe and confidence,
is in the Lord of might:
The Father which all things hath made,
the day and eke the night.

Heavens and the Firmament,
and alſo manie a Starre:
e Earth, and all that is therein,
which paſſe mans reaſon farre.
nd in lyke manner I belieue,
in Chriſt our Lord, his Sonne:
oëquall with the Dietie,
and man in fleſh and bone.
onceived by the holie Ghoſt,
his word doeth me aſſure:
nd of his Mother Marie borne,
yet ſhe a Virgine pure.
ecauſe mankynde to Satan was,
for ſinne in bonde and thrall:
e càme and offred vp himſelfe,
to death, to ſaue vs all.
nd ſuffering moſt grievous payne,
then Pilate beeing Iudge:
Vas crucified vpon the Croſſe,
and thereat did not grudge.
And ſo he died in the fleſh,
but quickned in the Sprite:
His Bodie then was buried,
as is our vſe and rite.
His ſprite did after this deſcende,
into the lower parts:
To them that long in darkneſſe were,
the true light of their hearts.
And on the third day of his death,
he roſe to lyfe agayne:
To th'ende he might be glorified,
out of all griefe and payne.

Ascending to the heavens hie,
to sit in glorie still:
On Gods right hand, his Father deare,
according to his will:
Untill the Day of Iudgement come,
when he shall come againe:
With Angels power, yea, of that day,
we be all vncertayne;
To judge all people righteouslie,
whom he hath dearlie bought:
The living, and the dead also,
which he hath made of nought.
And in the holie Sprite of God,
my faith to satisfie:
The third person in Trinitie,
believe I stedfastlie.
The holie and Catholicke Church,
that Gods Word doth maintayne,
And holie Scripture doth allow,
which Satan doth disdaine.
And also I doe trust to haue,
by Iesus Christ his death,
Release and pardon of my sinnes,
and that onlie by Fayth.
What tyme all flesh shall ryse againe,
before the Lord of might,
And see him with their bodilie eyes,
which now doe giue them light.
And then shall Christ our Saviour,
the Sheepe and Goates divyde:
And giue lyfe everlastinglie,
to those whom he hath tryde.

Which

ch is the Realme Celestiall,
in glorie for to rest:
th all the holie companie,
of Saincts and Angels blest.
hich serue the Lord Omnipotent,
obedientlie each houre:
whom be all Dominion,
and prayse for evermore.

*VENI CREATOR.*

COme holie Ghost, Eternall God,
proceeding from aboue:
oth from the Father, and the Sonne,
the God of peace and loue.
isite our myndes, and into vs
thyne heavenlie grace inspyre,
hat in all trueth and godlinesse,
we may haue true desyre.
hou art the verie Comforter,
in all woe and distresse:
The heavenlie gift of God most high,
which no tongue can expresse.
The fountaine and the lyuelie spring,
of joy Celestiall:
The fyre so bright, the loue so cleare,
and vnction spirituall.
Thou in thy giftes art manifolde,
whereby Christs Church doth stand:
In faithfull hearts wryting thy Law,
the finger of Gods hand.
According to thy promise made,
thou gavest speach of grace:
That throughthy helpe the praise of GOD,
may stand in everie place.

ſende downe thine heavenlie light:
Kindle our hearts with fervent loue,
to ſerue God day and night.
Strength and ſtabliſh all our weakneſſe,
ſo feeble, and ſo fraile:
That neither fleſh, the world, nor Devill,
againſt vs doe prevaile.
Put backe our enemies farre from vs,
and grant vs to obtaine
Peace in our hearts with God and man,
without grudge or diſdaine.
And grant, O Lord, that thou beeing
our leader and our guyde,
We may eſchew the ſnares of ſinne,
and from thee never ſlyde.
To vs ſuch plentie of thy grace,
good Lord, grant, we thee pray:
That thou mayſt be our Comforter,
at the laſt dreadfull day.
Of all ſtryfe and diſſention,
O Lord, diſſolue the bands:
And make the knot of peace and loue,
throughout all Chriſtian lands.
Grant vs, O Lord, through thee to know,
the Father of all might:
That of his deare beloved Sonne,
we may attayne the ſight.
And that with perfect fayth alſo,
we may acknowledge thee:
The [illegible] of them both alway,
[illegible] God in perſons three.

Laude

de and praiſe be to the Father,
and to the Sonne equall:
nd to the holie Sprite alſo,
one God Coëternall.
nd we pray that the onlie Sonne,
vouchſafe his Sprite to ſende,
o all that doe profeſſe his Name,
vnto the worldes ende.

*The humble ſute of a Sinner.*

O Lord, on whom I doe depende,
beholde my carefull heart:
And when thy will and pleaſure is,
relieue me of my ſmart.
Thou ſeeſt my ſorrowes what they are,
my griefe is knowne to thee:
And there is none that can remoue,
or take the ſame from me:
But onlie thou, whoſe ayde I craue,
whoſe mercie ſtill is preſt
To eaſe all thoſe that come to thee,
for ſuccour and for reſt.
And ſith thou ſeeſt my reſtleſſe eyes,
my teares and grievous groane:
Attende vnto my ſute, O Lord,
marke well my playnt and moane.
For ſinne hath ſo incloſed me,
and compaſt me about,
That I am now remedileſſe,
if mercie helpe not out.
For mortall man can not releaſe,
or mitigate this payne:
But even thy Chriſt, my Lord, and God,
who for my ſinnes was ſlayne.

Those bloodie wounds are yet to see,
though not with mortall eye:
Yet doe thy Saincts beholde them all,
and so I truſt ſhall I.
Though ſinne doeth hinder me a whyle,
when thou ſhalt ſee it good,
I ſhall enjoy the ſight of him,
and ſee his wounds and blood.
And as thy Angels and thy Saincts,
doe now beholde the ſame,
So truſt I to poſſeſſe that place,
with them to praiſe thy Name.
But whyles I liue heere in this Vale,
where ſinners doe frequent.
Aſſiſt me ever with thy grace,
my ſinnes ſtill to lament.
Leſt that I treade in ſinners trace,
And giue them my conſent:
To dwell with them in wickedneſſe,
whereto nature is bent.
Onlie thy grace muſt bee my ſtay,
leſt that I fall downe flat:
And beeing downe, then of my ſelfe,
can not recover that.
Wherefore this is yet once againe,
my ſute and my requeſt,
To grant me pardon for my ſinne,
that in thee I may reſt.
Then ſhall my heart, my tongue and voyce,
bee inſtruments of prayſe:
And in thy Church and houſe of Saincts,
ſing Pſalmes to thee alwayes.

O Lord, turne not away thy face,
from him that lyes proſtrate;
Lamenting ſore his ſinfull life,
before thy mercie gate.
Which gate thou openeſt wyde to thoſe
that doe lament their ſinne:
But not that gate againſt me, Lord,
but let mee enter in.
And call mee not to myne accounts,
how I haue lived heere:
For then I know right well, O Lord,
how vile I ſhall appeare.
I needе not to confeſſe my lyfe,
I am ſure thou canſt tell:
VVhat I haue beene, and what I am,
I know thou knowſt it well.
O Lord, thou knowſt what things be paſt,
and eke the thinges that bee:
Thou knowſt alſo what is to come,
nothing is hid from thee.
Before the heavens and earth were made,
thou knewſt what thinges were then:
And all thinges elſe that haue beene ſince,
amongſt the ſonnes of men.
And can the thinges that I haue done,
bee hidden from thee then?
Nay, nay, thou knowſt them all, O Lord,
where they were done, and when.
VVherefore with teares I come to thee,
to beg, and to entreate:
Even as the Chylde that hath done evill,
and feareth to bee beate.

come I to thy mercie gate,
where mercie doeth abound:
Requyring mercie for my sinne,
to heale my deadlie wound.
O Lord, I neede not to repeate,
what I doe beg or craue:
Thou knowst, O Lord, before I aske,
the thing that I would haue.
Mercie, good Lord, mercie I aske;
this is the totall summe:
For mercie, Lord, is all my sute,
Lord, let thy mercie come.

*The complaynt of a Sinner.*

WHere righteousnesse doeth say,
Lord, for my sinfull part:
In wrath thou shouldst me pay,
Vengeance for my desert,
I can it not deny,
But needes I must confesse,
How that continuallie,
Thy Lawes I doe transgresse.
But if it bee thy will,
With sinners to contende,
Then all thy Flocke shall spill,
And bee lost without ende.
For who lives heere so right,
That rightlie hee can say,
Hee sinnes not in thy sight,
Full oft and everie day?
The Scripture plaine telles mee,
The righteous man offendeth
Seaven tymes a day to thee,
Wherefore thy wrath dependeth.

o that the righteous man,
th walke in no such path,
hee falles now and than,
danger of thy wrath.
Then sith the case so stands,
at even the man right wyse
les oft in sinfull bands,
hereby thy wrath may rise;
Lord, I that am vnjust,
d righteousnesse none haue,
hereto then shall I trust,
y sinfull soule to saue?
But truelie to that poste,
hereto I cleaue and shall:
hich is thy mercie most,
rd, let thy mercie fall,
And mitigate thy moode,
else wee perish all:
he pryce of this thy Blood,
herein mercie I call.
The Scripture doeth declare,
o droppe of Blood in thee,
t that thou didst not spare,
o shed each droppe for mee!
Now let those drops most sweet,
moyst myne heart so dry:
at I with sinne repleat,
y liue, and sinne may dye.
That beeing mortified,
is sinne of myne in mee:
ay bee sanctified,
y grace of thyne in thee.

So that I never fall,
Into such mortall sinne:
That my foes infernall,
Rejoyce my death therein.
But vouchsafe mee to keepe,
From those infernall foes:
And from that lake so deepe,
Whereas his mercie growes.
And I shall sing the songs,
Confirmed with the just:
That vnto thee belonges,
Which art myne onlie trust.

## *The Lamentation of a Sinner.*

*Through perfect Repentance, the sinner hath a sure trust in God, that his sins shall be washed away in Christs blood.*

O Lord, in thee is all my trust,
Giue eare vnto my wofull cry:
Refuse mee not, that am vnjust,
But bowing downe thine heavenlie eye,
Beholde how I doe still lament,
My sinnes, wherein I doe offende:
O Lord, for them shall I bee shent,
Sith thee to please I doe intende?
No, no, not so, thy will is bent,
To deale with sinners in thyne yre:
But when in heart they shall repent,
Thou grantst with speede their just desire.
To thee, therefore, still will I cry,
To wash away my sinfull cryme:
Thy blood, O Lord, is not yet dry,
But that it may helpe mee in tyme.
For why? whyle I on earth remaine,
Oppresst, alace, with woe and griefe:

n ſigh and ſue for thy relief.
weete Chriſt, wilt thou not then appeare,
comfort them that comfort lacke?
ilt thou not bow thyne eare to heare,
rd Ieſus, come, and bee not ſlacke.
For then ſhall Thyne receiue their reſt,
eir joy, their bliſſe, their perfect peace:
d ſee thy Face of treaſure beſt,
Lord, that doeth our joyes increaſe.
Then ſhalt thou giue thoſe noble crownes,
hich thyne owne blood hath dearlie bought:
hen ſhall thoſe Pſalmes, and high renownes,
ee given in grace moſt richlie wrought.
Then ſhall thy Saincts redeemed deare,
rom baile to bliſſe removed bee:
nd bleſſed Chriſt, thy ſweete voyce heare,
Come to mee Babes, come vnto mee,
Come reygne in joyes eternallie,
Come reygne in bliſſe that hath no ende:
Come, therefore, Lord: Come Chriſt wee pray,
Our preſſed griefe with ſpeede amende.
Haſte thee, O Lord, haſte thee, I ſay,
To powre on mee thy gifts of Grace:
That when this lyfe ſhall fleete away,
In Heaven with thee I may haue place.
Where thou doeſt reygne eternallie,
With God, who once thee downe did ſende:
Where Angels ſing continuallie,
To thee bee prayſe world without ende.

*The Song of the bleſſed Marie, called* Magnificat.

MY Soule doeth magnifie the LORD,
my Sprite eke evermore

Rejoyceth in the Lord my God,
which is my Saviour.
And why? becauſe he did regarde,
and gaue reſpect vnto
So baſe eſtate of his hand-mayde,
and let the mightie goe.
For now beholde all Nations,
and Generations all,
From this tyme foorth for evermore,
ſhall me right bleſſed call;
Becauſe he hath me magnified,
which is the Lord of might:
Whoſe Name be ever ſanctified,
and prayſed day and night.
For with his mercie and his grace,
all men he doeth enflame:
Throughout all generations,
to ſuch as feare his Name.
He ſhowed ſtrength with his right arme,
and made the prowde to ſtart:
With all imaginations,
that they bare in their heart.
He hath put downe the mightie ones,
from their ſupernall ſeate:
And did exalt the meeke in heart,
as hee hath thought it meete.
The hungrie he repleniſhed,
with all things that were good:
And through his power hee made the rich,
oftrymes to want their foode.
And calling to rememberance,
his mercie everie deale:

Hath

Hath holpen vp assistantlie,
his servant Israell,
According to his promise made,
to Abraham before,
And to his seede successiuelie,
to stand for evermore.

*The Song of Simeon, called* Nunc dimittis.

O Lord, because myne heartes desyre
hath wished long to see,
My onlie Lord, and Saviour,
thy Sonne, before I die.
The joy and health of all mankynde,
desired long before;
Which now is come into the world,
of mercie bringing store.
Thou suffereſt thy servant now,
in peace for to depart,
According to thyne holie Word,
which lighteneth myne heart.
Becauſe myne eyes, which thou haſt made,
to giue my bodie light,
Haue now beheldethy saving health,
which is the Lord of might.
Whom thou mercifullie haſt ſet,
of thyne aboundant grace,
In open sight, and visible
before all peoples face.
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and Satan overquell:
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FINIS

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The Complaint of a sinner.
O Lord, in thee is all my trust.
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The Song of Simeon, called, *Nunc dimittis*.


FINIS.

Almightie God, and moſt merciſull [illegible] doe not preſent our ſelues here before [illegible], truſting in our owne merits, or worthin[illegible] thy manifold mercies, who haſt promiſed, to heare prayers, and grant our requeſts, which wee ſhall ke to thee, in the Name of thy well beloved Son, us Chriſt, our Lord: who hath alſo commanded to aſſemble our ſelues together in his Name: with aſſurance, that he wil not onlie be amongſt vs, but be our Mediator and Advocate towards thy Ma-ie, that wee may obtaine all thinges which ſhall me expedient to thy bleſſed will for our neceſſi-. Therefore we beſeech thee, moſt merciſull Fa-r, to turne thy loving countenance towards vs, and pute not vnto vs our manifolde ſinnes and offen-, whereby we juſtlie deſerue thy wrath and ſharpe niſhment: but rather receiue vs to thy mercie, for us Chriſts ſake: accepting his death and paſſion, a juſt recompence for all our offences: in whom y thou art pleaſed, and through whom thou canſt bee offended with vs.

And ſeeing that of thy great mercies wee haue yetlie paſſed this night, grant, O Heavenlie Father, we may beſtow this day whollie in thy ſervi[illegible] hat all our thoughts, words, and deedes, may nd to the glorie of thy Name, & good enſam[illegible] ll men: who ſeeing our good workes, may [illegible] thee our heavenlie Father. And ſo [illegible] favour and loue thou haſt [illegible] vs to thyne owne ſimilitude [illegible]

haſt choſen vs to bee heyres with thy dear
Ieſus Chriſt, of that immortall kingdome w
thou ordeined for vs, before the beginning of
w beſeech thee to increaſe our faith a
kn ge, and to lighten our hearts with thine h
lie Spirit, that wee may in the meane tyme liue
godlie converſation and integritie of lyfe: knowi
that Idolaters, Adulterers, Covetous men, Conte
tious perſons, Drunkards, Gluttons, and ſuch ly
ſhall not inherite the Kingdome of GOD.

And becauſe thou haſt commanded vs to pray o
for another, we doe not onlie make requeſt, O Lord
for our ſelues, and them that thou haſt alreadie ca
led to the true vnderſtanding of thine heavenly wil
but for all people and Nations of the world: who
they know by thy wonderfull workes, that thou
God over all; ſo they may bee inſtructed by thy
holie Spirit, to belieue in thee, their onlie Savio
and Redeemer. But for-as-much as they canno
belieue, except they heare; nor cannot heare, bu
by preaching, and none can preach, except they be
ſent: therefore, O Lord, raiſe vp faythfull diſtribu
ters of thy myſteries, who ſetting apart all worldl
reſpects, may both in their lyfe and doctrine onli
ſeeke thy glorie. Contrarilie, confound Satan A
chriſt, with all Hirelings, whom thou haſt alrea
giuen off into a reprobate ſenſe: that they may n
by Sects, Schiſmes, Hereſies, and Errours, diſqu
thy little Flocke. And becauſe, O Lord, wee b
fallen into the latter dayes, and dangerous tyme
wherein ignorance hath gotten the vpper h
Satan with his miniſters, ſeeke by al means to quenc
th

ght of thy Gospel, wee beseech thee to ma
thy cause against those ravenous Wolues, and
ngthen all thy servants whom th[illegible]
and bondage: Let not thy lo[illegible]
sion eyther to encrease their tyrannie,
age thy Children: Neyther yet let our sin
ednesse be hinderance to thy mercies: but with
de, O Lord, consider the great miseries and affli-
ns of thy poore Church; which in sundrie places,
e rage of enemies, is grieuously tormented: And
we confesse, O Lord, to come most justly for our
which notwithstanding thy manifold benefites,
eby thou doest daylie allure vs to loue thee; and
harpe threatnings, whereby we haue occasion to
thee, and speedilie to repent, yet continue in our
ednesse, and feele not our hearts so touched with
displeasure of our sins, as we ought to do. There-
O Lord, create in vs new hearts, that with fer-
mindes we may bewayle our manifold sins, and
stlie repent vs for our former wickednesse, and
odlie behaviour towards thee: And whereas we
ot of our selues purchase thy pardon, yet wee
blie beseech thee, for Iesus Christs sake, to show
mercies vpon vs, and receiue vs agayne to thy
ur. Grant vs, deare Father, these our requests, and
ther thinges necessarie for vs, and [illegible] whol
ch, according to thy promise in Iesus Christ o
: In whose Name we beseech thee, as he
t vs, saying; *Our Father, which art*, &c.

Eu

O GOD, Father everlasting, and ful
we acknowledge and confesse, that w
e to lift vp our eyes to Heaven; much
to present our selues before thy Majestie, with
fidence that thou wilt heare our prayers, and
our requests, if wee consider our owne deserv
For our consciences doe accuse vs, and our si
witnesse against vs, and wee know that thou a
vpright Iudge, who doest not justifie the sinners
wicked men, put punishest the faults of all such
transgresse thy Commandements. Yet, most
cifull Father, since it hath pleased thee to comm
vs to call vpon thee in all our troubles and adv
ties, promising even then to helpe vs, when we
our selues, as it were swallowed vp of death
desperation; wee vtterlie renounce all worldlie
fidence, and flee to thy soueraigne bountie, as
onlie stay and refuge; beseeching thee, not to call
rememberance our manifold sinnes and wickedn
whereby wee continuallie provoake thy wrath
indignation against vs; neyther our negligence
unkindnesse, who haue neyther worthilie esteem
nor in our liues sufficientlie expressed the sw
comfort of thy Gospel revealed vnto vs: but ra
the obedience and death of thy Sonne
who by offering vp his Bodie in s
hath made a sufficient recom

ablie, [illegible] much as it hath pl

…e the night for man to rest, and …
…ned him the day to travell in: grant …
…ner, that wee may so take our …
…Soules may continuallie watch …
…r Lord Iesus Christ shall appeare for our …
…ce out of this mortall lyfe: And in the …
…son, that wee, not overcome by anie Fantasies, …
…eames, or other Temptations, may fullie set our …
…yndes vpon thee. Furthermore, that our sleepe …
…e not excessiue, or overmuch after the insatiable …
…fire of the flesh, but onlie sufficient to content our …
…nke nature, that wee may bee the better disposed …
… liue in all godlie conversation, to the glorie of …
…yne holie Name, and the profite of our Brethren, …
… bee it.

## A GODLIE PRAYER
*to bee sayd at all times.*

HOnour and prayse bee given to thee, O Lord, …
God Almightie, most deare Father of Heaven …
…r all thy mercies, and loving kindnesse shown …
…nto vs, in that it hath pleased thy gracious …
…esse, freelie, and of thine owne accord to elect …
…hoose vs to salvation, before the beginning …
…orld: and even lyke continuall thanks …
…thee, for creating vs after thine …
…ming vs with the precious …
…hen we were vtterlie lost …
…e holy Spirit, in the …

Word; for helping and
all our needes and neceſſities; fo
angers of bodie and ſoule; for
ie in all our tribulations and
; for ring vs ſo long, and giving v
ime of repentance. Theſe benefites, O m
itfull Father, like as wee acknowledge to h
eived them of thyne only goodneſſe; even ſo w
eſeech thee, for thy deare Sonne, Ieſus Chriſt h
ake, to grant vs alwayes thyne holy Spirit, whereb
wee may continually grow in thankfulneſſe towar
thee; to bee led into all trueth, and comforted in a
our adverſities.

O Lord, ſtrengthen our Fayth: Kindle it more an
more in ferventneſſe and loue towardes thee, and o
neyghboures, for thy ſake. Suffer vs not, moſt d
Father, to receiue thy Word any more in vayne
graunt vs alwayes the aſſiſtance of thy grace and
lie Spirit, that in heart, word, and deed, wee may
ifie, and doe worſhip to thy Name.

Helpe to amplifie and increaſe thy Kingdome;
whatſoever thou intendeſt, wee may bee heartilie w
intent with thy good pleaſure and will: let vs n
ake the thing, O Father, without the which w
ot ſerue thee, but bleſſe thou ſo all the wor
ur hands, that wee may haue ſufficient, and n
father helpfull vnto others. Be
our offences: and ſeeing
thou haſt forgiuen vs in Ie
theo, and our neigh
our Father, our

...rciful hand, that we ...
...ll inconveniences, and end our ...
...ying and honouring of thine holy ...
...ſus Chriſt, our Lord, and onely ...
Let thy mightie Hand, and out-ſtretched ...
O Lord, be ſtill our Defence; Thy merci...
...ving kindneſſe in Ieſus Chriſt, thy deare Son ...
our Salvation; Thy true and holy Word,
our inſtruction; Thy Grace, and holie
Spirit, our Comfort & Conſo-
lation, vnto the ende, and
in the ende.

So bee it.

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